

The Majlis

"VOICE of ISLAM"



Roses have thorns
The Haqq too has thorns!
"We strike baatil with the Haqq."

Then it crushes the brains of baatil." (Qur'aan)

The Majlis

SUBSCRIPTION RATES (2013)

TWELVE ISSUES

South Africa.....R30
Neighbouring States.....\$15
All Other Countries.....\$20

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YOUR STOMACH

"Be alert regarding your stomach and what enters it." (Hadith)

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 22 NO. 01

THE NAJAASAT THEY CALL SHI'ISM

PART 1

A CULT OF 'RELIGIOUS' ADULTERY - 'IMAAMS' THRIVING ON HARAAM 'KHUMS' (FALSE RELIGIOUS TAX) EXTRAVASTED FROM THE IGNORANT MASSES A MURDERED FORMER SHI'I PRIEST WHO EXPOSED THE EVIL OF SHI'ISM TELLS HIS STORY "WHY I LEFT THE SHIAH RELIGION"

By SAYYID HUSAIN AL-MUSAWI

"Sayyid Husain Al-Musawi is not an unfamiliar name among the Shi'ahs. He was a great scholar of the Shi'ahs who was born in Karbala and studied in Hauzah until he got the title "mujtahid". He also had a special position in the sight of Imam Ayatullah

Khomeini.

After going through a long spiritual journey, he finally left Shi'ah, because he found so many deviations and errors in it. This article was excerpted from his book, 'Why I Left Shi'ah (transl.)', his responsibility for Allah and history before he was eventually murdered: *The following is his testimony before he was killed by the Shiah priest:*

"I was born in Karbala, growing up in an environment of Shi'ah people and was cared for by my father, who was a religious person. I studied in a number of schools in the city up until I reached early adolescence. And then my father sent me to Hauzah, sort of like an Islamic boarding school, in the city of Najaf. It was the main city of knowledge, the place of the famous scholars to study religious knowledge, such as Imam Sayyid Muhammad Ali Husain Kasyif Al-Ghita. He was a notable figure in the 'City of Knowledge'. Since then, I started thinking seriously about the issue of

knowledge. I studied the *madzhab* of Ahlul-Bait, but on the other hand I have found reproach and attacks against the Ahlul-Bait.

I learned about the issues of *Shari'ah* to worship Allah, but in it were *nas* (texts) which show *kufr* against Allah SWT. "O Allah, what am I studying? Is it possible that all this is the true *madzhab* of Ahlul-Bait?"

Indeed, this led to the splitting of a person's personality. Because, how does he worship Allah while on the other hand he is *kufr* against Allah? How does he follow the *sunnah* of Rasulullah while on the other hand he attacks him? How can he be said following the Ahlul Bait, loving and studying their *madzhab*, while he insults and mocks him?

"Send down your mercy and love O Allah. If not because of Your mercy, I will surely be among those who go astray, in fact among those who lose."

I again asked myself, "What is the attitude of the notable figures, the imams and those who are considered as ula-

ma's? What is their stance on this matter? Do they see what I see? Do they learn what I learn?"

I need someone to complain about all my confusion and pour out all my sadness to. I finally got the guidance and a good idea, i.e. to do a comprehensive study and reassess all the subject materials that I had received. I read everything I got from the references, be it the *mu'tabar* or otherwise.

I read every book that got into my hands. I pondered to review some of the paragraphs and those *nas* and I commented based on the ideas that were in my brain. When I finished reading the references that are *mu'tabar*, I got some paper, and then kept them, hopefully one day Allah will determine a decision for me.

I beg Allah for help in explaining this truth. There would be a lot of accusation, *fitnah* and murder attempts that would be met if one exposes the deviations of Shi'ah, but I had already considered all those, and they did not prevent me from do-

ing it.

The people of Shi'ah have killed the father of our leaders, namely Ayatullah Uzhma Imam Sayyid Abul Hasan Al-Ashfani, the greatest *imam* of the Shi'ah after the disappearance of the *imams* until today. There is no doubt that he was a great figure of Shi'ah, however, when he was about to straighten out the *manhaj* of Shi'ah and cleanse the superstitious that are present in it, they slaughtered him like how they slaughter a goat. Just as they also have assassinated Sayyid Ahmad Al-Kasrawi when he declared himself free of the deviations of Shi'ah and wanted to straighten out the *manhaj* of Shi'ah, they chopped off the body of Sayyid Ahmad into several parts.

There are still many people who suffered the same fate due to their courage in opposing the *baatil aqeedah* included into the *madzhab* of Shi'ah. And they also want me to suffer the same fate. But it does not frighten me. Suffice it for me to deliver
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COKE - SOFT DRINKS! WHY WOULD THIS POISON NOT BE HARAAM?

By M. Alireza

"THIS IS A subject that has been on my mind for some-time, but what delayed me to tackle it is the lack or little research on these empty-nutrient and damaging-to-health soda and cola beverages, whether they contain

added sugar or sugar substitutes. What is sad is that millions of unaware people not only drink them casually, but also take them in shocking quantities. Most of the heavy drinkers are unconsciously addicted to them. They need to take them in

the morning, with meals, in between meals and at every opportunity. They have come to substitute even water.

In the US, young mothers not only drink them excessively, but also bottle-feed their babies and toddlers

coke or other soda drinks. I have read about mothers-to-be who gorge themselves with such "offensive" beverages. Children, teenagers and adults around the world and unfortunately in this country too, guzzle down a supersized glass in one shot

and order refills in one sitting.

The debate about soda drinks is very much alive, but who can stand in the way of the giant beverage industry, especially if they are supported by the silent consent of government health agencies. If it were not for some dedicated scientists', researchers', health seekers' and activists' proactive and
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THE INTERFAITH KUFR

THE INTERFAITH movement is a sinister western cult to undermine Islam by manipulating fussaag, juhhaal and modernist so-called Muslims, with the evil Saudi regime being in the lead. The western enemies of Islam are experts in engineering plots

to destroy Islam. The interfaith movement is the latest cog in this conspiratorial machinery of the west. It has succeeded in roping in the moron Saudi regime and numerous other modernists who are either munaafiqeen or whose Imaan is dangling

over a pit of destruction.

Regarding this conspiracy, the fundamental doctrines of this movement should always be kept in mind. Its two cardinal articles of faith are:

1. That no religion/ideology is the absolute truth.

2. That all religions are on the same level. All are on par.

Denouncing and rejecting this kufr, the Qur'aan Majeed vigorously affirms the superiority and absolute truth of Islam which is the one and only true Deen.

"And who is more unjust than the one who fabricates

on Allah a falsehood whilst He calls to Islam? Allah does not guide an unjust people.

They intend (with their interfaith) to extinguish the Noor of Allah (i.e. Islam) with their mouths (with their cunning theories) whilst Allah

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Questions and Answers

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Q. Is there a dua a parent could make for the children to have good companions?

A. It is the Waajib duty of parents to ensure that their children do not associate with company. In the present age of moral depravity there are no good companions for children. It is not permissible to allow children to cultivate friendship. Today is the pornographic and drug age. Parents destroy their children actively by providing them with the devices of immorality and pornography (cell phones/computers), and by pretending that their children are becoming angels in the 'educational' brothels (schools and universities). When parents cast their children into the cauldron of vice, no dua will avail. Dua brings about barkat in endeavours which are correct. If parents fulfil their Islamic obligations towards their children by keeping them out of harm's way, then their dua will be effective. Every Dua made after Salaat, during the night and at all times is special and readily accepted by Allah Ta'ala, in whatever language the supplication is made. Parents should not expect dua to protect their daughter who is attending an immoral university. It is not possible to wade through a stream without getting wet. No one emerges morally unscathed from the cauldrons of immorality into which parents have dumped their children. In such circumstances when the dua is not effective, people will incline towards kufr by believing that the dua itself is devoid of benefit whereas they fail to understand that it is the evil being perpetrated which is rendering the dua ineffective or unacceptable to Allah Ta'ala.

Q. Regarding acts of Isaal-e-Thawaab, does it benefit only the deceased or does the one who recites the Qur'aan or gives charity for the thawaab to reach the deceased also benefit? If for example, I recite one Juz of the Qur'aan for the reward to be for my deceased parents, do I also share in the reward?

A. You too will receive the full reward of the Juz which you have recited, and your parents too will receive the reward of the whole Juz. The same applies to the reward of Sadqah or of any other good deed rendered with the intention of Isaal-e-Thawaab. The Hadith explicitly mentions this.

Q. Is it also Sunnah to respond to the Athaan which is recited on a CD or computer, etc.?

A. No, it is not Sunnat nor necessary. The response is Sunnat only if the Athaan is recited by a human being for purpose of Salaat.

Q. When entering a new home, is there a Sunnah ceremony?

A. There is so Sunnah ceremony when entering a new home. Recite Bismillaah and the Masnoon Dua, then enter with the right foot. Perform two raka'ts Salaat inside the house and make dua for barakat and safety.

Q. In the prisons of the U.S.A. there

are organized gangs operating. Frequently a gang member wants to embrace Islam, but he is unable to leave the gang. Once a gang member, one's life is in danger if one resigns from the gang. Some have been severely beaten up for leaving the gang. On the other hand, Muslims in the prison refuse to accept a gang member who wants to be a Muslim. The attitude is that one cannot be a Muslim as long as one remains a gang member. What is the solution for this problem?

A. Accepting Imaan and becoming a Muslim are the inherent right of every person. No one has the right to prevent any non-Muslim from becoming a Muslim and reciting the Shahaadat. Whoever prevents someone from Islam, is guilty of a grievous crime for which he will have to answer in the Divine Court. Regardless of how sinful a man may be and regardless of him being a gang member, he may not be denied Islam. Islam is not the personal property of any person. However, it should be explained to the gang member that the validity of his Imaan requires that he believes that the crimes of the gang are haraam. Sin does not eliminate Imaan. Believing sin to be halaal, eliminates Imaan. A gang member who has accepted Islam may not be prevented from Jamaa't Salaat and attending the Ta'leem classes which inmates conduct.

Q. On the notice board of our Masjid was displayed a poster advertising a haraam soccer tournament organized by a Durban organization called, Darul Ihsaan. I was shocked to see that now even the Masjid is being used to promote haraam. I discreetly removed the pamphlet and destroyed it. I am not a trustee of the Masjid. Did I err by removing the pamphlet?

A. The appropriate designation for the evil organization is *Darush Shaitaan (the Abode of the Devil)*. This evil body is increasingly going public with its fisq and fujoor. It is following in the shaitaani tracks of the NNB Jamiat of Fordsburg. Darush Shaitaan has become the bedfellow of the NNB Jamiat, hence its flagrant display of shaitaaniyat.

Amr Bil Ma'roof Nahy Anil Munkar is the Waajib obligation of every Muslim. You therefore acted meritoriously by removing the pollution from the Masjid.

Q. In Gambia there is a holiday called Commonwealth Day which is celebrated by Muslims. Is it permissible to participate in these celebrations?

A. How can it ever be permissible in Islam to commemorate a kaafir-inspired occasion? Commonwealth Day in addition to being a kaafir occasion is an insult to Muslims. It is the commemoration of the kaafir British rulers who had ruled the Muslim country. Commemoration of this day portrays the slave-mentality of the colonized minds of Muslims.

ETHANOL?

Q. A student mufti says that the view of Imaam Muhammad (rahmatullah alayh) on the prohibition of ethanol or non-khamr alcohol is weak, hence soft drinks are permissible. Please comment on his fatwa?

A. This is the era of moron 'muftis' doling out moron 'fatwas'. The fellow is too stupid. He is unable to distinguish between right and left. He does not know whether he places his hands on najaasat or on a snake gathering firewood on a dark night in the woods. It is demeaning to even comment of the silly comment the jaahil has expressed about Imaam Muhammad (rahmatullah alayh). Imaam Muhammad's view has been the official Fatwa of the Hanafi, Shaafi', Maaliki and Hambali Math-habs since the past fourteen centuries. Only a pure jaahil wallowing in compound ignorance (jahil muraqqab) makes such a preposterous statement as did this ignorant student.

The ethanol prohibition in terms of

Imaam Muhammad's fatwa will remain in force until the Day of Qiyaamah. In fact, the extremely harmful health effects of soft drinks have solidified the fatwa of prohibition. The factors for the prohibition are therefore:

- 1) *Muskir*, i.e. an intoxicating substance which is haraam unanimously according to the three Math-habs and Imaam Muhammad (rahmatullah alayh).
- 2) *Dharar*, i.e. extremely harmful. Soft drinks cause a variety of serious diseases. This has been confirmed by numerous medical experts.
- 3) *Sadd-e-Baab*, i.e. Closing the avenue for fitnah. The ethanol argument will later be used to legalize whisky, gin, vodka and most liquors which are all of the non-khamr category. All these liquors contain ethanol. If taken in small quantities they too would be 'halaal' in terms of the stupid fatwa of permissibility.

Q. In Janaazah Salaat, after the first Takbeer, Thana is recited. Is this mentioned in the Hadith?

A. To recite Thana after the first Takbeer in Janaazah Salaat is the hukm (law) of the Shariah. We are not Mujtahids. We are the Muqallideen of Imaam Abu hanifah (rahmatullah alayh). We do not formulate masaa-il on the basis of Hadith. That was the function of the Aimmah-e-Mujtahideen.

Q. Is it necessary to obtain the permission of the first wife if the husband wants to marry a second wife?

A. Permission of the first wife is not incumbent for the validity of a second marriage. The man can get married to a second, third or fourth wife without the permission of his other wife/wives. However, it is best to inform them.

Q. Does the first wife have a right of demanding Talaaq if her husband marries a second wife?

A. Islamically the first wife has no right to demand divorce or separation if she is displeased because her husband married again.

Q. A man married a second wife. The first wife refuses to live with him. Is the husband still obliged to provide equal maintenance to her?

A. If the first wife refuses to live with her husband, then she cannot claim equal expenses.

Q. Abdullah follows the Shaafi' Math-hab. His wife, Amatullah is a Hanafi. The husband issued three Talaaqs in a single statement to his wife. Are these three Talaaqs one Talaaq as some sheikhs are saying? The sheikh says that Al-Azhar has ruled that three Talaaqs given at once equal one Talaaq. Please advise.

A. According to all Four Math-habs, unanimously, three Talaaqs administered in whatever manner, even in a single statement, are Three Talaaqs. There is Consensus (Ijma') of the Ahlus Sunnah Wal Jama'ah on this issue. Al-Azhar is a deviated, modernist, Hosni Mubaarak-inspired institution which lacks Shar'i credibility. Al-Azhar's ruling is in conflict with the Shariah. Amatullah has been finally and irrevocably divorced. There is no reconciliation possible now.

Q. What is the Islamic status of Muslim members of parliament who had voted in favour of the Gays Marriage Bill in England?

A. Those 'Muslim' members of parliament who voted in favour of the gay marriage bill have lost their Imaan. They are murtads.

Q. Is it permissible to leave a female in charge of the shop whilst the husband and the sons go to Masjid on Jumuah?

A. It is not permissible to leave the business open to trade during the duration of Jumuah Salaat. The sin is aggravated by leaving the woman in the public place to take care of the business.

Q. What are the virtues of dying on a Friday?

A. A person who dies on a Friday is absolved of the questioning in the grave. There is no punishment in the grave for this person.

Q. May the money of naabaaligh children be used to pay for their Umrah expenses?

A. No, the money of naabaaligh children may not be used for taking them for Umrah or anywhere else.

Q. The Imaam of our Masjid is a faasiq. He trims his beard and mingles with the opposite sex. Should I

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rather perform Salaat at home?

A. Even if the imaam of the Musjid is a faasiq (a flagrant sinner) then too it is compulsory for the males to attend the Fardh Salaat in Jamaat at the Musjid. If nearby there happens to be another Musjid with a pious Imaam, they should perform Salaat in that Musjid. But if all the Imaams are the same, the males have no option but to go to Musjid. They may not perform their Fardh Salaat at home unnecessarily. Those who appoint the faasiq to be the Imaam will get the sin for this haraam appointment.

Q. Is yoga permissible without meditation?

A. Even without the meditation, Yoga is not permissible.

Q. A Mufti has written that to abstain from voting in the country's elections is haraam. He says that a vote is exactly the same as a shar'i shahaadah, and to refrain from voting is tantamount to concealing shahaadah. Thus it is a sin. He says that all the laws attached to shahaadah are applicable to voting and that elections are also part of the Deen. Please comment.

A. It appears that an advanced stage of senility has overtaken this mufti. He has spoken pure drivel on the voting issue. He does not even understand the meaning of haraam nor does he have a proper understanding of shahaadah, hence he labels abstention from voting for the kuffaar system of law as haraam. On the contrary, in most cases it is haraam to vote for kuffaar political parties and for even Muslim political parties in Muslim states. Leave alone intelligence, by what stretch of imagination did this miscreant mufti conclude that voting for a kuffaar system of government is fardh, and abstention is haraam? All systems of government besides the Shar'i order, are haraam and kufr. Prohibiting such kuffaar forms of rule, the Qur'aan Majeed states: *"Those who do not rule according to that (law) which Allah has revealed, verily they are the kaafiroon."* Something is drastically amiss with the thinking of this mufti.

Q. A new kind of nail polish has been designed which is peelable, and can be removed when wudhu is necessary. Also, another kind which is porous, not waterproof, has been designed. Is it permissible to use these nail polishes?

A. No! It is not permissible. An act can have more than one factor of prohibition. Even on the assumption that these substances are porous and peelable, it remains impermissible to use it. It is the style of kaafiraat, faajiraat to use nail polish. It is a factor of immorality. Women do not apply nail polish at home for their husbands. They adorn themselves *only* when they intend to be on the streets. The intent is to attract gazes. It is therefore haraam for Muslim women to use these substances which are primarily for immoral use. Furthermore, these substances do contain haraam ingredi-

ents

Q. Which kalimah should be recited at the side of the Muhtadhar (the dying person)?

A. The first Kalimah should be recited for the muhtadhar – *Laa ilaha il lallaahu Muhammadur Rasoolullah.*

Q. When placing the planks inside the grave, from which side should we start – from the feet side or headside? Is there a difference for women and men?

A. Place the planks from the headside for both male and female.

Q. Someone says that it is not permissible to walk with shoes in the Qabrustaan.

A. It is permissible to walk with shoes in the pathways between the graves

Q. Some people plant a tree or flowers on the graves. Is it Sunnat to do so?

A. It is not Sunnah to plant anything on the Qabr. However, where this is not considered a necessary practice, one may plant anything on the Qabr. If it is considered necessary, then it will be bid'ah and not permissible.

Q. Is it permissible to cut the grass and weeds growing in the Qabrustaan and on the graves?

A. The Qabrustaan should not resemble a park. It should have a desolate appearance to remind one of Maut and the Aakhirah. Only the walking pathways should be cleared. Besides this, the grass, etc. should be left in its natural state. Only where there is a need, should the growth be cleared or trimmed.

Q. A Salafi says that wearing Ta'weez is shirk and haraam. Please comment.

A. Salafis are deviated morons. There are two kinds of ta'weez – permissible and impermissible just as there are two kinds of food, and two kinds of everything – halaal and haraam. A Ta'weez in which is written only Qur'aanic verses or the Names of Allah Ta'ala is perfectly permissible. Even the Sahaabah, and even Hadhrat Umar (radhiyallahu anhu) had resorted to Ta'weez. A ta'weez in which is written any kufr or shirk is obviously haraam.

Q. Is it permissible for a woman to slaughter animals?

A. If a woman is able to slaughter, then it is permissible.

Q. What should I do if a Shaafi' invites me and serves prawns?

A. You will better understand the answer from the following question: *If a Maaliki invites you to a meal, will you eat the meat if you know that the meat is of a bush rat or of a lizard or of a snake?* These animals are halaal for Maalikis. Also, if you know that the Shaafi' is serving hyena or fox meat, will you eat it? In short, it is not permissible for a Hanafi' to eat anything which is Haraam in the Hanafi Math-hab.

Q. The female teacher at a madrasah flirts with my husband. What should I do?

A. The wife should ask her husband to resign from the Madrasah. If he is

GHULU' IS HARAAM

Q. A man is, Alhamdulillah, very much involved in Tabligh Jamaat work. At the moment he has gone for 40 days. However, his parents are very old and extremely sick. They can hardly walk. They are very much dependent on him, and they worry a lot when he goes. This causes their health to further deteriorate. At this moment, the mother's health has deteriorated significantly. This situation happens again and again when he goes off for Tabligh. I believe that he should not go in these circumstances. It is more important that he takes care of his aged, ailing parents. I have also found this in Ahsanul Fataawa. What should I do in this situation?

A. You should offer him naseehat. Explain to him that deserting his parents whilst they are suffering and dependent on him, is haraam – absolutely haraam. His prior and Waajib 'tabligh' is the khidmat (service) of his aged and ailing parents. He closes the Portals of Jannat for himself by his callous abandonment of his aged parents. Rasulullah (sallallahu alayhi wasallam) said: *"Your father is your central Portal of Jannat. If you wish destroy it or if you wish guard it."*

Allah Ta'ala has bestowed Aql to a man. He should utilize his intelligence to understand that he is grossly disobedient and trampling on the huqooq (rights) of his parents. In the circumstances it is haraam for him to abandon his parents even if the objective is tabligh. An intelligent man is one who is able to distinguish between two good deeds and to select the deed of greater importance. This applies when both options are open for selection. But,

or will become involved with the female teacher, he will be trapped in prolonged fitnah, and may secretly marry her after a period of haraam commissions.

Q. Is it Sunnat to perform Salaatul Haajaat with jamaat?

A. Jamaat is not Sunnah for Salaatul Haajaat. It should be performed individually.

Q. How should used pens be disposed of?

A. It is our practice to bury pens after they have served their purpose. We don't throw pens in the trash. Allah takes an oat, in the Qur'aan: 'By the Pen!' It is also an instrument of knowledge. The same with used mi-swaaks.

Q. I collect jewellery but I seldom wear it. Is it permissible?

A. It is not a sin to collect jewellery and not to wear it. However, if it is gold or silver, then every year Zakaat has to be paid on it.

Q. Is it kufr to enter a church or a synagogue or a temple?

in the case of this man, he has no option. The choice is between halaal and haraam. It is haraam for him in the circumstances to go for tabligh.

Once a man came to Rasulullah (sallallahu alayhi wasallam) and sought permission to participate in Jihad. When Rasulullah (sallallahu alayhi wasallam) was informed that he had an aged mother, he (Nabi – sallallahu alayhi wasallam), refused permission and said that his Jihad was to remain in the service of his mother.

What is mentioned in Ahsanul Fataawa is correct. Whilst this deserter of parents labours under the delusion of being in the Path of Allah, he is under the Wrath of Allah Ta'ala for the zulm he has inflicted on his aged, sickly parents. He is behaving like an animal which does not recognize its parents. According to the Hadith merely looking at the face of parents is the equivalent of a Maqbool Hajj. The thawaab of remaining in the service of such ailing aged parents as you have described is millions of time superior to going out for tabligh. May Allah Ta'ala guide your him. May Allah Ta'ala grant him the taufeeq to understand that he is perpetually under the Wrath of Allah Ta'ala as long as he persists with his zulm of desertion. He has deserted and abandoned his aged and ailing parents in their time of dire need. He is a most ungrateful son. This type of evil conduct towards parents can lead to an evil Maut. Transgressing the limits of the Shariah is evil extremism (*ghulu'*) which is haraam. Whenever the limits of the Shariah are transgressed, the consequence is corruption and deviation from Siraatul Mustaqeem. Excess is haraam.

A. Entering a non-Muslim place of worship is not permissible. Participating in the prayers is kufr.

Q. If a man delegates authority to someone to issue Talaq to his wife at any time in the future on the demand of the wife, can the husband cancel this right?

A. When the right of issuing Talaq is given by tafweeth (delegating authority), it cannot be cancelled. The person will enjoy the right to issue Talaq for as long as he/she has not issued Talaq. On the other hand, the husband can cancel taukeel (appointing an agent to issue Talaq) at any time. He can terminate the wikaalat (agency).

Q. Recently in England two Pakistani Muslim women (lesbians) got married in a civil ceremony. What is the Islamic status of such persons?

A. The vile specimens of creation mentioned by you are not Muslims. If they were born in Muslim homes and had professed to be Muslims, then

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their filthy act of kufr transformed them into *murtaddahs* (kaafirs worse than born non-Muslims and worse than born idolaters).

Q. What parts of the body of a male have to be covered when in the company of other men?

A. The entire body, excluding the face and the legs from below midcalf. A man has to ensure that his head is also covered with Islamic headgear when in public.

Q. Is it sinful for a man to walk in public with shorts which expose his knees?

A. Yes, it is a grievous sin.

Q. My brother has open sores oozing pus, almost all the time. He is a namaazi but says that since the pus is impure, he cannot perform Namaaz. What should he do?

A. Namaaz remains obligatory on him. Since he is a *ma'zoor* (one who is excused), he should take wudhu for every Namaaz time and perform his Namaaz regardless of the emergence of the impurity. His wudhu will end with the expiry of the Namaaz time. For the next Namaaz he should renew wudhu. He should make qadha of all the Namaaz he has missed.

Q. What should a Hanafi do if the Janaazah Salaat is performed inside the Musjid proper?

A. It is not permissible for Hanafis to perform Janazah Salaat inside the Musjid proper. He should not participate in the Salaat.

Q. Some people perform the Fardh Salaat in the khaanqah instead of going to the nearby Musjid. Is it proper for a Shaikh to perform Jamaat Salaat with his mureeds in his khaanqah when there is a nearby Musjid?

A. It is improper. It is Waajib to perform the Fardh Salaat in the nearby Musjid. A khaanqah is not a Musjid.

Q. Please advise on the Shariah's ruling. A few individuals have got together and introduced an emergency rescue/medical service which is open to all. It is also a non-profit making organization. However, for the sustainability of the service, the charges are in two categories: (1) In the first category the persons are called members who make a monthly contribution of a certain amount. In lieu, they will enjoy a special discounted rate when they use the services. (2) The second group pays a higher price when the service is called on. They do not make monthly contributions.

Does the Shariah permit this scheme?

A. We presume that the few individuals are all Muslims who will operate the medical service. The monthly contribution should be with the intention of Lillaah which will be used for the services in general. When you use the services, you will be paying therefore although at a cheaper rate. The services you will acquire will be paid for by you and will not be in lieu of the monthly contribution. In terms of

the Shariah, the medical service cannot hold you liable for the monthly contribution. You are entitled to opt out at any time. In the light of the foregoing explanation, you may join the service. It is permissible.

Q. Does the father have to pay Zakaat on money owned by his minor children?

A. Zakaat is not payable on the wealth of minors.

Q. Does the father have to pay Sadqah Fitr for his minor children?

A. Yes, the father has to pay Sadqatul Fitr for his minor children.

Q. What is the meaning of bid'ah?

A. Anything which brings about changes in the Ahkaam of the Deen, or displaces any hukm, or elevates an act over and above its Shar'i status, or introducing as ibaadat an act which was not ibaadat during the Khairul Quroon will be bid'ah.

Q. Some heirs who have inherited shares in a building do not want to sell their shares to other heirs who are occupying the premises. Do they have the right to refuse to sell, and rather ask for a share of the rental?

A. The heirs are entitled to retain their shares in the building. They cannot be compelled to sell their shares. It is their right to demand rent from those who are occupying the building.

Q. What value of a business should be taken for paying out some of the heirs? Is it the value of only the assets or the value of the business if it is sold as a going concern?

A. When determining the value for inheritance purposes, the value of only the physical assets – stock, vehicles, equipment, etc. – is calculated. The price which can be acquired by selling the business as a going concern, is irrelevant. It has no validity in the Shariah.

Q. Why is it necessary to follow a Math-hab? From where did the Math-habs come? Rasulullah (sallallahu alayhi wasallam) and the Sahaabah did not follow any Math-hab. Where in the Qur'aan is the proof that Math-habs should be followed?

A. It is necessary to follow a Math-hab because it is necessary to follow Islam correctly according to the Sunnah. What is your evidence for claiming that Nabi (sallallahu alayhi wasallam) and the Sahaabah did not follow Math-habs? Math-habs came from Rasulullah (sallallahu alayhi wasallam). A math-hab which does not come from Rasulullah (sallallahu alayhi wasallam) and the Sahaabah, is not a valid Math-hab. Where in the Qur'aan and Hadith is the proof for not following Islam via a Math-hab? Where in the Qur'aan is it mentioned that we should perform 5 Fardh Salaat daily? Where in the Qur'aan is mention made of the thousands of masaa'il pertaining to all actions of Islam?

Q. Is it permissible to marry a person who does not follow a Math-hab?

THE 'DIVORCE' OF A SECULAR COURT

Q. A Mufti says that a divorce decreed by a non-Muslim secular court is a valid Talaq if the husband had made the application for dissolution of the marriage. Is this view in conformity with the Shariah?

A. The Mufti Sahib is in glaring error. The divorce decree of a non-Muslim court is directed at the civil contract, not at the Nikah. In fact, any court judge will confirm that his verdict has no relationship with the Nikah. It concerns solely the termination of the secular civil contract. Furthermore, the judicial decrees of a non-Muslim judge or a secular Muslim judge have no validity in the

Shariah. The non-Muslim court has no *wilaayat* (jurisdiction) over a Muslim.

The erroneous rationale of the Mufti Sahib is that the husband appoints the judge to be his *wakeel* (agent) to administer Talaq on his behalf in terms of his instructions. This is palpably fallacious. A court judge is not the wakeel (agent) of any of the parties whose case he has to adjudicate. There is no legal system which accepts the ludicrous idea of a court judge being the agent of any of the disputants in front of him. The Mufti Sahib has not applied his mind in this matter.

A. It is not permissible to marry someone who does not follow Islam. Math-hab is Islam.

Q. The deceased has no father, grandfather, sons and grandsons. His wife and daughter are living. Do his paternal uncles who are alive, inherit?

A. Yes, father's brothers (paternal uncles) will inherit if the deceased has no sons, no father and no brother and no grandfather and grandsons.

Q. A scholar claims that according to Imaam Ghazaali all Ahaadith pertaining to music are fabrications and unauthentic. Is this true?

A. The 'scholar' who claims that Imaam Ghazaali (rahmatullah alayh) had declared all the Ahaadith which prohibit music as unauthentic, is a moron. He himself is unauthentic and a fraud.

Q. What should a late-comer recite in the last raka't during Tashahhud?

A. The Masbooq (the latecomer who has missed a raka't or more) in the last raka't behind the Imaam should recite only Tashahhud.

Q. If a sick Muslim woman has to choose between a pious male doctor or a non-Muslim female doctor, whom should she choose?

A. If the choice is between a non-Muslim female doctor and a pious Muslim male doctor, the Muslim woman has to incumbently go to the non-Muslim female doctor.

Q. In the Middle east there is a system of marriage called Misyar which is a temporary marriage. Is this practice permissible? A Mufti says that it is difficult to say that Misyar is haraam. Please comment.

A. We have written on the haraam practice of misyar 'marriages'. It is simply Shiah mut'ah in a disguised form. It is not permissible. Islam knows only of Nikah. It does not teach or propagate another form of 'nikah' called misyar or mut'ah. If it was genuine Nikah, they would not have labelled it misyar.

The contention that "it is difficult to say that it is completely impermissible", is baseless. The objective (maqсад) of a fatwa is to bring Muslims closer to Allah Ta'ala. The objec-

tive is not technical arguments such as dalaal discussed in a Madrasah. Statements which embolden people to perpetrate sin and acts which are in conflict with the Maqaasid (objectives) of the Deen should be unambiguously prohibited regardless of technical permissibility. It is indeed despicable for a Mufti to leave a loophole for permissibility for such a dastardly practice so much resembling Shiah mut'ah, when misyar defeats and negates almost all the maqaasid of Nikah. Even if he discerns a slight possibility of permissibility, he should not speak in a manner which opens a door for Fitnah.

Q. Is Zakaat paid on the current value of stock or on the selling price of the stock? A Mufti citing several Fatwa kitaabs says that Zakaat is payable on the selling price.

A. Zakaat is payable on the current wholesale price of the stock, i.e. the price the retailer will pay today if he has to buy it, for this is the real value of the stock. The selling price is imaginary as long as the tangible money has not come into one's possession.

Consider the following example: Zaid has R10,000 cash on hand. On what does he pay Zakaat? Every mufti will say that he pays Zakaat on R10,000. Now Zaid goes to the cash and carry and converts his R10,000 cash into R10,000 worth of groceries. He has not yet even loaded the goods on to his bakkie, then a mufti says that he must now pay Zakaat on R15,000 simply because Zaid says that he will be making a profit of R5,000 on the goods. Such a mufti should be stopped from issuing fatwas. He deems it necessary or compulsory to pay Zakaat on a figure which exists in only Zaid's mind.

Q. A man during his last illness made a gift of a property to one of his sons. What is the status of this gift?

A. Hibah (gift) during Maradhul Maut (the last sickness) for non-heirs is in the category of Wasiyyat. It will be valid up to one third the total value of the estate. But for heirs it is baatil. Thus, the son does not inherit the property. He will receive his share of inheritance.

Questions and Answers

THE MAJLIS Q & A
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Q. There is a new kind of medical insurance called PPS Sickness. Is it permissible to become a member of this medical scheme?

A. The medical fund known as PPS Sickness Fund is similar to all other medical and insurance funds. Both Qimaar and Riba are the primary factors of hurmat (prohibition). It is a haraam insurance fund.

Q. A man says that although he understands that the chickens certified by SANHA are haraam, he still continues eating because of addiction. He wants to know if it is permissible to recite Bismillaah when eating this chicken.

A. SANHA certifies haraam carrion chickens. Eating carrion is haraam and a major sin. The only time when it will be permissible to eat haraam food is when there is absolutely no halaal food available and fear of death compels one to devour the carrion. But it is not permissible to say 'Bismillaah' when eating such certified carrion filth. Reciting Bismillaah when eating SANHA or MJC, etc. certified carrion is tantamount to kufr.

Q. Is it permissible to earn a salary playing soccer or cricket? A Mufti says that it is permissible as long as his knees are covered. But it does not sound right.

A. Rasulullah (sallallahu alayhi wasallam) said: "That which agitates your conscience is sin."

How can the wage of a soccer player be halaal when the sport itself is haraam? How can the wage of a man slaughtering pigs be halaal even if his satr is covered? The knee-covering argument in this context is a laughable stupidity. A halaal act does not render permissible a haraam act. So, if a man covers his knees and goes to a dance or to the casino or works in a casino, his knee-cover will not legalize his indulgence in haraam. It is the same as saying that the wage of prostitution or serving as a waiter in a bar is halaal. The honourable mufti has lost the path. He simply does not apply his mind to many issues when issuing fatwas.

The Fuqaha have ruled that paying a fee to see an animal is not permissible. It is haraam to accept wages or to pay wages for indulgence in haraam.

Q. What is Takafol?

A. Takafol is simply insurance given an Islamic-sounding name to hoodwink people into believing that the insurance complies with the Shariah. It is haraam insurance.

Q. Is it permissible for a Muslim to work in a business like Pick & Pay which also sells liquor, pork and numerous haraam products?

A. If the Muslim worker at Pick & Pay, for example, has to handle haraam products, meat, chicken, liquor, etc., then it will not be permissible for him to work there. In fact, Muslims should not work in such places as Pick & Pay. One is involved in many haraam acts, including zina

of a variety of degrees. How can it be permissible for a Muslim to work in such an evil place – zina, liquor, pork, gambling, uqood-e-faasidah and baatilah, and haraam products of many kinds? Also, one's Salaat is subjected to kuffaar interference. There is no question of observing Hijaab.

Q. What should one do if the Athaan begins while one is reciting the Qur'aan Shareef?

A. When the Athaan begins, one should complete the aayat, listen to the Athaan and respond. He should not continue with his Tilaawat.

Q. Salafis say that it is haraam to address a learned man with the title of Maulana/Maula. They say that this title is exclusively for Allah Ta'ala.

A. Salafis are morons. Their view is a baseless idea for which they have absolutely no Shar'i proof. These terms were used by even the Sahaa-bah and are also used in the Qur'aan. The books of Islamic jurisprudence (Fiqh) are replete with the term maula. The Salafi claim is pure drivel.

Q. When does the Salaat end? After the first Salaam or the Second Salaam?

A. The Salaat ends after the second Salaam. Salaat has two Salaams, hence it will end at the completion of the second Salaam. However, after the Meem of the first Salaam, the Salaat technically terminates. Therefore, if a late-comer joins the Jamaat before the ending of the first Salaam, then his Iqtida' (following) of the Imaam will be correct. He will obtain the thawaab of the Jamaat. But if he arrives after the first Salaam, then he cannot join the Jamaat.

Q. Is it haraam for a woman to drive if she is fully covered with burqah and her husband is with her?

A. Yes, it is haraam for a woman to drive even if she is fully covered in a burqah and even if she is with her husband.

Q. Is it permissible for a woman to learn to drive for the sake of future emergencies?

A. When a person dreams about future emergencies and schemes a haraam act as a solution, then such emergencies will develop. You should make dua for aafiyat (safety and protection) and that Allah Ta'ala save you and the family from all sorts of calamities. You should not fantasize about future emergencies. Billions of men and women don't own cars and can't drive. Allah Ta'ala takes care of us all.

Q. Is it permissible to perform Salaat in front of a mirror?

A. If there is no other place to perform Salaat but in front of the mirror, then cover the mirror with a sheet or paper. After completing the Salaat, you may remove the covering.

Q. What should one do if he remembers only after both Salaams that he had to make Sajdah Sahw?

A. If one forgets to make Sajdah

A NON-MUSLIM PRINCIPAL!

Q. The Orient Islamic School in Durban has replaced the Muslim principal who served the school for 18 years, with a non-Muslim. Is it permissible to appoint a non-Muslim principal to oversee hundreds of Muslim boys and girls?

A. Allah Ta'ala says in the Qur'aan Majeed: "Never will Allah Ta'ala make a way for the kaafireen over the Mu'mineen." (Aayat 141, Sura' Nisa'). This aayat is of general import in its meaning and scope. The Fuqaha state on the basis of this aayat that it is not permissible for a kaafir to be appointed a guardian over Muslims. By what stretch of Islamic logic or demand of Imaan could the trustees of this so-called 'Islamic' school appoint a non-Muslim as a guardian and controller over Muslims, including Muslim females? Perhaps the trustees are not Muslims, hence they fail to discern anything amiss in this haraam appointment.

How is it possible for a man who wallows in perpetual physical and spiritual janaabat, who has no conception of Istinja and Tahaarat in general, who is bereft of the slightest idea of Hijaab and Islamic morality to be placed in charge of hundreds of Muslim boys and girls? The trustees, if they are Muslims, have indeed committed a vile misdeed. Regard-

less of any shortcomings which they may have discerned in the Muslim principal who has served the school for almost two decades, it remains haraam to appoint a kaafir over Muslims, especially females.

If the Muslim principal was genuinely unqualified for the task, could they not find a Muslim in the entire Muslim community as a replacement? Are all Muslims in the whole Muslim community morons according to the moron fussaqa trustees? We give them the benefit of the doubt and label them as fussaqa, for perhaps they are Muslim, hence we stop short of the kuffaar label.

The state of the Ummah is indeed deplorable. The effect of fisq and fujoor in which the modernist trustees indulge is the fossilization of brains, hence their thinking process has atrophied. When the brains of supposedly intelligent 'Muslims' have become so darkened as to fail to understand the self-evident evil and impermissibility of appointing a non-Muslim as a guardian over Muslim males and females, then the idea that they are munaafiqeen is justified. The parents of the children are equally blameworthy and responsible for this appalling state of affairs which has gutted whatever little semblance of Islam the school may have had once upon a time.

Sahw and remembers it after both Salaams, immediately make the two Sajdahs, then again recite Tashahhud, etc. to complete the Salaat with Salaam.

Q. The Imaam of the Musjid is frequently late a few minutes for Jamaat Salaat. This causes frustration to the musallis. Is the Imaam's action tolerable? He is paid a salary.

A. It is Waajib for the Imaam to be punctual. He has to begin the Salaat at the appointed times. Since he is a salaried person, he is guilty of khiyaanat (abuse of trust). It is not permissible for him to frequently arrive late for the Salaat.

Q. I said in my mind that I have divorced my wife. I did not utter Talaq nor mentioned the words with my lips. Is this a Talaq?

A. As long as you did not verbally mention the words, Talaq did not come into effect.

Q. The pork, donkey, kangaroo meat saga and the numerous other exposures have now convinced many Muslims that despite the 'halaal' certificates of SANHA, MJC and others, Muslims have been consuming pork, donkey meat, etc. What should one do now that one realizes that one had been accidentally eating haraam meat which these organizations had been certifying?

A. Whether eating pork accidentally or intentionally, one should make

Taubah. Regret and repent. Allah Ta'ala forgives all sins. Almost all people who eat processed meat with a halaal stamp, have been eating pork at some time or the other. Massive deception is perpetrated in the halaal certificate trade. SANHA, MJC and all other haraam certificate vendors will hang upside down in Hell for feeding Muslims diseased, rotten, haraam carrion. But the consumers cannot be completely exonerated from this evil carrion affair. They too are culpable.

Q. Is the husband the wali of the body of his deceased wife?

A. The husband has no right over the body of his deceased wife. Her wali has the right. Her first Wali is her son, then her father, then her brother.

Q. The toilets at the new airport in Amman, Jordan do not have water facilities. Jordan is a Muslim country, yet no care is shown for Tahaarat. How should people at the airport make istinja, and how should they perform Salaat when they are unable to be in the state of Tahaarat?

A. Jordan was once upon a time a Muslim country. The rulers in all Muslim countries are not only fussaqa and fujaar. They are kuffaar sporting Muslim names. The fact that they have outlawed the Shariah is more than adequate for the elimination of their Imaan. Abstention from istinja

(Turn to page 12)

HARAAM CANADIAN CARRION

Q. I live in Canada. Recently a controversy has developed regarding the status of the meat. Some say that the meat in Canada, which is machine-slaughtered, is halaal. Others say it is haraam. Those who contend that it is halaal claim that according to Mufti Taqi Usmani who had visited the country, machine-slaughtering is permissible and the meat is halaal. Please enlighten us on this issue. Is the meat slaughtered by a machine halaal?

A. In Canada there is a Muslim who has a chicken franchise known as Popyes. Initially he had 20 outlets. This is now down to 3 or 4 outlets due to the non-availability of halaal chickens. The franchise insists on machine slaughtering.

When Mufti Taqi Sahib had visited Canada he had verbally

said that machine slaughtering with certain conditions is permissible. This was a grievous error. ISNA (Islamic Societies of North America) who are modernists and followers of Maududi, capitalized on Mufti Taqi's fatwa. However, Mufti Taqi retracted his erroneous fatwa with a written fatwa in which he retracted the permissibility and declared machine slaughtering impermissible.

Despite Mufti Taqi's written retraction, the modernist ISNA refused to accept it and clung, like a dog on a bone, on to the earlier verbal fatwa.

Since the meat in Canada and in other European countries are the yield of machine-killing, it is haraam carrion. Abstain from eating commercially killed meat and chickens.

'HALAAL' CERTIFIERS THE WORST SCOURGE

"O Rusul (Messengers)! Eat Tayyibaat (Halaal and Wholesome food), And practise virtuous deeds." (Qur'aan)

85% of all meat products fraudulently labelled – even human tissue discovered

The consumption of halaal and tayyib food is an emphatic command of Allah Azza Wa Jal for even the Ambiya (alayhimus salaam). Despite the lofty state of Taqwa of the Rusul (Messengers), and despite their extremely austere lifestyle, Allah Ta'ala commands them to be alert and diligent in the matter of food-ingestion. The loftier the spiritual status of the Mu'min, the quicker and greater will be the damage to his roohaaniyat (spirituality) caused by even slightly doubtful or contaminated food which may even be halaal, but not tayyib.

As far as the masses of this spiritually polluted and immoral era are concerned, the exceptionally lofty degree of Taqwa of the Ambiya, Sahaa-bah and Auliya of bygone times is not expected. But, what is expected as a Waajib demand, is to incumbently

abstain from consuming the carrion, donkey meat and pork which fussaag outfits such as SANHA, MJC and NIHT halaalize, their objective being monetary gain.

For the sake of nafsaaani gratification, it is utterly despicable for Muslims to relocate their intelligence from the sensorium to the stomach which is the ploughing field of the nafs. It is there where immorality and bestiality generate. The nourishment for these evil nafsaaani attributes is carrion, haraam junk in general and mushtabah (doubtful) food. It is the food of shaitaan.

This week (March 2013), briefing parliament's portfolio committee on agriculture, the Health Department's Mandisa Hlela said that their own testing had established that only 15% of meat products had been correctly labelled. This means that 85% of all meat products sold by supermarkets, hypermarkets and butcheries are fraudulently labelled. Donkey meat, pork and other types of meat were confirmed.

Muslims should not behave like an ostrich with its head in the sand to cast a blind eye on reality. All business outlets stock SANHA-MJC-NIHT halaalized meat products. In fact, the 'halaal' logos of these aulaaduz zina mercenary entities destined for upside down hanging in Hell-Fire, proliferate the supermarkets. In fact, the supermarkets stock more so-called 'halaal' meat products than un-halaal meats. Therefore realize the impact of the consequence of the findings

NAMIBIAN MEAT

All meat imported from Namibia is haraam. Do not be deceived by 'halaal' logos and 'halaal' certificates.

A TYRANT IS PUNISHED

THE KING of Tabrestaan was a merciless tyrant. Ravaging the honour of young girls in the city was his practice. Everyone feared his cruelty. One day an old lady came crying by Shaikh Abu Saeed (rahmatullah alayh). She exclaimed: 'O Shaikh! Help me!' I have a beautiful young daughter. The king sent a message that he was coming to my home. He will come and ruin the honour and chastity of my daughter. I have therefore come running to you. Do supplicate to Allah Ta'ala to save us from the evil of the tyrant. Your dua will be readily accepted."

After lowering his head for a moment, the Shaikh said: 'O Old Lady! Among the living, there is no one who is presently *Mustajaabud Da'waat* (i.e. whose Dua is readily accepted by Allah Ta'ala). Go to the

Qabrustaan (graveyard) of the Muslims. You will find there a man who will attend to your plea."

On entering the Qabrustaan, the old woman saw a very handsome young man wearing beautiful garments. After Salaam, the old lady narrated her plight. The young man said: 'Go again to Shaikh Abu Saeed and tell him to make dua for you. His dua will be accepted.' The old woman cried: 'The living send me to the dead, and the dead send me to the living. No one wants to help me. Where do I now go?' The young man said: "Go to him. With his dua your problem will be solved."

The old woman returned to Shaikh Abu Saeed and explained what had transpired. The Shaikh lowered his head and broke into profuse perspiration. He let out a sharp

screech and fell down. Simultaneously, there was consternation among the inhabitants of the city. They fearfully cried that the king has set off to the house of the old lady to ravage the honour of her daughter. Suddenly, the king's horse stumbled, and the king fell violently breaking his neck. Thus perished the king ignominiously.

With the dua of the Shaikh, Allah Ta'ala freed the inhabitants from the evil of the tyrant. When Shaikh Abu Saeed regained conscious, he was asked for the reason of sending the old lady to the Qabrustaan. Why did he not make dua the first time she had approached him? Shaikh Abu Saeed responded: "I disliked that the king be killed with my dua. I therefore sent her to my brother, Khidhr (the young man). He sent her back to me implying that it was valid to curse such a filthy tyrant."

'HALAAL' DONKEY MEAT AND PORK

BE CAREFUL AND BEWARE OF WHAT YOU ARE EATING!

For decades Muslims have been eating donkey meat and pork halaalized by the halaal certificate hawkers. Almost all the samples of meat tested by the scientists, and confirmed to be donkey meat, pork, kangaroo, etc., were halaal-stamped. All the

of the scientists. It is a logical conclusion that most of the tested samples of halaalized meat were halaal-stamped and contained donkey meat and pork. No wonder that Muslims are now thinking like donkeys and displaying the immortality of swines.

A new absolutely abhorrent finding has just been made by the scientists who informed parliament that "traces of human tissue were found in meat labelled beef".

After the plethora of revelations and exposures, all by non-Muslim experts and officials of various public institutions, from all over the world, it will be spiritually suicidal for Muslims to continue devouring SANHA, MJC and NIHT 'halaal-stamped' donkey meat and pork.

SANHA'S 220-PAGE SECRET REPORT

The results of SANHA'S own investigation of MJC plants, mentioned in its 220-page secret report, categorically highlight the gross abuses committed by slaughterers at MJC certi-

haraam carrion was certified 'halaal' by the mercenary halaal-certificate purveyors and parasites.

After this exposure it is inconceivable that a Muslim who has some understanding of the Deen will ever again eat the haraam rot and rubbish – the donkey meat and pork which are sold as 'halaal'

It is Waajib (compulsory) to abstain from buying any meat products from non-Muslims, and from even Muslim butcheries who stock imported meat – meat imported from Namibia, Australia and from whatever country.

AMR BIL MA'ROOF

Hadhrat Abu Umaamah (radhiyallahu anhu) narrating a Hadith said: "On the Day of Qiyaamah some people will be resurrected in the form of apes and swines. They used to socialize with flagrant transgressors. They never prevented them (by naseehat) from their transgression although they were able to do so."

The silent, complacent Ulama who fraternize with flagrant fussaag and fujjaar should take note. This Hadith is directed to the 'dumb devils' mentioned by Rasulullah (sallallahu alayhi wasallam). He said: "The one who remains silent regarding the Haqq is a dumb shaitaan."

The excuse of hikmat' will not be a mitigating factor on the Day of Qiyaamah. *Kitmaanul Haqq (Concealing the Truth of the Deen)* and abstention from *Amr Bil Ma'roof* are not hik-

THE ATTRIBUTES OF TAUBAH

TAUBAH (Repentance) is the expression of true remorse and regret for having committed a sin and to seek forgiveness from Allah Ta'ala. Hadhrat Yusuf Asbaat (rahmatullah alayh) said that the following are the attributes of a true Taubah:

- To refrain from the company of ignoramuses.
- To abstain from prohibitions.
- To ignore the proud ones.
- To hasten towards goodness and pious company.
- To be constant in repentance.
- To fulfil the rights of others.

mat (wisdom). On the contrary, such despicable attitudes are shaitaaniyat (satanism).

Hadhrat Umar (radhiyallahu anhu) said that a time will dawn when a man will be considered to be 'pious' if he abstains from *Amr Bil Ma'roof Nahy Anil Munkar*. People will praise him and regard him to be a pious person. This is the malady which is afflicting almost all the Ulama of this era. The ultimate consequence of this evil attitude will be the pillaging and plundering of the Muslim community, Buddhist Devil style as is being played out in Burma.

The report mentions in unmistakable terms that the products at investigated plants were haraam.

MAD SWINE DISEASE

Not so long ago, Europe and the U.S.A. were afflicted with the epidemic of Mad Cow disease which was confirmed to be the consequence of the dead, rotten cows ground up, converted into feed and fed to the cattle. Thousands of cattle and thousands of tons of beef had to be destroyed in the endeavour to curb and eliminate the disease which was a fitting natural response for the immoral vulgarity of the money-greedy kuffaar.

Now, a new disease – Mad-Swine-Fish Disease – will most surely erupt in the wake of the European decision to feed fish with feed manufactured from dead, rotten pigs. Fish reared on rotten pork feed will be available in the markets in Europe and export-

ed in huge quantities to the Middle East and Arab lands. These lands have become major importers of the filth-diseased ‘foods’ manufactured by Europe. The people in those countries are already accustomed to devouring just any filth exported to them by their European and American masters. Rotten and diseased carrion, even pork have been sold by deception in Middle Eastern countries.

In 1997 the diseased feed was banned for it was established to have been the source of Mad Cow Disease around the world. Now the European Commission is allowing pig meat-feed for fish. There is sure to erupt another epidemic of Mad Pork Disease.

THE HEALTH BENEFITS OF THE DATE FRUIT

DATE PALMS contain many health benefits for the human body and includes the following:

1. Consuming 100 grams of date fruit can lower blood cholesterol levels by inhibiting the absorption of fat or cholesterol
2. Potassium helps the heart to work on a regular basis, activates muscle contraction and helps regulate blood pressure, and this is very good for helping people with hypertension because of the contraction and

- relaxation of blood vessels with a good work that is not easily broken
3. Glucose as a type of simple sugar found in the body, and fructose sugars found in most fruits and both sugars are not harmful to health because of the natural processed in the body, and fructose is easily digested and processed in the body to produce energy
4. Vitamin A and Niacin assist in forming and maintaining the skin to stay healthy

SEERAT JALSAHS – ANOTHER DECEPTION OF SHAITAAN

Hadhrat Maulana Muhammad Zakariyya (rahmatullah alayh) wrote:

“Once on the 12th Rabiul Awwal, Hadhrat Madani (Quddisa Sirruhu) came to Saharanpur. The people of the city said: ‘Today we have a Seerat Jalsah.’ I said to them: ‘Now, the name of moulood has become ‘seerat’. I don’t know in what mood Hadhrat Madani was on that day. He refused with vehemence, saying: ‘I shall not come (to the seerat jalsah).’ He severely reprimanded them, and said: ‘All your devotion (for Rasulullah – sallallahu alayhi wasallam) is restricted to only the 12th Rabiul Awwal.’

Seerat jalsahs in the month of Rabiul Awwal are specimens of *Talbeesul Iblees* (*Deception of Shaitaan*). These

merrymaking functions are in emulation of the Ahl-Barelwi Qabar Pujaari sect with whom the seerat-jalsah Molvis are nowadays competing. They are dishonest in their claims of devotion for Rasulullah (sallallahu alayhi wasallam). They have become just like the Bid’ati gangs who trumpet the slogan of *Hubb-e-Rasool* whilst they are the followers of Iblees. What constrains them (the seerat jalsah promoters) from organizing Seerat bayaans throughout the year? Why do they fix Rabiul Awwal for a function which they deceptively dub ‘seerat jalsah’?

Condemning this deceptive stunt of Rabiul Awwal seerat jalsahs, Hadhrat Madani (rahmatullah alayh) said: “*All your devotion is restricted to 12th Rabiul Awwal. Did you*

ever acquire the taufeeq during the course of the year for such a function?”

There can be no objection to giving bayaans on the life and teaching – on the Sunnah – of Rasulullah (sallallahu alayhi wasallam). The objection is on account of emulating the Ahl-e-Bid’ah who have made the month of Rabiul Awwal an occasion of ostentatious Bid’ah. During the course of the year the Molvis who organize Rabiul Awwal seerat jalsahs should have normal bayaans on the Sunnah without any merrymaking trappings such as feasting. However, since there is no nafsani pleasure in such ‘dry’ bayaans, there is no inclination to promote the Sunnah. When the intention is contaminated, then nafsaniyat is projected under Deeni guise.

THE PILL AND BLOOD-CLOTS

Read and digest the following report with intelligence.

The pill linked to blood-clot cases

A FRENCH drug watchdog yesterday released estimates for blood clots linked to birth control pills in the wake of fears that so-called third-and fourth-generation oral contraceptives present a small risk of dangerous thrombosis.

Between 2000 and 2011, contraceptive pills were linked on average to 2,529 annual cases of blood clots, the National Agency for the Safety of Drugs and Health Products (ANSM) said.

Of the tally, 1 751 were attributed annually to third- and fourth-generation pills, it said.

On average, 20 fatalities annually could be linked

to contraceptive use, six of which could be attributed to first- and second-generation pills and 14 to the later-generation pills, the agency said.

(*The Herald* 27/03/2013)

These are the same haraam pills which stupid women take for retaining the filth of haidh within their bodies thereby causing irreparable damage and injury to their bodies. Not only do they permanently disturb their monthly cycles, they in fact inflict life-long extremely adverse health effects – sicknesses and diseases on themselves. Even beings, i.e. females, described by Rasulullah (sallallahu alayhi wasalam) as being *naaqisaatul aql* (*deficient in intelligence*) are not expected to act with insanity – without any intelligence whatsoever. The use of these dangerously harmful pills is HARAAM.

5. Riboflavin and Niacin helps process food into energy needed to perform various activities
 6. High tannin content of dates works medicinally as cleaning agents in the body
 7. Thiamine in dates help release energy from carbohydrates and also important for nerve cells, while niacin maintain normal nerve function
 8. Potuchin in date-fruit makes contractions in blood vessels, in the uterus and muscles of the uterus, thus preventing bleeding if given to women who had given birth.
 9. Salicylate in dates serves to reduce and relieves pain or fever, and it is as anti-inflammatory and anti pain and prevents blood clotting.
 10. Consume dates on a regular basis e.g. a few dates every day can calm nerve cells through its influence on thyroid, a psychological condition that makes someone better.
- Dates are mentioned in the Quran:-
- [It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce

green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! In these things there are signs for people who believe.] (Quran 6:99)

Author Unknown

THE UNIVERSITIES AND COLLEGES YOUR SONS AND DAUGHTERS ATTEND

‘College girls outdrink guys’

WHEN it comes to what is deemed safe alcohol limits, college women are outdrinking the men, according to a US study.

The National Institute on Alcohol Abuse and Alcoholism reports that women should adhere to a seven drinks a week limit, but more than 65% of freshman women students in the US surpassed that, researchers said.

In comparison, 60% of men exceeded their recommended limit of 14 drinks a week.

The average woman drank more than the recommended amount in 15% of the academic year. Men surpassed their limit in 12% of the school year.

But women also reported no signs of slowing down over the course of the year, whereas the men became less and less likely to exceed those limits as the year wore on.

To reach their findings, the researchers recruited 992 (575 females, 417 males) incoming freshmen at three universities in the

US, with students filling out bi-weekly e-mail surveys about their recent drinking habits throughout the school year.

"Recommended drinking limits are lower for women than for men because research to date has found that women experience alcohol-related problems at lower levels of alcohol consumption than men," said co-author Bettina B Hoeppe of the Massachusetts General Hospital Centre for Addiction Medicine, an assistant professor of psychology at Harvard Medical School. - AFP Relaxnews (The Times 28/May/2013)

THE SATANISM OF MUSIC

* Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) narrated that the Nabi (sallallahu alayhi wasallam) heard a man singing in the night time. Then Rasulullah (sallallahu alayhi wasallam) said: “There is no Salaat for him – there is no Salaat for him –there is no Salaat for him.”

* Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that the Nabi (sallallahu alayhi wasallam) said: “Listening to musical instruments is sinful. Sitting (to listen) to music is fisq (flagrant immorality). Deriving pleasure from music is kufr.”

* Hadhrat Ali (radhiyallahu anhu) narrated that the Nabi (sallallahu alayhi wasallam) said: “I have been sent (by Allah Ta’ala) to break musical instruments. The

earning of a male and a female singer is haraam.”

* Hadhrat Umar (radhiyallahu anhu) narrated that the Nabi (sallallahu alayhi wasallam) said: “The price of a singing girl is haraam and her singing is haraam.”

* Hadhrat Ali (radhiyallahu anhu) said: “Nabi (sallallahu alayhi wasallam) prohibited beating the drum and listening to the sound of musical instruments.”

BABY AUCTION IN NIGERIA

A bizarre sale of babies is booming in Abia State of Nigeria. A baby boy was sold for N350,000 (\$2230) and a baby girl for N200,000 (\$1274). The parents connive with satanic agents for selling their babies.

While the abhorrence of this cruel act of immorality is unimaginable and shocking, it is not surprising. The closer Qiyaamah approaches, the greater will be the degree of bestiality which human beings will adopt.

LA ILAHA...

Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh) said that there is no greater bounty bestowed by Allah Ta'ala to His servants than *La ilaha il lallaahu*. In the Aakhirah, *La ilaha il lallaahu* will be for them like water is on earth. Rasulullah (sallallahu alayhi wasallam) said: "*He whose last word is La ilaha il lallaahu will enter Jannat.*"

To ensure that this Kalimah is the last word at the time of Maut, it is essential to keep the tongue fresh with the Thikr of *La ilaha il lallaahu* throughout the day in all walks of life.

SINNING

Hadhrat Sufyaan Bin Uyainah (rahmatullah alayhh) said that there is hope of forgiveness for a person who falls into sin as a result of his lust. But there is fear of *la'nat* (divine curse) on one who sins as an effect of his pride. Shaitaan became accursed because his sin was motivated by *kibr* (pride).

THE INTERFAITH KUFR

(Continued from page 1)

will complete His Noor even though the kaafiroon (the inter-faithers) abhor it.

It is He (Allah) Who has sent His Rasool with the guidance (of Islam) and the true Deen so that He makes it dominant over all other religions even though the mushrikeen abhor it.

(As-Saff, aayaat 7, 8, and 9)

Q. Is it permissible to swim in public swimming pools? A scholar says that it is permissible in view of the size of the pool placing the water in the category of running or abundant water which is not rendered impure by impurities. Is this correct?

A. The 'scholar' acquitted himself like a moron. Public pools are filthy. The filth of faeces, urine and the janaabat effects of countless persons contaminate the water. One's

PUBLIC SWIMMING POOLS

Imaan cannot tolerate dipping in such filth. A study by experts had established that 50% of pool filters that were tested contained E-coli bacteria found in human faeces.

The study in the U.S.A. found that some people who use public pools contaminate the water by relieving themselves of their faeces and urine inside the water. Also, the waste of faeces, etc. on the

bodies of the people who have no conception of Istinja and Ghusl wash off into the pool.

An expert warned that chlorine and other disinfectants do not kill germs instantly. "Dr. Robert Glatter, an emergency medicine physician at Lennox Hill Hospital in New York City, said the new study highlights the importance of practising good hygiene anytime we swim in a pool, since

the potential for contamination with faecal organisms, which could lead to severe diarrheal illnesses, remains an ever present concern."

Swimming in the filthy, disease-infested pools is not permissible. Besides this, even if it is assumed that public pools are uncontaminated and clean, then too, it will not be permissible to swim in pools together with the kuffaar.

KHULAH AND FASKH

Q. A wife has estranged herself from her husband. She went to stay with her parents. The husband wants her to return and is willing to support her and uphold her Islamic rights, but she is demanding Talaq. If she goes to the Jamiat for a khulah, will it be valid for them to grant her a khulah? How does this process work?

A. As long as the husband supports his wife and has made available to her a home in

which she has her privacy, the Jamiat will not be able to annul the marriage.

Khulah cannot be issued or granted by the Jamiat or by anyone else. *Khulah* is a mutual agreement between husband and wife to terminate the Nikah in lieu of a sum of money which the wife will pay to the husband. The amount is the Mehr which the husband had given her. If the wife wants to end the marriage and the husband refuses, but she offers him monetary inducement, and he accepts, then the marriage will come to an end. But,

if he rejects her *khulah* proposal, the issue then closes and she remains in his Nikah.

Furthermore, if the wife goes to the Jamiat seeking *Faskh* (an annulment), the Jamiat is under obligation to inform the husband and summon him to a hearing where both he and his wife will be present. At the hearing if the wife's grounds for her application of annulment are found to be valid, the Jamiat will ask the husband to pledge that he will in future fulfil her rights and support her, etc. If the husband agrees and promises to fulfil her rights, the matter ends there and no annulment can be

granted.

However, if the husband refuses to make the requisite pledge, the Jamiat will then ask him to issue one Talaq Baain. If he refuses, then only will the Jamiat annul the Nikah.

Also remember, that if the Jamiat summonses the husband to attend the hearing and he refuses, the Jamiat will have the power to annul the Nikah in his absence. Therefore, it is vital that the husband attends the hearing. He will not be able to impede or thwart the annulment process by absenting himself.

THE ULAMA

Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh) said: "I have heard the Fuqaha say: There are three types of Ulama. (1) An Aalim with the command of Allah. (2) An Aalim with Allah. (3) An Aalim with the command of Allah and with Allah.

The Aalim (i.e. one who knows) with the command of Allah, is one who knows the Sunnah, but does not fear Allah Ta'ala (i.e. he does not practise according to the Sunnah).

The Aalim with Allah is one who fears Allah, but is unaware of the Sunnah (thus he

dwells in the darkness of ignorance).

The Aalim with the command of Allah and with Allah is one who knows the Sunnah and fears Allah (i.e. he practises according to the Sunnah). Among the Angels of the Heavens he is regarded as a great man."

THABAH - AMONG THE SHI-AAR OF ISLAM

Hadhrat Shah Waliyullah (rahmatullah alayh), in *Hujjatullaahil Baalighah*, has emphasized that the Shar'i system of *Thabah* (slaughtering animals) is among the Shi-aar of Islam. Shi-aar refer to the salient or outstanding features of Islam such as Jumua', Eid, Athaan, etc.

It is wrong and un-Islamic to commercialize any teaching or tenet, of the Deen, leave alone such an important injunction which is among the Shi-aar (Salient Features) of

Islam.

Thabah has been commercialized by all the halaal certificate bodies. The prime beneficiaries of this commercialization of Islam's *Sha'r* are the non-Muslim business enterprises – the Yahoood and Nasaara. This important injunction of Islam has been commercialized by SANHA, MJC, NIHT, ICSA and others for pecuniary gain. There is nothing but evil in this vile commercialization of the Law of Allah Ta'ala.

COMPLAINTS OF PLANT-SUPERVISORS

Even supervisors in SANHA's and MJC's employ have complained to SANHA, MJC and management regarding the malpractices committed in the slaughtering process. Such correspondence registering severe complaints, is available.

THE SLAUGHTERERS

Besides all the facts associated with the system of slaughtering, the slaughterers may not be overlooked. After all, they are Muslims posted on a highly responsible job. The Ummah eats the chickens they slaughter. How can slaughterers who hardly perform their daily Salaat, and mostly do not perform Jumua and Eid

Salaat, be entrusted with this exceedingly important task of providing halaal meat for the community? Wallaah! Slaughterers themselves have reported smoking dagga and taking drugs whilst they are at work. Some men merely put on a topi and are given Muslim names and appointed as slaughterers.

DANGERS OF VACCINES

"A 2011 study published in the *Lancet Journal* conducted by the University of Minnesota has revealed that 1.5 of every 100 adults who get the flu shot will avoid getting the flu. **That means 98.5 get sick even though they've had the vaccine.** Proof that the flu shot

isn't nearly as effective as doctors claim it is in preventing colds and flu. In fact, it's just about useless!

The harmful poisons of flu shots

1. Thimerosal (a mercury derivative added as a preservative) – mercury is a toxic heavy metal that can lead to severe speech and vision impairment.
2. Formaldehyde (to kill viruses) – a carcinogen that can

cause serious respiratory problems such as bronchitis, pneumonia or pulmonary oedema.

3. Aluminum (to promote antibody response) – which is suspected of causing Alzheimer's amongst other illnesses.

4. Ethylene glycol (also known as antifreeze) – known to cause kidney and liver damage without showing symptoms.

THE FALLACY OF CHEAP FOOD

The argument that the halaal certificate industry is for the benefit of poor Muslims who are able to acquire poultry cheaply, is fallacious for the following reasons:

(a) 98% of all halaalized poultry is consumed by non-Muslims. Taking into consideration the small Muslim population of the country, less than 2% of the chickens are con-

sumed by Muslims. From this it is conspicuous who the real beneficiaries of the commercialization of Islam's system of *Thabah* are.

(b) If for a brief moment we assume that Muslims are benefiting, we should not lose sight of the fact that medical experts in the western world are increasingly claiming and establishing that these artificially

produced chickens reared with antibiotics and fed the filth of dead chickens on a massive scale cause very serious diseases, including cancer. These facts of the experts may not be denied without expert counter evidence.

All commercially killed chickens are haraam, diseased carrion which the evil halaalization outfits deceptively and fraudulently pass off as 'halaal'.

THE MONETARY OBJECTIVE

Whilst there is no benefit for the Muslim community in the halaal-certification business, the beneficiaries

are only the non-Muslim entrepreneurs and the certification bodies who earn millions annually. This is the primary motive for certifying as halaal the products of the Yahoood and Nasaara.

(Continued from page 1)

outspoken work and movements, we would never have heard of the downside of such "artificial," harmful and nutrient-empty drinks.

Because more and more research and studies are surfacing and disclosing the damaging effects of soda drinks, I finally decided to explore this "hot" subject. My intention is to create awareness among children, adolescents, parents, adults and schools who are under the impression that such beverages are inoffensive. I, for one, was a coke drinker in my early adolescent years. My ignorance, at that time, led me to feel cool to drink it, but then I started noticing unusual reactions in other kids when they drank more than one bottle of Coke or Pepsi. They would go wild, hyper or haywire and some got hooked on it. I could not figure out why, but my instinct told me that it was not the right thing to drink and I did not want to become a "slave" to anything. Little did I know that it was due to the huge amounts of sugar and caffeine in those little bottles. I decided to quit it cold turkey when I was 15 and I never put

COKE – SOFT DRINKS! WHY WOULD THIS POISON NOT BE HARAAM?

a drop of the liquid in my mouth since then. No regrets!!!

Coincidentally some months after that, I visited a dentist who sincerely advised me NOT to drink colas or smoke tobacco. He said they are corrosive, staining and damaging to teeth. He said he could tell a coke drinker from a non-drinker. His advice reinforced my resolution and from then on; I knew that I had made the right decision when I quit soda drinks.

Unfortunately, nobody listened to me then, but years later I applied the restriction on my own immediate family. I banned all coke and soda drinks from my house; hence my children were raised cola-free (maybe one or two bottles out of temptation or peer pressure). My guests were also denied such beverages in my house. I offered them fresh juices instead. With this said, I will begin to reveal to you the different ingredients that makes soda drinks harmful to health and mood.

Colas are beverages, which seem inoffensive, yet they are harmful and also devoid of nutrients or anything good. They contain excessive quantities of simple sugar (9 to 12 sugar cubes per container) or even worse artificial sweeteners (aspartame, sucralose, saccharin). The sugar exceeds the recommended daily allowance. The huge amounts of caffeine, sugar, high fructose corn syrup and additives (synthetic colorings, flavors, or preservatives) make adults overly stimulated and children overactive and disturb mood and sleep. Let us see what happens to the body when one can of cola goes into the system.

When a large amount of sugar is suddenly dumped into the stomach, messages are sent to the pancreas to release adequate quantities of insulin, the hormone that metabolizes sugar and gets it absorbed into the bloodstream in order to distribute it to cells, brain and tissue. More insulin is pumped into the bloodstream, attempting to

make use of the swimming sugar. Once the insulin is released, it metabolizes sugar very rapidly, leaving the body suddenly low in sugar and weak. The limbs start to shake and the heart to beat rapidly. Because the body demands more sugar, the victim goes for another bottle of soda. More sugar puts the body in turmoil i.e. stress. It becomes a vicious circle.

The above condition, which is called hyperglycaemia, is very stressful on all the systems, especially the glandular system and pancreas, depleting the adrenal glands, stress hormones and insulin. Too much insulin triggers the release of cortisol, the stress hormone. When both are left roaming in the body, they damage health and make the victim eventually gain weight and feel depleted.

With obesity, the cells become engorged with fat, so they close their insulin receptors, stopping the hormone from entering them; hence they become insulin resistant and

blood sugar remains roaming in the bloodstream. The excess sugar converts to fat and the victim starts gaining weight or becoming obese with a concentration of fat around the waist, conditions, which lead to diabetes type 2 and metabolic syndromes.

At the same time, the immune system also becomes compromised and weakened and the body depleted of nutrients, making the individual receptive to fungal infections, pathogens and metabolic disorders (diabetes, hypertension, cardiovascular and heart diseases). According to a study, high amounts of sugar also depress white blood cell count for several hours after consumption, weakening the defenses against bacterial and viral infections. Eventually, kidney problems, tooth decay and even cancer start emerging. Studies have shown that rats on a high sugar diet were more prone to breast cancer than their counterparts on normal diet.

(Continued on page 10)

THE WORD 'MAULANA'

Q. A salafi claims that it is shirk to address anyone with the title, *maulana*. He claims that this word has become a title for scholars in only India and Pakistan. Since 'Maulana' means 'Our Protector', its usage is permissible for only Allah Ta'ala. Please comment.

A. Salafis are stupid and arrogant, hence they speak drivel. The word *maula* has several meanings in Arabic. It means *friend, protector, master, freed slave*. The term *maulanaa* consists of two words: *maula* and *naa* which is a pronoun meaning *our*. Thus, *maulana* means 'our friend'. The term is used as a title of respect for a learned person who is regarded as a 'friend' because he safeguards one's Deen. He is also the protector of our Deen and Imaan by virtue of the Deeni Ta'leem he imparts.

Maulana Rumi (rahmatullah alayhi) was not an Indian. This title existed centuries before it was adopted in India. There is no Shar'i prohibition to calling someone 'our friend' or 'our protector'.

Whilst Allah Ta'ala is the Sole source of our livelihood, it is not prohibited to say that we earn our livelihood from Zaid who has employed us. If the police protects a person against a robber, it is not prohibited to say that the police was our protector. Translated into Arabic, *our friend* will be *maulana*.

Besides personal opinion, Salafis have no Islamic evidence for his contention. No matter how logical and how nice a view may seem, it is essentially personal opinion if unsubstantiated by Shar'i proof. The use of *maulana* for Allah Ta'ala in the Qur'aan is not proof or a basis for saying that the term may not be used for a person. This is neither mentioned in the Qur'aan nor anywhere in the Hadith.

The word *Rabb* is used for Allah Ta'ala. However, it is permissible to use it for others as well, such as *Rabb-ul-Maal* (one who invests money); *rabbika* (your rabb meaning your master, i.e. a human master or king).

The kitaabs are replete with the word *maula* used for

a slave-master. If slaves say that their master is *maulana* (our master), it will be perfectly permissible. All the books of Fiqh from the earliest age of Islam, including the Hadith, use *maulaa* for the master of slaves. There is no Shar'i prohibition to refer to a person as my *maulaa* or our *maulaa*.

To clinch this argument and to demolish the baseless claim of the article, is the following Hadith: "*Anas Bin Maalik (radhiyallahu anhu) was asked about a mas'alah. He responded: 'Refer incumbently (for answers) to Maulana (Our Maulana) Al-Hasan. They asked him: 'We ask you, O Abaa Humzah!, and you say: 'Ask Maulana Al-Hasan.' Then he said: 'We have heard and he (Al-Hasan) has heard. We forgot, and he remembered.' (Musannaf Ibn Abu Shaybah).*"

H a d i t A n a s (radhiyallahu anhu) was a very senior Sahaabi. He was not an inhabitant of India and Pakistan. When even he used the term *Maulana* for a learned person, then there is no need to pursue this argument further.

THE SALIENT FEATURES OF THE HASHWI-SALAFIS

The salient (outstanding) features and practices of the Hashwi-Salafis are:

- * They are obsessed with propagating that Allah Ta'ala is located in only one finite place, namely, on the Throne. They deny the Qur'aanic concept of Allah's Omnipresence.
- * Taqleed of the Math-habs is not permissible.
- * They say that it is shirk to visit the Holy Grave of Rasulullah (sallallahu alayhi wasallam).
- * They say that Rasulullah (sallallahu alayhi wasallam) is not alive in his Grave and that his mubaarak body has disintegrated into sand.
- * They reject the 20 raka't Sunnatul Muakkadah

Taraaweesh Salaat which the Ummah has practised since the age of the Sahaabah. For them Taraaweesh is only 8 raka'ts.

- * They generally detest Islamic headgear (topi and amaamah). They prefer the western custom of a barehead.
- * They eat any haraam meat. They believe by reciting Bismillaah, the meat becomes halaal.
- * They keep their legs wide apart in Salaat. In the saff, they struggle to touch the feet of the musallis alongside.
- * They make masah on ordinary socks. For them masah is valid on any kind of socks.

From these features one will be able to recognize a Hashwi-Salafi.

ABOUT ILM AND ULAMA

- An Aalim is he who distinguishes between good and evil, then follows what is good.
- If Ilm does not benefit you, it will harm you.
- Sufyaan Thauri (rahmatullah alayhi) said: "Verily, if an Aalim does not benefit from a

little admonition, then an abundance of knowledge will only harm him."

• Sufyaan Ibn Uyainah (rahmatullah alayhi) said: "Wara' (piety of a lofty stage) is the quest for such Knowledge by means of which Wara' is recognized. A man of Wara' among the people is one who is silent and speaks less."

SUPERVISION AND CONTROL

Even the government with its many laws, has been unable to supervise and control the meat industry to prevent contamination and mislabelling as the Orion scandal and the donkey-meat scandal have shown. Besides this, we frequently hear mislabelling taking place at various stores. All of this shows that it is im-

possible to adequately supervise the innumerable meat-outlets to ensure that the meats and chickens certified are indeed 100% halaal.

There is not a single chicken plant where the certifying bodies are in supervision and control of the packing and labeling processes. The last point of 'supervision' is the slaughterer. After the killed chickens leave the sight of the slaughterers, only non-

Muslims are in charge. Only non-Muslims, de-feather, cut and pack the chickens in packets. Thus, the cutting up, packing, storing and transporting of the chickens are all executed by non-Muslims. No slaughterer or supervisor can truthfully say under Shar'i oath that the chickens which are sold as 'halaal' in the supermarket are the very chickens which they had slaughtered.

COKE – SOFT DRINKS! WHY WOULD THIS POISON NOT BE HARAAM?

(Continued from page 9)

mal diets. Sugar and carbonated drinks also rob the bones of calcium, resulting in bone loss and eventually osteoporosis.

This is only an introduction of the harm and pain resulting

from excessive and long-term intake of these beverages. Each ingredient in cola, soda and soft drinks leaves its own damaging mark on the body, organs, or systems in different ways. Now, I shall leave you to imag-

ine the amount of injury they inflict on you and your children collectively. There is much more information from recent research on the subject that deserves elaboration in order to enlighten the unaware consumer especially when such beverages are approved by the US Food and Drug Administration (FDA), the Saudi FDA and other health organizations.”

AN INHERITANCE ISSUE - A SISTER WRITES

Alhamdulillah! All Praise is due to Allah Ta'ala Who guides whomever He wills. The Inheritance issue which appeared in the *Question and Answer* section of *The Majlis*, has brought much light to the heirs concerned. My humble and sincere apology to my sister-in-law and anyone else concerned.

May Allah Ta'ala accept the

services of The Majlis, and may it grow from strength to strength, and solve the problems of many more, Insha-Allah.

“Those who swallow their anger and forgive people (they are the *Muttaqeen*). Allah most assuredly loves those who do good.” (Surah Aal-e-Imraan, aayat 134)

THE PRIMARY FUNDAMENTALS OF THABAH

The primary essentials of Thabab are also flagrantly flouted. There is no certitude (Yaqeen) neither is there *Ghaalib Zann* that the two fundamentals of Tasmiyah and the severance of the neck vessels are correctly effected on all the chickens. There is an abundance of evidence accumulated by Ulama and non-Ulama who are not associated with the halaal certificate industry to prove that these two fundamentals are grossly violated on a massive scale.

Even the NIHT has con-

firmed this contention. At an announced inspection of the Anchor chicken plant in Stutterheim (Eastern Cape), which was a Sanha-certified plant, two officials of NIHT had established that despite the line-speed being only 16 chickens per minute, more than 80% of the chickens were incorrectly slaughtered. Although NIHT did not make this fact public, in a letter to SANHA they had detailed their findings. This letter was leaked to The Majlis, and published.

Now when this is the lamentable state with a line speed of 16 per minute, what is the condition with a line speed of 30, 40 and even 60 per minute per slaughterer?

THE PORK AND DONKEY MEAT

The Orion scandal

The revelations of the Orion saga is also an adequate eye opener. The abuses have been confirmed by even non-Muslims.

The Stellenbosch University's exposure

The exposure of the pork, donkey meat, etc. deliberate falsification of labels has further discredited the commercial meat industry. Attempts are currently being made to obtain information from the university regarding the number of packets from the 139 samples, which were halaal-stamped.

THE AFFIDAVITS

More than 20 previous slaughterers of Rainbow, Early Bird and Anca have testified in affidavits that they did not recite Tasmiyah on every bird nor was every bird slaughtered correctly since observing both

Khatm-e-Khaajgaan

Question: I have heard a bayaan broadcast from one of the radio stations in which the maulvi sahb was extolling the virtues of Khatm-e-Khaajgaan. From the tenor of the Molvi sahb's bayaan the listener definitely gains the impression that this Khatm-e-Khaajgaan practice is sunnat, in fact waajib. Names of senior Ulama of Deoband such as Maulana Ashraf Ali Thanvi (Rahamatullahi alaihi) were cited to emphasise indulgence in this zikr. I am fearful of not participating in this practice now because I may be leaving out a sunnah or waajib act. In fact, the Molvi sahb giving the bayaan said words to the effect that because this practice has come down from the Akaabir we should not question it. Please clarify the position of Khatm-e-Khaajgaan in the light of the Shariah. Will I be sinful in not participating in this practice?

Answer: The practice of Khatm-e-Khaajgaan is not a Sunnah practice, leave alone being waajib. The emphasis attached to this practice by inexperienced molvis and the warnings sounded over questioning this practice confirm that much excess has crept into

this practice and hence it is elevated to even a higher pedestal than Sunnah acts, such as Salaatul Haajat, etc. Far from promoting the khatm-e-khaajgaan the Molvi saheb has actually demoted the practice. When a *mubaah* (permissible) act is stressed to such an extent that the impression is gained of it being Sunnah then the act becomes bid'ah and it then becomes necessary to dissociate from the practice. The strain this Molvi and others of like mind exert in propagating the Khatm-e-Khaajgaan has made this practice a bid'ah. Umbrage is taken when the public do not participate in the khatm-e-khaajgaan. The khaajgaan is practised in cult-fashion in the Masaajid in full glare of the public leaving the distinct impression to the masses that this is some masnoon form of Ibaadat. The simple Khatm-e-Khaajgaan of some Buzrugs bears no resemblance to the *ghuluw* which these local molvis have injected into the practice. It is incumbent to abstain from participating in the khatm-e-khaajgaan in view of this act being over-emphasised and portrayed as a Sunnah act. Its status now is that of bid'ah.

these fundamentals in the scenario in which they work is impossible. To dismiss the statements of all these slaugh-

terers of different plants as false, is unintelligent and improper.

A SULTAN LIKE A KITTEN

IT WAS THE day of Eid. Shaikh Izzuddeen Bin Abdus Salaam was walking towards the royal palace of Sultan Najmuddeen Ayyubi who was the 7th Sultan of the Ayyubi dynasty of Egypt. When he neared the palace, the Shaikh observed soldiers and security forces standing rank upon rank in the presence of the Sultan. The nobility and the palace courtiers were all in attendance and obedience. Whilst the Sultan was in the midst of all this pomp and splendour, Shaikh Izzuddeen appeared on the scene and proclaimed loudly:

“O Ayyub! When Allah Ta'ala will question you: ‘We had appointed you the king of Egypt, but you indulged in the trade of liquor!’, what shall you answer?’ The Sultan said: “What! Is this happening?” Shaikh Izzuddeen: “Yes, in that inn (mentioning the location) liquor is being sold and other acts of vice committed.”

Sultan: “O my chief! These institutions of vice did not develop during my reign. They had existed from the time of my father (the previous Sultan).” Shaikh Izzuddeen: “Are you also among those men-

tioned in the Qur'aanic: *‘Verily, we found our fathers on a path and we are following in their footsteps.’* This aayat refers to the idolaters who followed their forefathers in idolatry.

When hearing this naseehat, the Sultan ordered the immediate incineration of the inn. The inn was burnt down.

On his way back to his Madrasah, a student who had accompanied him said: “My Honourable Ustaadh, why did you adopt this manner (i.e. harshness) when mere naseehat would have sufficed?” Shaikh Izzuddeen: “When I observed the Sultan emerging in such pomp and splendour, I desired to humiliate him so as to remedy his arrogance and pride which will be destructive for him afterwards.”

The student said: “O my honourable Ustaadh! Did you not have any fear for the Sultan?” Shaikh Izzuddeen said: At the time when I was addressing the Sultan, I focused on the might and greatness of Allah Ta'ala. Then the Sultan appeared like a kitten in front of me.”

THE HARAAM SYSTEM OF COMMERCIAL KILLING

The very system of killing is abhorrent in Islam. Every rule of this important Shar'i system is wantonly, not just omitted on a temporary basis, but permanently abrogated. The commercial system of killing employed by all killing plants can never accommodate the Shar'i system ordained by Allah Ta'ala. The chickens being cruelly shackled upside-down; the rapid movement in this state on the conveyor chain; the killing effected in motion; slaughtering away from the Qiblah; the procession of the still living creatures into the tanks filled with filthy water – blood and faeces, etc., are all

in diametric conflict with everything for which the *Sha'r of Thabab* stands

Every Muslim involved in this commercialization and halaal certification occupation has totally forgotten that *Thabab* is an act of Ibaadat. It is not a purely mundane act. From its very inception to its end, the Shar'i system is encumbered and adorned with masaa-il and athkaar. The insistence on the Qiblah, recitation of Tasmiyah, including Durood Shareef according to Imaam Shaafi' (rahmatullah alayh); the merciful methods of handling, cutting, etc., all

testify to the ibaadat dimension of Thabab. In fact, Hadrath Maulana Qasim Nanotwi (rahmatullah alayh) has written a whole kitaab, *Hujjatul Islam*, on the spiritual philosophy underlying Thabab and the benefit of the Tasmiyah for the animal as well. What peace the Tasmiyah and the Qiblah bring to the animal being slaughtered is known to only Allah Ta'ala and the animals. The *Divine Hikmah* of these ahkaam related to Thabab are tacitly denied by their abrogation to accommodate the pecuniary objectives of the non-Muslim entrepreneurs.

HARAAM DISEASED FEED

The haraam filth which the chickens are fed is undeniable. Dead chickens converted into pellets on a massive scale are fed to chickens. These chickens are transformed into 'cannibals' by devouring their own dead. How can our Imaan tolerate feeding such filth to Muslims? How can Imaan permit Muslims to consume such diseased filth as these carrion cannibalistic chickens which are fed their own kind –

dead chickens? These chickens are diseased. The feed causes them to be diseased. Their horrible living conditions make them diseased and carriers of disease.

The rising tide of grave diseases such as cancer, diabetes, heart problems, etc. are the consequences of devouring the rotten, diseased chickens which are fed dead chickens. All commercial chicken plants convert the dead chickens into

feed for their chickens. These are the filthy, diseased chickens which SANHA, MJC and others halaalize.

Mad cow disease was caused by cattle being fed dead cattle converted into feed. Soon there shall be outbreaks of mad-chicken disease. The carrion-chicken haraam boodles has already driven SANHA, etc. into insanity. They are carrion-insane. May Allah Ta'ala save the Ummah from these shayaateen in human form.

THE NAJAASAT THEY CALL SHI'ISM

(Continued from page 1)

the truth, advise my brothers, give warnings to them and turn away from misguidance.

If I want the pleasure of the world, the mut'ah (contract marriage) and *khumus* (a fifth of the property given by the followers of Shi'ah) have been enough to achieve all those, as done by others other than myself who have become rich in each of their area. Some of them ride the most expensive cars of the latest model. But *alhamdulillah*, I turned away from those since I recognize the truth.

Seeing The Ahlussunnah As Najis (Unclean)

The most widespread belief among us, the followers of Shi'ah is the prioritization on the Ahlul Bait. In the *madzhab* of Shi'ah, everything is based on the love for the Ahlul Bait. To disown themselves from the laymen, namely the Ahlu Sunnah, to disown themselves from the three *khalifahs* and Aishah binti Abu Bakar for their attitude against the Ahlul Bait.

What's rooted in the mind of every Shi'ah, be it the young or the old, the clever or the ignorant, the male or the female, is that the *Sahabahs* had done injustices against the Ahlul Bait, shed their blood and made *halal* their honor. The belief instilled by the *ulama's* and *mujtahid* of Shi'ah is that their biggest enemy is the Ahlus Sunnah. This is because the Sunni people are considered *najis* in the sight of the Shi'ahs, to the extent that even if they cleanse themselves a thousand times, the *najis* will not vanish.

Almost all the books of Shi'ahs that I studied are full of rough language and are beyond common sense. Various insults, aspersion and dirty words are scattered in every book. In fact, oftentimes, what's expressed do not have sound logic. Please read **Al-Kafi, Nahjul Balaghah, Al-Ihtijaj and Rijal Kishi**.

If we want to explore everything that is said about Ahlul Bait, the discussion will be extended, because no one among them is free from the dirty words, foul sentences or contemptible accusations. Many despicable deeds have been attributed to them.

Read this *ri-waayah*, "*Rasulullah did not sleep until he kissed the front part of Fatimah's face*," (Bihar Al-Anwar, 43/44).

"*Rasulullah kept his face on both breasts of Fatimah*," (Bihar Al-Anwar 43/78).

A very heinous blasphemy, how could Rasulullah, the noble, do all those illogical things."

(The Unjustmedia.com)
(To be continued, Insha-Allah)

WHO ARE SALAFIS?

Question: Who are Salafis? Are they part of the Ahlus Sunnah Wal Jama'ah?

ANSWER

Salafis are not part of the Ahlus Sunnah Wal Jama'ah. In this age, the Ahlus Sunnah comprises of the followers of the Four Math-habs – Hanafi, Maaliki, Shaafi and Hambali. During the early era of Islam, there were other valid Math-habs of the Sunnah as well. However, all other Math-habs have receded into oblivion, and only the Four Math-habs now remain. Any group which is outside the fold of these Four Math-habs is a deviant sect belonging to one of the 72 doomed, deviant sects predicted by Rasulullah (sallallahu alayhi wasallam).

The term *Salafi* for these people is a misnomer. They are actually the followers of Muhammad Bin Abdul Wahhaab Najdi who appeared on the scene during the 17th century in Arabia. The proper designation of the Salafis is therefore *Wahhaabis*. The founder of this sect, namely, Muhammad Bin Abdul Wahhaab revived Taimiyyism. He was profoundly influenced by the works of Ibn Taimiyyah whose deviant math-hab laid dormant for almost 5 centuries. Ibn Taimiyyah appeared more than 6 centuries after Rasulullah (sallallahu alayhi wasallam) and initiated his own math-hab, but deceptively maintained that he was from among the Hanaabilah.

In order to gain a foothold in the Ummah, the Wahhaabis called themselves *Hanaabilah* or the followers of the Hambali Math-hab whilst in reality they were not the true followers of Imaam Ahmad Bin Hambal (rahmatullah alayh). They offered blind taqleed to Ibn Taimiyyah. These Salafis/Wahhaabis are in conflict with the Hambali Math-hab on a variety of issues despite them resorting to Hambali Fiqh in general.

They subscribe to some weird and vile beliefs which expel them from the Ahlus Sunnah Wal Jama'ah. Basically they are anthropomorphists. They ascribe human attributes to Allah Ta'ala. They interpret the *Mutashabihaat* (Allegorical) verses of the Qur'aan Majeed and the Ahaadith literally. Thus, they ascribe to Allah Ta'ala literal hands, face, eyes, feet, etc. They are in fact an offshoot of the *Hashwi* deviant sect. The Hashwis were vulgar anthropomorphists. Despite their public denial of being *Hashwis* or *Mujassimis*, their beliefs confirm that they are anthropomorphists.

The vilest belief of kufr of their imam, Ibn Taimiyyah was that the universe is co-eternal with Allah Ta'ala. In other words, the universe was not created by Allah Ta'ala. It has been existing along with Allah Ta'ala. They brand as *Mushrik* those who undertake a journey to make *ziyaarat* of the Holy Grave of Rasulullah (sallallahu alayhi wasallam). These Hashwi 'Salafis' believe that Rasulullah (sallallahu alayhi wasallam) is not *Hayaat* (alive) in his Qabr. They propagate the evil idea that Rasulullah's mubaarak body has decomposed, perished and transformed into soil.

Among the vile beliefs of these Hashwi-Salafis is that Allah Ta'ala is not infinite. He, according to their anthropomorphic concept, is bound by limits. He is located in a confined place on the Throne. The Throne bears Him and is bigger than Him. He is in only one direction, namely, the direction which according to us humans is 'above'. Despite the Qur'aan asserting His Presence 'in the east and west, and wherever we may be', the Hashwis interpret this to mean His Knowledge, not His Presence.

This is merely a brief introduction to Salafi'ism/Taimiyyism/Wahhaabi'ism. Insha-Allah, this deviant sect will be explained in greater detail in books which shall be forthcoming soon.

Muslims should be alert to the depredations of these so-called Salafis. They operate with cunning. They have an unwritten policy of *Taqiyah* (holy hypocrisy) on the basis of which they conceal their true colours and beliefs in order to gain followers from the Ahlus Sunnah. In a society where the Hanafi Math-hab predominates, they pretend to be Hanafis. But generally they claim to be Hanaabilah. Under such guises they entrap unwary and ignorant followers of the Math-habs to abandon Taqleed and become followers of desire as they are. Their deceptive slogan is '*Qur'aan and Sunnah*'. Beware of them.

The immoral Saudi regime is also Wahhaabi. In their belief, all the followers of the Four Math-habs are kuffaar. However, political considerations and indulgence in western immorality have constrained them to be diplomatic and 'tolerant' towards the followers of the Math-habs. Although they claim that the Aqaaid (Beliefs) of the followers of the Four Math-hab are kufr, political and other expedients have compelled them to mellow their abrasiveness and arrogance, hence they publicly withhold their fatwa of kufr which in terms of their Wahhaabi tenets applies to the Ahlus Sunnah Wal Jama'ah. But, for them, in reality, it is lawful to massacre and loot the Ahlus Sunnah (the People of the Four Math-habs).

THE MISYAR-ZINA FILTH OF THE SALAFIS

MISYAR IS LEGALIZED prostitution in Saudi Arabia and in other parts of the Arab World, it is a kind of temporary 'marriage' akin to the Shiah practice of Mu'tah notwithstanding certain differences between the two immoral practices.

Zina has been elevated to the status of marriage with the designation of *Misyar* which means "visiting marriage". It is an unholy, temporary, promiscuous, clandestine alliance with a woman, in which all the rights of Nikah are denied to the so-called 'misyar wife'. The only objective of the haraam *misyar* alliance is sexual gratification. It is in fact legalized prostitution for which the Saudi 'scholars' have given the stamp of holiness.

In this unholy promiscuous alliance, the man is absolved of all the obligations of an Islamic Nikah. The woman has no rights whatsoever. Her only obligation is to live like an animal with the man whenever his sexual instincts constrain him to visit his mistress of *misyar*.

In this haraam relationship regarded as 'marriage' by the Saudi 'scholars', a man has no responsibilities towards the woman. He does not have to provide her a home, financial support or to spend the night with her. The alliance is one of carnal convenience to fulfil only at the bestial behest of the man.

The following is a typical application form which a man in search of a clandestine 'misyar-spouse' submits to the escort agency which arranges the *misyar* alliance.

"Dear Customer, Please fill out the following form so that we can best serve you. Remember, we are here to meet all your needs. Our motto is: "All fun, no responsibility."

I am seeking a wife between the ages of: (15-20) (21-25) (26-30) (30-35) (36+)

Height—
Weight—Complexion—
Tribal affiliation (in order of preference)

Status: Virgin, Divorced (with or without children?)
Widowed (w or w/o children?)

Next, please mark the following choices so that we may decide which marriage best suits your personal needs.

I would like a wife who agrees to relinquish the following rights:

.....Right to housing
.....Right to financial support
.....Right to time (spending the night especially)
.....Right to children
.....Right to public announcement of marriage
.....All of the above

I would like a wife to meet the following needs:

.....Owns a home or lives with her family
.....Has her own job
.....Enjoys travelling
.....Speaks English

.....Attractive
.....Open minded (to do things my current wife will not do)
.....All of the above.

Thank you for your time. The total service fee will be determined by your above choices (Saudi Riyals 5,000 — 15,000).

You are required to pay SR 500 to initiate search." (Arab News 19th August 2006)

The sacred institution of Nikah has been reduced to the level of prostitution. Every aim and object which the Nikah stands for is negated by the corrupt 'fatwas' of the Saudi ulama-e-soo' (evil learned men) who come fully within the glare of the following Hadith of Rasulullah (sallallahu alayhi wasallam): "*Verily, I fear for my Ummah the Aimmah-e-Mudhilleen*". That is, scholars of this ilk who mislead the Ummah and pave the path of Jahannum for them.

All of these vile *misyar* alliances of prostitution are clandestine affairs. The wife of the man and his family are never informed and are not supposed to know of the zina alliance. The very nature of the *misyar* alliance -- the secrecy and the complete annulment of rights, obligations and duties -- effectively assigns it into the confines of prostitution.

Prohibiting all kinds of clandestine, haraam relationships such as *misyar*, *mityar*, *mut'ah*, etc., the Qur'aan Majeed states: "*And lawful for you besides these (prohibited classes of women) is that you search with your wealth (other chaste women) for retaining them (in marriage), not for fornication.... (Aayat 24, Nisaa)*".

The abominations of *misyar* and *mut'ah* come fully within the scope of the prohibited clandestine alliances of fornication stated in these Qur'aanic verses.

The *misyar-mut'ah* alliance is a denial and negation of everything holy for which Nikah stands. The primary motive for the divine injunction of Nikah is procreation of the human race. The *misyar-mut'ah* evil is the very antithesis of this Divine Motive.

All the rights and respect which Nikah gives rise to are to

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The Majlis

"VOICE of ISLAM"

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Roses have thorns



The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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"Most of the munaafiqeen (hypocrites) of my Ummah are its Qaaris." (Hadith)

WASTE AMID SUFFERING

"And, be not wasteful. Verily, the wasters are the brothers of the shayaateen, and shaitaan was to his Rabb ungrateful." (Qur'aan)

WASTE IS THE effect of kufr (ingratitude).

Those who waste are ungrateful for the bounties of Allah Ta'ala, hence the Qur'aan describes them as *ikhwaanush shayaateen* (the brothers of the devils). Waste of money and food has degenerated to intolerable levels in Muslim society. The rich and the poor, the learned and the ignoramuses, are all involved in the sin of massive waste of the *ni'maat* (bounties) of Allah Ta'ala. And, all of this waste is the effect of pride and show.

Large scale waste is committed especially of food at functions – wedding functions and madrasah and khaanqah functions (jalsahs) of a variety of kinds which have become evil characteristics of the affluent Muslim society of this era. Simplicity, sacrifice and love for the suffering Muslims of the world no longer are among the attributes of Muslims. Whilst massive waste of food is the style of jalsahs and merrymaking functions,

the *ta'leem* (teaching) of Islam and the practice of our illustrious Akaabireen Auliya and Ulama were always *eethaar* (sacrifice) for the suffering Muslims. This attitude constrained them to practise self-denial.

Although the Madaaris and the khaanqas are vociferous with stories of the Auliya and Ulama and even organize wasteful jalsahs in their names, they have extremely little affinity with these seniors. Hadhrat Khwaajah Nizaamuddeen Auliya (rahmatullah alayh) fasted perpetually. His khaadim (servant), Hadhrat Khwaajah Abdur Raheem would bring a meagre meal for Sehri and Iftaar. However, on most occasions, Hadhrat Nizaamuddeen (rahmatullah alayh) would decline and refrain from eating. Once his khaadim pleaded: "Hadhrat, if you refrain from both Sehri and Iftaar, weakness will overwhelm you." Hadhrat responded: "How can this food go down my throat when there are so many poor and forlorn persons passing the nights in hunger?"

Once a fire ravaged the locality of Ghiyaathpur. It was in the midst of the summer season. Stricken with

grief, Hadhrat Nizaamuddeen (rahmatullah alayh) stood on the roof of his house in the searing heat observing the heart-rending scene of houses being gutted by the raging fire. He remained standing on the roof until finally the fire was extinguished. Then he instructed Khwaajah Iqbaal to make a survey of the number of homes destroyed, and to give every household two silver coins, two loaves of bread and a jug of cold water. When people observed this distribution at the time of their distress, their eyes welled up with tears of gratitude. In that age, two silver coins could purchase a substantial amount of commodities.

These two episodes of Hadhrat Nizaamuddeen Auliya (rahmatullah alayh) are presented as samples for us to reflect. Emulation of his example in exactitude is not the objective. No one is expected to abandon eating the delicious food which can be afforded. But waste is haraam, and sacrifice is Waajib. Sacrifice is a vital tenet of Islam, and it was always a distinguished trait of the Auliya and Ulama. This attribute no longer exists in the Ummah. There-

fore, wasting the bounties of Allah Ta'ala selfishly and forgetting the suffering segments of the Ummah do not affect the Muslim's conscience in any way.

All over the world, in the so-called third world countries, Muslims are suffering and living in abject squalor and poverty. Wars and civil wars have reduced millions of Muslims to dire straits of hunger and starvation. In the Syrian refugee camps Muslims struggle to find even some grass to boil in water to provide some kind of solace for their hunger. In Chad, Muslims have been reduced to sub-human levels and are constrained to eat even manure. Literally, their skins cling to their bones. Muslims are suffering – really suffering without homes and food while we are squandering the bounties of Allah Ta'ala in wasteful functions to fill toilets. The net result of the sumptuous foods served at the wasteful jalsahs feeding people who eat delicious food thrice daily, is the manufacture of tons of faeces. There is no goodness in the food served so wastefully to people who are not in need of it.

What has happened to the hearts of the Ulama who or-

ganize such jalsahs where hundreds of thousands of rands are squandered to feed affluent people who really find no enjoyment in the food although they derive nafsani pleasure from the outing and wasteful, futile gathering where merrymaking is the hallmark!

Besides the millions of rands wasted by the Madaaris of the country on jalsah-food, many more millions are squandered annually on absolutely haraam wedding functions. All the Deeni institutions – the small and the big – are caught up in this vicious disease of waste, pride and show. This is a time when all functions should be abolished and the focus directed to the suffering Muslim masses all over the world. Lack of Taqwa has blighted our vision. Whilst we receive the news of the suffering Muslim masses, its strikes no responsive chord in our hearts – fossilized hearts – hearts in which lies a deadened Imaan – an Imaan stripped of its inherent attributes of sacrifice, altruism and philanthropy.

In particular, the Ulama of the Madaaris should do some serious and sincere soul searching (Muraaqabah) to ascertain the degree of the waste, hard-heartedness, lack of vision and spiritual fossil-

(Continued on page 10)

FATWA IS TO SAVE, NOT TO DESTROY

"MUFTI TAQI Usmaani recalls that during 1955 – 1960, as a young student, his illustrious father, Hadhrat Mufti Muhammad Shafi' (rahmatullah alayh) received a number of queries from Muslims in London asking permission to consume the meat of the Ahl-e-Kitaab (People of the Book) due to the scarcity of Halaal meat, the undue hardship and prevailing circumstances.

Hadhrat Mufti Shafi' (rahmatullah alayh)

stated that although it is permitted to give a Fatwa on the Math-hab of another Imaam due to necessity and hardship, nevertheless, if we were to issue a fatwa of permissibility of the meat of the Ahl-e-Kitaab, then the Muslims of Britain will not be able to acquire Dhabeerah (Islamically slaughtered) meat because they will simply rest on their laurels. Therefore, today we shall issue a harsh Fatwa for British Muslims. If people want to label us extremists, harsh,

Taqleed-fanatics, etc., then so be it! But our Fatwa will not change. British Muslims have to arrange Dhabeerah meat for themselves. Until such time, it will not be permissible for them to consume meat.

So what is the net result (of that Fatwa) today in Britain? Halaal meat shops are plentiful. However, if the Fatwa was given back in 1955 that Muslims could consume the meat of Ahl-e-Kitaab due to necessity and hardship, then the scenario

in England would be different today."

Due to the proliferation of the 'halaal' certificate industry operated by the Carrion Halaalizers such as SANHA, MJC, NIHT, etc., Muslims have now become addicted to consuming, not the meat of the Ahl-e-Kitaab, but real carrion. Even pork labelled 'halaal', is being ingested by Muslims. The Fatwa issued by Hadhrat Mufti Muhammad Shafi' (rahmatullah alayh) in 1955 was indeed farsighted.

If he had issued a fatwa of permissibility on the basis of the conundrum of 'taqwa and fatwa', today halaal meat would not have been available in the United Kingdom. Everyone would have become addicted to the carrion of the kuffaar, just as innumerable Muslims in South Africa are presently addicted to carrion.

According to Hadhrat Mufti Shafi', the valid alternative was for Muslims to arrange their own Islamically slaughtered meat. The alternative never was to consume the meat of the Yahood.

Questions and Answers

THE MAJLIS Q & A
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Q. It is mentioned in the kitaabs that a woman may leave the house without the permission of her husband during a *naazilah*. What does this mean?

A. *Naazilah* in the context of the mas'alah means a specific issue which requires an immediate answer, e.g. she does not know whether her current bleeding is haidh or isti-haadha; or whether her utterance is kufr or not; or whether the ambiguous statement of her husband is Talaq Baa-in or not. Thus, if the issue is a *Naazilah*, and the husband is unable to provide the answer, then she may leave the house without his permission to ask a knowledgeable person.

Q. A Nikah was performed whilst the bride was in the state of menses. Is the Nikah valid?

A. Nikah is permissible and valid even during the state of menstruation.

Q. Is Salaat behind a faasiq valid?

A. Salaat is valid even behind a faasiq. However, those who appoint a faasiq to lead the Salaat are guilty of a major sin.

Q. Is it permissible to perform only 8 raka'ts Taraaweeth?

A. It is sinful to unnecessarily perform only 8 raka'ts Taraaweeth. It is incumbent to perform 20 raka'ts.

Q. Are edible products with the ingredient MSG permissible?

A. MSG is a poison causing a variety of very serious sicknesses. According to the Shariah, a harmful substance is haraam for eating. Msg is also made by means of fermentation which produces alcohol.

Q. Is it permissible for men and women to view the mayyit after ghusl and kafan?

A. It is not permissible for ghair mahareem (those have to observe purdah) to view the mayyit.

Q. In the U.K. we have a custom of displaying the face of the mayyit. The mayyit is placed with face open for the public to view. Is this a valid practice?

A. The face-displaying custom prevalent in the U.K. is bid'ah. It is not permissible. The placing of the mayyit in a public place with his face exposed for all and sundry to view is a practice of the kuffaar.

Q. Also at the Qabrustaan the face is opened for display before the Janaazah Salaat. Is this permissible?

A. The practice of viewing the face at the Qabrustaan before Janaazah Salaat is likewise a bid'ah.

Q. In the U.K. the Ulama do not admonish the community for any evil and haraam committed. There is total silence. Please comment.

A. The silence of the Ulama when they observe un-Islamic practices in the community is a major cause for the prevalence of so much bid'ah and evil in the community. About such silent scholars, Rasulullah (sallallahu alayhi wasallam) said:

"The one who maintains silence in a matter of the Haqq is a dumb shaitaan."

Q. Is it permissible to tie an

amaamah on the head of the mayyit if he used to wear a turban in his lifetime?

A. It is not permissible to place an amaamah on the mayyit's head even if he was wearing a turban in his lifetime. This too is a bid'ah practice.

Q. I am sending you a thesis written on the marriage of Hadhrat Aishah (radhiyallahu anha) to Rasulullah (sallallahu alayhi wasallam). The thesis 'proves' that she was an adult when she was married, and that the Ahaadith in Bukhaari, Muslim, etc. which aver that she was 7 years are all spurious. Please comment.

A. The thesis is old hat, old bunkum disgorged by the writer – old hat disgorged to appease western palates. The entire edifice of the Deen rests on the authentic Ahaadith. In fact the authenticity of the Qur'aan is reliant on the authenticity of the Ahaadith. Without Hadith there is no Qur'aan and no Islam. The Saheeh Ahaadith confirm the age of Hadhrat Aishah (radhiyallahu anha) as 6 or 7 years at the time of the Nikah. No amount of skulduggery of modernists who are indoctrinated by their western masters will be able to change the facts of reality.

Q. When children outgrow their clothes, are the parents allowed to give it to charity or to the other children?

A. When parents buy clothes for their children, they should make niyyat of loaning the garments to them. The clothes will then remain the property of the parents who can do with it as they deem fit when the children have outgrown same. However, if no such intention was made, then the parents should buy the clothing for their fair value and keep the money in trust for the children or buy other items of need for the children.

Q. Is it permissible for a Muslim to be a magistrate in a secular court?

A. The Imaan of a Muslim who becomes a judge/magistrate in a kaafir/secular system is almost certainly eliminated. He has to compulsorily adjudicate in accordance with kufr law. Such persons are described in the Qur'aan Majeed as kaafiroom.

Q. New carpets were fitted in our Masjid. Is it permissible to give the old carpets to a Masjid or Musalla in need?

A. The old Masjid carpets must be sold and the money used for the Masjid. If another Masjid or Jamaat Khana, etc. needs the carpets, some brothers should purchase it cheaply from the Masjid and donate it to the venue where it is needed.

Q. If someone arrives for Janaazah Salaat just as the Imaam has completed the 4th Takbeer, but before making Salaam, what should he

EFT TREATMENT

Q. I would like to have a ruling concerning E.F.T. (Emotional Freedom Technique/Therapy), which is becoming so common amongst our Muslim women.

A. This therapy is in fact a cult of Satanism which is now being portrayed with 'islamic' colours. Shaitaan is a subtle and an extremely cunning teacher. He has presented

this haraam cult of Iblees to ensnare Muslims into his web of kufr, fisq and fujoor. Muslims should never participate in this kind of satanic treatment. Shaitaan directly manipulates this cult. In fact the 'patient's' ruku' and sajdah are unknowingly made to shaitaan. The 'doctors' of this cult are conmen in the employ of Iblees.

do?

A. If someone arrives after the Imaam has recited the fourth Takbeer, but before Salaam, then he should immediately join, and after the Imaam's Salaam, recite the three Takbeers which he had missed.

Q. A girls madrasah has organized durood competitions. Prizes are handed to the girls for their abundant recitation of durood. Are these competitions permissible?

A. The 'durood' competition is among the worst of Kabeerah sins. It comes in the Hadith regarding the signs of Qiyaamah: *"The dunya will be searched with the amal of the Aakhirah."*

Durood Shareef is among the great acts of ibaadat. It is an amal purely for the Aakhirah. It is a personal amal to be executed in privacy. The shaitaani management of the madrasah has converted this amal of the Aakhirah into a worldly and a nafsani objective. Just imagine the spiritual rot in these people. They dangle worldly carrion bait in front of children, making a mockery of ibaadat.

The huffaaz of the dunya who also sell their Imaan, have the money as an incentive to perform Taraaweeth. They recite the Qur'aan

Majeed for the sake of the money, and so do the fussaaz qaaris recite the Qur'aan Majeed for money. These competitions are HARAAM.

Q. Is Ishraq and Dhuha the same Salaat? I am a Shaafi'

A. Ishraq and Dhuha are two different Salaat according to the Hanafi Math-hab. According to the Shaafi' Math-hab, there is only Dhuha, not Ishraq. It consists of up to 12 raka'ts. Two raka'ts are the minimum.

Q. Is it permissible for a Muslim to work in a civil court?

A. It is not permissible for a Muslim to work in any secular court. All courts operate in conflict with the Shariah, hence it is not permissible.

Q. Now that Ramadhaan is here, there will be many organizations soliciting for Zakaat funds. Which organizations are reliable?

A. You have to investigate the organizations collecting Zakaat. We have found most of these Zakaat-collecting bodies to be *khaa-in* (abusers of

amaanat). One prominent Ulama organization is sitting on R25 million Zakaat, treating it like private property thereby fulfilling the prediction of Rasulullah (sallallahu alayhi wasallam). Among the Signs of Qiyaamah is that Zakaat will be treated like private wealth. They make food hampers and advertise in glossy brochures with haraam pictures how they are doling out food parcels to the poor as if they are feeding dogs with their own pocket money. Every little insignificant act of charity is proclaimed from the rooftops by these organizations which collect funds for worldly objectives. But, what they are distributing is a small portion of what they are collecting. Visit their offices and see the luxury.

They run their luxury offices and pay themselves fat haraam 'salaries' from the Zakaat which is the Haqq of the Fuqara and Masaakeen. Therefore, satisfy yourself properly before entrusting Zakaat to these scoundrel organizations.

The Ulama body sitting on R25 million does not discuss this aspect at even its annual general meeting. The conglomeration of other molvis at the meeting does not even query this because most of them are not even aware of it.

Q. The Athaan in our Masjid is recited inside the Masjid. This practice has been adopted for more than a decade. Is it proper to recite the Athaan from inside the Masjid?

A. The practice of giving the Athaan from inside the Masjid is in conflict with the Sunnah, hence not permissible.

Q. At a Masjid two parking bays are reserved for the Imaams. No one else is allowed to park there. Please comment.

A. It is not permissible to have reserved parking on Waqf property for the Imaams. Whoever comes first is entitled to the parking.

Q. Why is it not permissible for women to visit the qabrustaan when they are allowed to visit the Holy Grave of Rasulullah (sallallahu alayhi wasallam)?

A. The prohibition is because it is the law of the Shariah. Rasulullah (sallallahu alayhi wasallam) cursed women who visit the qabrustaan. What they do in Saudi Arabia is not necessarily the Shariah. The droves of women shamelessly galloping through the Masjid to visit the Holy Grave are in contravention of the Sha-

Once a senior police officer mockingly asked a Madrasah student whose head was shaven: "Why do I see all Madrasah students with shaven heads?" Spontaneously the student responded: "Why do I see all westerners with shaven faces?" The officer went silent. (Hadhrat Maulana Ashraf Ali Thanvi)

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riah. It is not permissible for them to attend.

Q. After the husband gave his wife three Talaqs, she became a murtad. Some months later she embraced Islam. Can she get married to her ex-husband?

A. If the divorced woman became murtad after the husband had given her three Talaqs, then again embraced Islam, she will still not be able to marry her ex-husband. As long as she has not married another man who happens to divorce her after consummation of the marriage, marriage with her ex-husband will not be valid.

Q. A prominent Mufti says that according to Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) prawns are halaal. Please comment.

A. If we assume that Hadhrat Thanvi (rahmatullah alayh) did say that prawns are permissible, it will not be the final word of the Shariah. Hadhrat had also erred and issued numerous retractions of earlier fatwas. In fact, Hadhrat Thanvi (rahmatullah alayh) was in doubt. He did not categorically say that prawns are halaal. He said that if the experts (the zoologists) say that it is fish, then it will be halaal. He was not aware of the precise species to which prawns belong. The prominent Mufti is peddling baatil.

Q. Some scholars claim that it is permissible for girls and boys to chat telephonically for the purpose of marriage. Their grounds for permission are: (1) There is no nearness between them. (2) They seek surety. (3) Many marriages break up because they do not know each other. (4) The conversation is restricted to necessary talk

A. The reasons proffered for legalizing an act which is explicitly haraam are downright stupid. The 'fatwa' which you say was given by an 'aalim', is in reality drivel disgorged by a jaahil posing as an Aalim. The arguments which he has presented to cancel Allah's prohibition pertaining to premarital contact of the sexes are drivel and shaitaanityat. No matter how 'logical' the arguments may appear to morons, Allah's Laws cannot be cancelled. All forms of premarital communication are haraam. The stupid 'fatwa' is so ludicrous that a straight-thinking layman can also understand that this impostor 'aalim' is speaking bunkum.

Q. While issuing divorce to me, my husband said 'talaat', not talaaq. Is the divorce valid?

A. The Talaaq is valid.

Q. My husband has already given me two talaqs. He said: 'If you ever use my phone without my permission, then you are divorced.' What should I do in an emergency? Will the third Talaq come into force if I use his phone in an emergency?

A. Yes, the third Talaq will come into force if you use the phone even in an emergency. Since your husband had hinged the Talaq on using the phone without his permission, the

Talaq will not come into effect if you use it with his permission. Hence, he should now say: 'I give you permission to use my phone in an emergency.' Or, he should buy you a phone.

Q. A deceased woman has donated her kidneys to be used for someone in need. Her kidneys have been removed. However, some members of the family say that it is not permissible whilst others disagree. What is the Shariah's fatwa? What is the rule regarding blood donation?

A. Donating human organs and deriving any kind of benefit/use therefrom are haraam. The very elaborate Janaazah rites accorded to the mayyit should be sufficient to understand that neither human body nor anything from it are subjects for donation. In fact, even hairs and nails of the human being have to be compulsorily buried. The kidneys which have been removed should be buried.

Donation of blood is likewise not permissible. The articles we are sending explain these issues in more detail.

Q. Recently some Muslim schools had a girls netball tournament. Is this permissible?

A. When it is not permissible for women in full hijab and shabbily dressed, to perform Salaat in the Musjid, how could it ever be permissible for Muslim girls to act like immoral kuffaar females jumping and prancing like baboons on a field where all and sundry can view them? These schools are not Muslim schools. They are the schools of the Devil -Iblees, La-een. A Muslim is not in need of brains to understand that female exhibition is a dimension of zina.

Q. A Shaikh charges a fee of R150 per person for a lecture on Islam which he held in a public hall. Men and women attended. Is it permissible to charge a fee for delivering lectures?

A. The sheikh, we understand, is not being paid by an employer who hires someone to deliver lectures. This sheikh charges the individual members of the audience a fee. Among the signs of Qiyaamah according to the Hadith is that people will pursue the world with deeds of the Aakhirah. A lecture on Islam is a deed of the Aakhirah. This sheikh is making money and pursuing a haraam agenda with the deed of the Aakhirah. Hence he is a manifestation of the materialization of Rasulullah's prediction. The fees charged are haraam.

Q. Is it permissible to rinse the mouth during the fast when making wudhu?

A. Yes, it is permissible to rinse the mouth whilst fasting. However, do not gargle.

Q. Maulana Shabbir Usmaani (rahmatullah alayh) had performed the Janaazah Salaat of Jinnah, Pakistan's first governor-general. Jinnah was a Shiah. It is said that

THE KMB

"WHAT IS HAPPENING TO IT"

Q. What is happening to the MPL or the Muslim Marriages Bill? Are there any new developments in this matter?

A. The term 'muslim marriages bill' is a misnomer. The actual title of the bill in terms of the Shariah is KMB (Kufr Marriages Bill). The submission of the KMB is also anomalous in that there exist sufficient kufr laws on the statute book of the country to cater for all tastes of kufr which the modernist miscreants, zindeeqs and munaafiqeen masquerading as Muslims wish to relish and grovel in. The best kufr law to suit the kufr palates of the impostor 'muslims' is the Community of Development regime which provides perfect shaitaani equality for the votaries of gender equality.

Dangling the chimera of the 'muslim' appellation before unwary and ignorant Muslims is motivated by deception of the KMB clique of munaafiqeen. There is nothing Muslim in the kufr measure to warrant the Muslim designation.

The KMB is in some dusty shelf either rotting or hibernating in waiting for its sinister authors to woo some sinister politicians to kick-start the baboonic parliamentary process with the objective of ramming the kufr stupidity into law. Even if

the KMB is disgorged into law, it will have no effect and no consequence for Muslims who wish to be governed by the Shariah. There are many Muslims who have either by design or by stupidity opted for kufr laws such as community of property. The KMB is akin to one of these kufr laws. Whoever has no care for his/her Imaan or whoever is stupid enough, will opt for the KMB.

If the KMB becomes law, it cannot be imposed on unwilling Muslims in exactly the same way as community of property cannot be shoved down anyone's throat. The only difference between community of property kufr and KMB kufr is the deceptive 'muslim' veneer to dupe stupid Muslims into the idea that submission to the KMB is submission to Islam. But, the superficial 'muslim' portrayal of the kufr does not render the KMB Islamic. The KMB was abundantly explained by numerous Ulama as well as other Muslims to be a scrap which is in conflict with the Shariah from A to Z.

Thus, a sinister behind the scenes plot to get the KMB forced into law, will have no impact on Muslims who want their lives to be regulated by the Shariah. The simple response is not to opt for registering marriages the KMB way. It devolves on the Ulama to educate the community in this regard.

the Maulana had dreamt that Jinnah was a true Muslim. Was it permissible for the Maulana to have performed his Janaazah Salaat?

A. We are not aware of the status of Jinnah neither are we aware of Maulana Usmaani's dream. We have never heard of it. Perhaps he was convinced that Jinnah had repented and had accepted Islam, hence he performed his Janaazah Salaat. However, if Jinnah had been a professed Shiah until the last, then it was wrong for the honourable Maulana to have conducted his Janaazah Salaat regardless of his dream. Dreams do not overrule the Shariah.

Q. How should a sick Shaafi' musalli sit to perform Salaat if he is able to stand, but unable to make ruku' and sajdah?

A. If he is able to stand, then Qiyaam will be compulsory. Ruku and Sajdah will be made by bending the back if he is able to or by means of signs of the head. But he has to stand if he is able to. According to the Hanafi Math-hab, the preferable way is for such an ailing person to sit for even Qiyaam.

Q. What is a Wahhaabi and a Salafi?

A. Wahhabi and a Salafi are two names for the followers of Muhammad Bin Abdul Wahhaab of Saudi Arabia. They do not subscribe to any

of the four Math-habs. They have strayed from the Straight Path of the Ahlus Sunnah Wal Jama'ah. However, in India and Pakistan the Bid'atis label as Wahhaabis those who prohibit acts of grave-worship regardless of them not being Salafis. Hence, the Ulama of Deoband who eliminate bid'ah and grave worship are termed Wahhaabis by the Qabar Puja sect. This grave-worshipping sect in South Africa has the same meaning for Wahhaabi.

Q. I have been separated from my husband for 3 years without talaq. We have now reconciled. Is it necessary to perform a new Nikah?

A. Since Talaq was not issued, it is not necessary to renew the Nikah. Nikah will be necessary only if one or two Talaqs had been given.

Q. Is it permissible to use an asthma pump while fasting?

A. The Asthma pump breaks the fast. If one is compelled to use it, it will be permissible. But the fast will break and has to be made qadha after Rama-dhaan.

Q. Some people say that immediately the Iddat of a widow expires, she should dress smartly and step out of the house. Is this correct?

A. No, a woman does not have to step out of the house immediately or at any time after expiry of her iddat. The claim

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of the aunties regarding dressing smartly, etc. is baseless.

Q. The astronomers and even some Ulama are saying that since there is absolutely no possibility of sighting the moon after the 29th this Sha'baan, searching for the hilaal is not necessary, and that Sha'baan will be a month of 30 days this year. Is this view in compliance with the Shariah?

A. It is not permissible to abstain from sighting the moon at the end of the 29th day of Sha'baan on the basis of astronomical calculations. This action is haraam. Rasulullah (sallallahu alayhi wasallam) had commanded the search for the hilaal at the end of the 29th day of every Islamic month. As far as Muslims are concerned, it is not an issue of whether there is the possibility of sighting or not, or whether the birth of the moon is only the next day. The issue is the command of Allah Ta'ala delivered to us by Rasulullah (sallallahu alayhi wasallam). Nabi-e-Kareem (sallallahu alayhi wasallam) commanded that we should search for the moon at the end of the 29th day. This is all we know and this is our only concern. The Ummah has absolutely no right to opt for the kufr of ignoring Rasulullah's command for the sake of adopting the bunkum of the astronomers and the miscreant, misguided ulama. It is Waajib to search for the moon at the end of the 29th day. Abandoning this Waajib Masnoon tenet of the Shariat is sinful and haraam.

Q. A proud man to show off his wealth burnt a 500 pound note. Is Zakaat payable on this amount?

A. Although this man is the brother of shaitaan according to the Qur'aan, Zakaat is not payable on destroyed wealth.

Q. A father has abandoned his minor children Whose responsibility is it to maintain them?

A. The closest male *Asbaat* are responsible for the maintenance of the abandoned children. They are the paternal grandfather, paternal uncles, etc. If there are no Asbaat or the Asbaat refuse or fail to maintain the children, then the male relatives on the mother's side will be responsible. They are the maternal grandfather, maternal uncles, etc. If they too refuse or lack the means, then it is the responsibility of the Muslim community to fulfil this Fardh-e-Kifaayah obligation.

Q. The Haafiz who leads the Taraaweeh at the Masjid trims his beard, and his trousers are below his ankles. Should I perform Taraaweeh at home with some friends?

A. Yes, perform Taraaweeh at home. After the Fardh in the Masjid leave for your home. It is better to perform with a small Jamaat at home than to follow a faasiq.

Q. A water dispenser is hired to a person with the stipulation that he has to use 50 litres water otherwise a penalty will be added to the

monthly rental. Is this permissible?

A. It is not permissible to stipulate that the person uses 50 litres water to qualify for the rental amount. The dispenser may be rented to him without the stipulation. The additional charge is haraam. Add an additional charge. The rent must be fixed.

Q. Is it permissible to suspend the rental on the amount of the sales? The rent is not fixed.

A. It is not permissible to suspend the rental on the basis of sales. The rent at all times must be a fixed sum.

Q. What should one do if wudhu breaks during Tawaaf of the Ka'bah?

A. If wudhu breaks during the first three Shauts or before completing the fourth Shaut, then the Tawaaf has to be repeated. If Wudhu breaks after completing the fourth Shaut, then the Tawaaf should be continued from the Shaut in which Wudhu had broken.

Q. If a Qur'aan stand is not available, may the Qur'aan be place on one's lap for reciting?

A. The Qur'aan should not be placed on one's lap. It is disrespectful. Hold the Qur'aan Majeed in the hands if a stand is not available.

Q. A paid Imaam teaches Hifz in the sehn section of a Masjid, but occasionally he uses the Masjid portion for his duty. Someone informed him that one may not accept payment for teaching inside the Masjid. So, must he refund the amount for those times he had taught inside the Masjid?

A. He need not refund anything. He should repent (make taubah) for the sin committed.

Q. An elderly couple invited their only son and daughter living in different towns and gifted them most of the furniture, appliances, etc. with the following advice:

1. They can remove it whenever convenient or sell it if they so desire.
2. While the goods are still with the parents, they will use it as a loan.
3. As both parents are over 70 years, they have realised that their demise cannot be too far off. So this move has been done to avoid estate problems.

If this offer has been accepted, is it valid and in order?

A. The gift is not valid. Since the 'gifted' goods remain on the premises of the parents without possession having been taken, the gift is not valid. The 'advice' has no validity. The goods in the house will become their estate on their demise.

Q. Should the two raka'ts Nafil after the Witr be performed standing or sitting?

A. If the two raka'ts Nafil after the Witr are performed sitting without valid reason, the thawaab (reward) is reduced by 50%. These two raka'ts should be performed standing.

Q. What is the Shar'i status of the congregational dua recited after every four raka'ts Taraaweeh?

SANDWICHES OF IMMORALITY

What can we comment on such gutter-type 'molvis' of the NNB Jamiat? They pray under crosses in a church; they dress up like ghandi; they attend wine and dine parties; they participate in haraam kaafir MTN awards; they prostitute the female voice on their radio shaitaan; they prostitute countless females during the auspicious nights of Ramadhaan with their haraam satanic competitions conducted under Deeni colours.

The gutter level of their brains is quite apparent from the fact that they derive pleasure doling out a mere

200 sandwiches and in the process violating the Qur'aan's laws of Hijab. They are undoubtedly the vilest 'ulama' mentioned in the following Hadith:

"There will dawn an age....when the worst of the people under the canopy of the sky will be their Ulama. From them will emerge fitnah, and the fitnah will rebound on them."

May Allah Ta'ala save Muslims from such scoundrels who rob the masses of their Imaan and Akhlaaq.

A. The congregational dua recited after every 4 raka'ts Taraaweeh is bid'ah. It is not permissible. Everyone should engage in silent dua or thikr during the pause after every 4 raka'ts.

Q. What should one do if haidh begins during the course of fasting?

A. If whilst fasting, haidh begins, the fast should be compulsorily broken. But one should not eat in front of people.

If you happen to be in the state of haidh and it ends during the day of Ramadhaan, then it is compulsory to stop eating and act like a fasting person. However, you will still have to make qadha of this day.

If you are in the state of haidh before the fasting day begins, then you may eat at any time during the day, but not in front of people. You may not fast.

Q. Do ear and eye drops break the fast?

A. Eye drops do not break the fast. Ear drops break the fast.

Q. I have a Mandela set for which I had paid R75,000. It contains half an ounce of gold. The price obtainable today for the set is R60,000. How do I calculate Zakaat on this set?

A. If the set contains only half an ounce of gold, then you pay Zakaat on the current market value of the gold regardless of what price you had paid for the set or what price you can obtain for it. The price of gold is now about R14,000 an ounce.

However, should you sell the set now for R60,000, then you will have to pay Zakaat on the cash of R60,000.

Q. I & J meat products certified halaal are sold here in Mauritius. Are these products halaal?

A. I & J is a non-Muslim company. All meat products processed by non-Muslims are haraam. Ignore the 'halaal' certification. There is almost no supervision whatsoever. In the very recent past, despite these kuffaar firms having bought halaal certificates, even pork products had appeared with halaal logos and labels. Abstain from the carrion which the Carrion Halaalizers certify.

Q. Should Muslims in Turkey vote? The Kemalist party which is the death knell of Islam will be contesting in the elections. If Muslims do

not vote for an Islamic party, there is the danger of the kemalist atheists coming to power, and this will mean the end of the Islamic progress which has been achieved by Erdogan's party. Please advise.

A. In the circumstances prevailing in Turkey, it is in fact necessary to vote for Erdogan's party. It is Waajib.

Q. I am in a place where the Imaam performs only 8 raka'ts Taraaweeh. There is no other Masjid, etc. where 20 raka'ts are performed. What should I do?

A. If the Imaam performs only 8 raka'ts, then complete the 12 raka'ts on your own. It is bid'ah to perform only 8 raka'ts.

Q. During Witr Salaat should the hands be raised when reciting Dua-e-Qunoot?

A. No, the hands should not be raised when reciting Qunoot.

Q. The baby was born on a Wednesday. Which is the 7th day for Aqeeqah?

A. If the baby was born on Wednesday, then the 7th day will be Tuesday which is the day for Aqeeqah.

Q. What is the status of 20 raka'ts Taraaweeh?

A. It is Sunnatul Muakkadah (compulsory) to perform 20 raka'ts Taraaweeh.

Q. If a bit of blood from a tooth mingled with saliva goes down the throat, will the fast break?

A. If the taste of the blood is perceived in the throat, the fast breaks even if the saliva is greater in quantity.

Q. Is Sajdah necessary when one hears an aayat of Sajdah being recited on the radio or a recording?

A. Sajdah Tilaawat is not incumbent when listening to such an aayat on a recording of any type. The tilaawat (recitation) of a recording is not a valid Tilaawat in terms of the Shariah. It is like the recitation of a parrot.

Q. If a person who started fasting in India a day after South Africa comes to South Africa during Ramadhaan and when it is Eid here, he has fasted 28 days. What should he do?

A. The person from India who fasted 28 days due to South Africa having been one day late, should make qadha of one day after Eid.

Q. If a person travels to a country

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and reaches there when it will be the 31st day for him, what should he do? It is still Ramadhaan in this place whilst he has completed 30 days since in his country Ramadhaan had begun a day earlier.

A. He should keep the 31st Roza (fast). Ramadhaan and Eid have to be together with the community.

Q. A Lady who was born with a single kidney is now suffering from bladder problems and a urine bag had to be attached for the retention of the continuous drops. She has been advised to perform wudhu before every Salaat. What is the ruling regarding handling the Qur'aan? How does it affect her fasting? She is 73 years old. The urine bag is attached to a metre-long catheter tube. According to a nurse, it can be pegged for a few minutes to combine Asr and Maghrib wudhu.

A. The lady is a ma'zoor. She has to take wudhu for every Salaat time. Her wudhu will end with the expiry of the Salaat time. Wudhu for Asr and Maghrib may not be combined. When Asr time expires, she will have to make wudhu with the entry of Maghrib time. She may handle and recite the Qur'aan Majeed with her wudhu. If her health does not allow her to fast, and if she has no hope of recovery to enable her to make qadha of the missed fasts, then she should pay Fidyah.

Q. Last year a person made a single niyyat to fast for the whole month of Ramadhaan. Recently he was told that such an intention is not valid for the whole month. Does this mean he has to make qadha of all the fasts of last year?

A. Perhaps the meaning of niyyat has not been correctly understood. Niyyat is not the verbal recitation of a formula/dua. It is the intention in the mind that one is fasting today. So, this person must have participated in Sehri every night. When he woke up from his bed to eat his Sehri meal, it was in his mind that he will be fasting. This is his niyyat. There is no need for making qadha.

Q. Does pouring oil into the ears break the fast?

A. Yes, it breaks the fast.

Q. If one wakes up after sunrise, should qadha of the two raka'ts Sunnat of Fajr also be made?

A. If one wakes up after sunrise, the two raka'ts Sunnat should be performed.

Q. Is it permissible to make a living making and selling nasheeds/qaseedahs?

A. It is not permissible making a living by making and selling nasheeds.

Q. A traveller started off the day without intention of fasting. If during the course of the day he decides to fast, will his fast be valid?

A. As long as the traveller did not eat anything from the time of Subh Sadiq, and he makes his intention to fast

before Nisfun Nahaar (about an hour before Zawwaal) his/her fast will be valid.

Q. Is it necessary for a breast-feeding woman to fast?

A. Yes, it is necessary for even a breast-feeding woman to fast if fasting does not dry up her milk. However, if she is unable to fast because her milk will dry up causing suffering to her baby, then she has to make qadha of the missed fast.

Q. A Muslim disagreeing with the translation of an aayat in the translation prepared by Mufti Afzal Elias has burnt the Qur'aan. What is the status of this man?

A. The jaahil is a murtad. The translation is correct. The man appears to be mentally unstable, hence he acquitted himself like a munaafiq committing the capital kufr act of burning the Qur'aan Shareef. If this man is not mentally unstable or mad, then his act of burning the Qur'aan expels him from the fold of Islam.

Q. When calculating Zakaat on stock-in-trade, what value should be taken: the wholesale price or the selling price?

A. Zakaat on stock is payable on the current wholesale price of the stock, not on the selling price. The selling price is a fiction. It exists only in the mind. It is not tangible assets. Whatever the price you will currently pay the wholesaler for the stock, is the price to calculate.

Q. Some people are saying that it is not allowed to read Qur'aan on behalf of the deceased. They say it is bid'ah. They say Mufti Ismail Menk of Zimbabwe has told them this. Is he correct?

A. It is highly meritorious to recite the Qur'aan Majeed as an act of Isaale-Thawaab. Those who are saying that it is bid'ah are ignoramuses who do not follow any of the Math-habs of the Ahlus Sunnah. Menk is a Salafi masquerading as a Hanafi. Salafis believe that there is no thawaab for the mayyit by reciting the Qur'aan Majeed. Salafi morons are deviates and astray.

Q. I pay Zakaat every Ramadhaan. A few days ago, I received a substantial sum of money. Should I pay Zakaat on this sum as well? A year has not passed over this sum.

A. Even if money is received one day before expiry of the Zakaat year, Zakaat has to be paid on it as long as the money has not been spent. So whatever cash you have, Zakaat has to be paid on it even if you received it just recently. Since you are a Zakaat-payer, it will be said that one year has passed on every sum you have received during the course of the year, and which you still have on hand.

Q. A person has only two ounces of gold, and no other Zakaat assets. This person has no cash, silver, stock, etc. Does she have to pay Zakaat on the 2 ounces of gold?

A. Two ounces of gold is less than Nisaab. Since she has no other Zakaat

BLASPHEMING HADHRAT UMAR

Q. On Sunday 30th June 2013, a blasphemer connected to the Tablighi Jamaat in Bangalore's Kumbatpet Markas (Musjid Ibrahim Ali Shah) after Maghrib insulted Hadhrat Umar Farooq (radhiyallahu anhu). This man had been on two months Mastooraat Tablighi Jamaat to Johannesburg about a month ago. In a speech after Maghrib, he said that Hadhrat Umar (radhiyallahu anhu) was a 'goonda' and a 'dada' (gangster, hoodlum, thug, hooligan, etc.) before embracing Islam, and that he had set out to 'murder' Rasulullah (sallallahu alayhi wasallam). I have read the saying of Muhaddith Imam Abu Zur'ah Raazi who had said: "When you see someone finding fault in the Sahaabah, know that he is a Zindeeq (heretic)." Please comment on this evil attitude.

A. Rasulullah (sallallahu alayhi wasallam) said: "Honour my Sahaabah, for verily they are the noblest of you then those after them (i.e. the Taabieen); then those after them (i.e. the Tab-e-Taabieen). Thereafter falsehood will prevail." There are numerous Ahaadith and Qur'aanic verses which conspicuously bear out the nobility and greatness of the Sahaabah and that they were *Maqbool* (Accepted) by Allah Azza Wa Jal.

Specifically about Hadhrat Umar (radhiyallahu anhu), Rasulullah (sallallahu alayhi wasallam) said: "If there had to be a Nabi after me, it would have been Umar." It comes in the Hadith that Wahi was even revealed to confirm the opinions of Hadhrat Umar (radhiyallahu anhu). Besides these narrations, there are a number of other Ahaadith which pay glowing tribute to the virtues of Hadhrat Umar (radhiyallahu anhu). His khilaafate was the golden age of Islam. Islam had reached its pinnacle in every field under the reign of Hadhrat Umar Ibn Khattaab (radhiyallahu anhu).

All the Sahaabah during the age of Jaahiliyyah had committed the worst crimes. Idolatry, infanticide, killing and debauchery were integral

to their life style. Only a shaitaan inclining towards Shi'ism will single out Hadhrat Umar (radhiyallahu anhu) for vilification on the basis of a misdeed during the age of Jaahiliyyah. It is a monstrous haraam act to refer derogatorily with insulting epithets to any one among the Sahaabah, leave alone such a valiant Son and Patriarch of Islam as Hadhrat Umar (radhiyallahu anhu) who lies at the side of Rasulullah (sallallahu alayhi wasallam) in Raudhah-e-Mubaarak, and who will be at the side of Rasulullah (sallallahu alayhi wasallam) on the Day of Resurrection.

The vile character who had blasphemed Hadhrat Umar (radhiyallahu anhu) with the evil epithets should understand that he is truly a zindeeq and a brother of the Shiahs who excel in hurling vituperation at the Sahaabah. This enemy of Hadhrat Umar (radhiyallahu anhu) should have supplicated for thorns to have developed in his tongue to prevent him from disgorging the villainy with which he has blasphemed Hadhrat Umar (radhiyallahu anhu).

It is haraam – absolutely haraam and tantamount to kufr to slur and sully the noble character of any Sahaabi on the basis of a crime which he had committed during the days of paganism and jaahiliyyah. The elders of the Tablighi Jamaat should be exceptionally wary of Shiah infiltration. Whilst the kufr uttered by the Shaitaan cannot be attributed to the elders of the Tablighi Jamaat, they are expected to severely reprimand the culprit, demand that he makes Taubaah which should include a public retraction. And if he refuses, he should be ignominiously booted out of the Jamaat. Persons who portray Shiah tendencies should not be allowed to address the public.

We reiterate that there is a Shiah element which has infiltrated the Tablighi Jamaat just as enemies have infiltrated into every other Islamic institution including our Madaaris and Khanqahs. No mass movement can escape infiltration by enemies.

assets, Zakaat is not compulsory on her 2 ounces of gold.

Q. I am a follower of the Shaafi' Math-hab. I was told that it is not permissible to use perfume whilst fasting. Does it break the fast?

A. According to the Shaafi' Math-hab, while perfume does not break the Saum, it is Makrooh to apply it whilst fasting. It is not permissible.

Q. Can a person who does not fast perform Taraaweeh?

A. Although a person who does not fast without valid reason, is among the worst scoundrels on earth, he should still perform Taraaweeh.

Q. Ladies come to our Musjid for Taraaweeh. They are in a separate

section.

A. It is not permissible for ladies to perform Taraaweeh in the Musjid. They have to perform individually at their homes.

Q. A scholar says that death is not the punishment for a murtad. Please comment.

A. The punishment for a murtad here on earth is that he will be arrested in an Islamic country. He will be given three days to reflect, and the Ulama will engage him in an endeavour to remove his doubts to enable him to repent and re-embrace Islam. If he refuses, then after three days, he will

(Turn to page 12)

Isna's Baatil Moon Announcement

BY THE UNITED COUNCIL OF ULAMA OF S.A. (UUCSA)

Isna (the so-called Islamic Society of North America) has already announced on the basis of astronomical calculations that Ramadhan will commence on July 9, 2013, and Eidul Fitr will be on August 8, 2013. The perfidy of this errant organization is indeed shocking. In effect they are claiming that the principle for determining the commencement of the Islamic month as commanded by Allah Ta'ala is erroneous and need to be corrected.

Muslims in the U.S.A. are under obligation of the Shariah to denounce and reject the baatil announcement. Rama-

dhaan and Eid will commence only if the hilaal is sighted or alternatively, the month will have to be fulfilled with 30 days as instructed by Rasulullah (sallallahu alayhi wasallam).

THE ANNOUNCEMENT IS BASELESS AND IS IN DIAMETRIC CONFLICT WITH THE SHARIAH. IT IS HARAAM TO ACT ACCORDING TO THE BAATIL ANNOUNCEMENT. ONLY THE METHOD COMMANDED BY THE SHARIAH AND WHICH HAS BEEN THE LAW FOR THE PAST 14 CENTURIES IS VALID. IT IS HARAAM TO UTILIZE ASTRONOMICAL CALCULATIONS FOR DETERMINING THE ISLAMIC CALENDAR.

MAKROOH TANZEEHI?

The masses as well as many Molvis of shallow understanding and superficial knowledge entertain an erroneous idea of the meaning of Makrooh Tanzeehi. In their understanding Makrooh Tanzeehi means 'permissible'. They believe that there is no reprimand and no harm perpetrating acts classified Makrooh Tanzeehi. Dispelling this corrupt notion, Hadrath Maulana Ashraf Ali Thanvi (rahmatullah alayh) commenting on the Qur'aanic ayat:

"Those who strive in Us (i.e. in the Deen), most assuredly, We guide them to Our Pathways.", said: "There are two kinds of mujaahadah (striving against the nafs): Abstention from acts and Commission of acts. The Acts of the Deen are classified into three kinds: (1) Sins (2) Waajib Acts of Obedience, and (3) Mustahab Acts of Obedience.

It is also essential to abstain from Makrooh Tanzeehi because of the probability of Allah Ta'ala apprehending the perpetrator. The probability of Divine Apprehension is not to be regarded with insignificance. Thus, regardless of the act of disobedience being seemingly slight or 'insignificant' abstention from it is essential.

The Fuqaha have explicitly

mentioned that even the most 'insignificant' *sagheerah sin* is transformed into *kabeerah (major sin)* by way of persistence. Thus, according to the Fuqaha it is imperative to abstain from even acts classified as Makrooh Tanzeehi..

Frequently, perpetration of Makrooh Tanzeehi acts culminate in the commission of Makrooh Tahreemi actions. A person who advances towards Makrooh Tanzeehi regards it to be insignificant. When the nafs gains the notion that commission of 'little' acts of disobedience is unimportant, then the propensity of fear for Allah Ta'ala is reduced. Such a person becomes audacious in the commission of Makrooh Tahreemi. Thus, the principle of the introduction of haraam is also haraam applies.

Although Makrooh Tanzeehi is not *per se* haraam, nevertheless, bearing in mind this principle, it is necessary to abstain from Makrooh Tanzeehi acts as well. It is for this reason that the Hadith states: *"The Mu'min will not attain the rank of the Muttaqeen as long as he does not abstain from things in which there is no harm for the fear of things in which there is harm."* In its comprehensive meaning, sin includes even Makrooh Tanzeehi."

nowadays being introduced by those who claim to be the followers of the Ulama of Deoband. Whilst they have gained their smattering of textual knowledge at Deobandi Madaaris, they have lost the path of the Ulama of Deoband. They have strayed, and are straying further and further from Siraatul Mustaqeem with their fabrication of bid'ah customs. In fact, they are on the way to outclass and surpass the grave-worshippers in bid'ah.

A NEW BID'AH

Q. There is a new practice on the increase. A few minutes before Iftaar in some Musjids, a congregational dua is made. Is there a basis in the Sunnah for this dua?

A. Congregational dua a few minutes before iftaar is a new Bid'ah. Not even the Qabar Pujaari sect has this bid'ah. It is not permissible. Bid'ah is on the rise.

The sad part is that most new innovations (bid'at) are

ISNA MORONS ATTEMPT TO OVERRIDE THE SHARIAH

"Then We established you on a Shariah regarding affairs.

Therefore follow it (the Divine Shariah), and do not follow the vain desires (of modernist miscreants and ignoramuses) who do not know (anything of the Shariah) (Aayat 18, Al-Jaathiyah)

Islam, since the Hijri era is today 1434 years old. Throughout this long history of Islam, the Ummah has been following the command of Allah Ta'ala regarding the determination of the Islamic months. The inviolable principle since the time of Rasulullah (sallallahu alayhi wasallam) has always been *rooyat (physical sighting)* of the crescent moon (the hilaal). This law is immutable. Nothing can change it.

But today during this month of Rajab, 35 days before the month of Ramadhan some miscreant, deviated group in the U.S.A. styling itself *'The Islamic Society of North America (ISNA)* following a phantom so-called 'fiqh council of North America, announced the commencement of Ramadhan on 9 July 2013. The deviation of these miscreants is indeed deplorable. The group of *juhhaal (morons)* masquerading as 'scholars' know not whether they are coming or going nor are they able to dis-

tinguish between day and night.

These juhhaal are indeed a fulfilment of Rasulullah's prediction. Nabi-e-Kareem (sallallahu alayhi wasallam) said that an age will dawn when the juhhaal will pose questions of the Deen to other juhhaal masquerading as scholars. Thus, juhhaal will issue corrupt, stupid 'fatwas' for their juhhaal followers. Both sets of juhhaal will be in deviation.

After 1434 years, these morons seek to produce a new 'shariah' – the devil's shariah. Muslims whose Imaan is intact will most assuredly not allow themselves to be hoodwinked into the trap of kufr which shaitaan has prepared with the aid of his agents, the Isna and 'fiqh council' juhhaal.

Only denizens of Jahannum can announce with confidence 35 days prior to Ramadhan that Ramadhan is confirmed on a certain day. In so doing, these morons have entered into the domain of kufr. The rejection of a *Mansoos Shar'i hukm* substantiated by the highest class of *dalaa-il* is kufr which expels from the fold of Islam. Thus, the juhhaal who refute the immutable principle of *rooyat* lose their Imaan. It is not permissible to follow them in Salaat. They are murtadds.

Muslims in America should

not be awed into submission by the morons of the two illegitimate entities which refute the Shariah and determine Ramadhan on the basis of their stupid opinion. We urge Muslims in America to uphold the command of Allah Ta'ala by rejecting the kufr announcement, and by determining Ramadhan and all Islamic months by means of the physical sighting of the hilaal. Even morons are not expected to follow these satanic morons who have assumed upon themselves the Satanism of rejecting the immutable laws of the Shariah to suit their haraam desires.

These miserable miscreants of kufr have even announced the day of Eid which according to their bestial desire is 8 August 2013. Thus, they announce Eid 65 days before the actual event. They are truly in the embrace of shaitaan. They have been driven to insanity by the touch of Iblees.

Muslim groups in America should determine Ramadhan by actual physical sighting of the hilaal and begin Ramadhan in terms of the command of the Shariah. It is haraam to follow the announcement of the agents of shaitaan (Isna and the fiqh council). Let the followers of Iblees celebrate their own festivals. Do not join them.

WHY SHOULD SOFT DRINKS NOT BE HARAAM?

Aborted human foetal tissue used

(NaturalNews) The Obama Administration has given its blessing to PepsiCo to continue utilizing the services of a company that produces flavor chemicals for the beverage giant using aborted human fetal tissue. *LifeSiteNews.com* reports that the Obama Security and Exchange Commission (SEC) has decided that PepsiCo's arrangement with San Diego, Cal.-based Senomyx, which produces flavor enhancing chemicals for Pepsi using human embryonic kidney tissue, simply constitutes "ordinary business operations."

The issue began in 2011 when the non-profit group *Children of God for Life (CGL)* first broke the news about Pepsi's alliance with Senomyx, which led to massive outcry and a worldwide boycott of Pepsi products. At that time, it was revealed that Pepsi had many other options at its disposal to produce flavor chemicals, which is what its competitors do, but had instead chosen to continue using aborted fetal cells -- or as Senomyx deceptively puts it, "isolated human taste receptors" (<http://www.naturalnews.com>).

A few months later, Pepsi shareholders filed a resolution petitioning the company to

"adopt a corporate policy that recognizes human rights and employs ethical standards which do not involve using the remains of aborted human beings in both private and collaborative research and development agreements." But the Obama Administration shut down this 36-page proposal, deciding instead that Pepsi's used of aborted babies to *flavor* its beverage products is just business as usual, and not a significant concern.

Learn more: http://www.naturalnews.com/035276_Pepsi_fetal_cells_business_operations.html#xzz2NvN040yW

(Natural News)

"REMAIN IN YOUR HOMES"

COMMANDS THE QUR'AAN

PREGNANT MUSLIM WOMAN ATTACKED IN PARIS

Despite all medical efforts, a pregnant Muslim woman who was attacked by two Islamophobic men in the Paris suburb of Argenteuil on Thursday suffered a miscarriage and lost her baby, her lawyer said on Tuesday.

The 21-year-old Muslim

woman, who was four months pregnant, was physically attacked by two men. The attackers first tried taking her headscarf off and later cut off her clothes. After she screamed out that she was pregnant. One of the attackers started kicking her in the stomach.

In a related incident, another Muslim woman wearing a headscarf was also attacked three weeks ago in the same region of Paris.

"And remain glued within your homes, and make not a display of yourselves like the exhibition of jaahiliyyah." (Qur'aan)

If Muslim women remain within the safety of their homes, they would not become victims for these kuffaar savages. This type of barbaric attack on Muslim women by European savages is on the increase in Europe.

THE HALEEM BID'AH

Q. With the month of Ramadhaan approaching the haleem madness has commenced, especially in the greater Durban area. I find that haleem is associated with Ramadhaan to almost the level of Sunnat. Ridiculous quantities are prepared. For example, a small town where there is a Muslim population of between 750 – 1000 families prepares 10 to 15 degs (huge pots); in a suburb another 5 to 10 degs. On Sundays in one small town about 15 degs. A bigger town nearby prepares 50 degs every weekend. Various other venues in this same 50 deg town also prepare several degs each. These families are not poor and destitute.

Is there any Deeni significance of haleem during Ramadhaan, especially for iftaar? The other issue is that the haleem madness has become commercialized. The cost of a deg of haleem is about R500 to R750 depending on whether its chicken or mutton. People who collect money for preparing haleem distribution are soliciting R1500 to R2000 per deg. What happens to the extra money collected?

Many people contribute Sadqah towards the haleem project. The haleem is consumed by not only the poor. This has become a lucrative business. Cooks can earn as much as R15,000 in a weekend. The other important

issue is that almost all the chicken haleem is prepared from haraam carrion chickens. This haraam haleem is given free for people to make iftaar with. Please comment on this issue. (Haleem is a kind of a soup)

A. There is absolutely no Deeni/Sunnah relationship between Ramadhaan and haleem. It has become a racket as is clear from the wasteful quantity prepared, and from the inflated prices quoted by the collectors who pocket the money. Furthermore, crooks are cashing in. In fact, this bid'ah of haleem has displaced the actual Sunnah method of Iftaar. Rasulullah (sallallahu alayhi wasallam) said: "Whoever finds dates, should make iftaar with it, and whoever has no dates, should make iftaar with water." It was Rasulullah's and the Sahaabas' practice to break the Fast with dates. When they had no dates, iftaar was with water or with "something not prepared by fire", i.e. something uncooked.

It appears that the custom of haleem (a kind of soup) was introduced to provide for the Fuqara (the poor and destitute). However, it has now become, as you say, a 'madness'. The carrion chickens render the haleem haraam. The Fasts of the people are ruined with the haraam haleem. The dishonesty perpetrated by unscrupulous haleem vendors is another reason for the need to discontinue this

bid'ah.

Furthermore, there are many poor people who benefit from the haleem, hence they even scramble dishonourably for a share. If in a locality there are genuine Fuqara, then a proper arrangement should be made to distribute haleem and other foodstuff, not for the purpose of Iftaar. The haleem should not be distributed at the time of Iftaar nor served to the Saaimeen (the fasting people) for Iftaar or at the time of Iftaar. This corrupt practice prevails at almost all Musjids in Natal. The rich and the not so rich and a handful of poor, congregate at the Masjid and indulge in wasteful feasting at the time of Iftaar. Considerable waste occurs on these anti-Sunnah occasions. The Maghrib Salaat too is inordinately delayed to accommodate the bid'ah custom. Iftaar is not the time for feasting.

A survey of the poor and needy in an area should be made by the responsible people of the locality. If it is decided to give them haleem, only sufficient should be prepared to cater for their needs, and the haleem should be given to them during the course of the day, not at Iftaar time. The poor may collect the haleem with their own utensils and consume it at home after Maghrib Salaat. The wasteful, bid'ah feasting which takes place at the Musaaqid should be terminated.

Our Maulana Khaleel Ahmad Sahib (rahmatullah alayh) frequently said: "We are in need, but we are not sellers of the Deen." (Hadhrat Maulana Ashraf Ali Thanvi)

THE MOCKERY OF ISNA'S PREDICTION

Thirty five days prior to Ramadhaan, the morons of a miscreant body called Isna in the U.S.A. announced on the basis of their hallucination that the 1st of Ramdhaan this year will be 9 July 2013. The basis of this corrupt prediction was their 'astronomical' calculations. The reality on the ground has now proven the astronomical blunder of their astronomical hallucination.

This deviant group had expected that Saudi Arabia would be commencing Ramadhaan on 9 July, hence they rushed to pre-empt even the Saudis, to make their corrupt, haraam announcement. But, to their consternation, even Saudi

Arabia had decided that physical sighting of the moon is imperative for the commencement of Ramadhaan, hence Ramadhaan began on 10 July in Saudi Arabia and in all countries in the world. This has left rotten eggs on the faces of the Isna morons. Rasulullah (sallallahu alayhi wasallam) had commanded that the hilaal be searched for and physically sighted at the end of the 29th day of every Islamic month. If there is no sighting, the month will then be 30 days. This is the final word in the lunatic saga which the lunar morons are perennially creating every year with their *jahaalat*.

SAUDI ULAMA REJECT CALCULATIONS

MAKKAH - The Board of Senior Ulema dismissed the idea of determining the beginning of Ramadan with astronomical calculations without visibly sighting the month's crescent, Al-Madina reported.

The Grand Mufti, Sheikh Abdul Aziz Bin Abdullah Aal Sheikh, said astronomic calculations are based on mathematical equations and are not ac-

ceptable in terms of fasting. He said the Prophet's (pbuh) Hadith of "Fast at its sighting" and the one of "Do not fast until you sight it" were clear and decisive. The Board finished discussing the issue last Tuesday and concluded to continue depending on sighting the crescent since only three members agreed on using the mathematical calculations instead.

(Saudi Gazette)

OBEDIENCE

Nowadays there no longer remains in people the ability of obedience. Once whilst Hadhrat Umar (radhiyallahu anhu) was making tawaaf of the Ka'bah, he observed a woman suffering from leprosy making tawaaf. He forbade her from tawaaf because of the inconvenience and distress she was causing others. He told her that remaining at home for her was better than making tawaaf.

After some time, the woman yearning to make tawaaf came again. The people in-

formed her to be at ease since the one who had prevented her from tawaaf had died. The woman said: "I thought that he was alive, hence I came to plead with him to allow me to make tawaaf. But now his no longer alive. He is not a person whom one has to obey in his presence and disobey behind his back. He is such a person whose order has to be obeyed whether he is alive or dead." Then she departed and never returned to make tawaaf. (Hadhrat Maulana Ashraf Ali Thanvi)

SACRIFICE AND RIGHTS

Acquisition of *Huqooq* (Rights) is one's Shar'i right. The Shariah allows a person the right to claim and demand his *huqooq*. However, sacrificing one's rights and abandoning a legitimate dispute are highly meritorious. Rasulullah (sallallahu alayhi wasallam) said: "I guarantee a special palace in the middle of Jannat (i.e. in the prime site of Jannat) for the one who abandons a dispute despite him being rightful (in claiming his rights)."

Emphasizing the merit of sacrificing one's right to avoid dispute and acrimony, the Qur'aan Majeed states:

"And, if you take revenge, then extract vengeance (in the measure) you were oppressed. And, if you are patient, then that is best for you. And adopt Sabr (patience)....."

Family members who are at each other's throats in inheritance matters and who institute costly legal action in kuffaar courts, should pay special heed to this promise of Rasulullah (sallallahu alayhi wasallam). And, those plodding the path of haraam in their vile attempt to usurp the

rights of others, should know that they will be sealed in steel coffins and cast into Hell-Fire in the process of almost perpetual punishment in Jahannum. They should ruminate on the Fire and decide whether the carrion they are usurping here on earth is worth the perpetual damnation of Jahannum.

The life of Rasulullah (sallallahu alayhi wasallam), of the Sahaabah and the Auliya are embodiments of sacrifice. Abandoning their rights, they sacrificed for others in almost all spheres of life, preferring goodness and comfort for them.

As long as sacrifice does not infringe on the rights of others, it is always commendable. One may not for example sacrifice the rights of the family for the comfort and convenience of others. Rasulullah (sallallahu alayhi wasallam) said:

"You have not accepted Imaan as long as you do not love for your brother (Muslim) what you love for yourself."

Minus this attribute of sacrifice for brother Muslims, Imaan remains defective.

ABSURD CRUELTY

"The whole concept of animals being regarded as "surplus" to a farming industry, is a product of factory farming. Male calves are surplus to dairy farming, just as male chicks are surplus to the egg-laying industry. To kill around 90,000 new-born male calves each year is as absurd and mind-boggling as to kill 13 million male chicks born into the egg industry annually. It goes to the heart of factory farming and demonstrates its wastefulness, its callousness, its need for secrecy. The urgency of a transition to small-scale, community driven, transparent and sustainable farming, cannot be over-emphasized. We as consum-

mers need to demand this." (Compassion's Tozie Zokufa)

The halaalizers of carrion such as SANHA and the MJC are all complicit in the brutality which is inflicted on animals in factory-farming. The hearts of these carrion-halaalizers are harder than rock about which the Qur'aan Majeed states:

"Then your hearts hardened becoming like rocks or even harder. Verily, from (some) rocks rivers gush forth, while some split open, and water flows therefrom. Then there are rocks which roll down for the fear of

Allah. And, Allah Is not unaware of what you are doing."

(Aayat 74, Baqarah)

In this aayat, the Qur'aan describes the hardness of the hearts of the Yahoood. This disease of hardness is gnawing the hearts of the cruel molvis and sheikhs of SANHA and MJC, who halaalize carrion. It causes them not a twinge of conscience to be party to the brutal grounding up of millions of live day old male chicks every year. The insane craving for money has destroyed their Imaani bearings.

THE BROTHELS YOUR CHILDREN ATTEND 45,000 PUPIL PREGNANCIES

NEARLY 45 000 schoolgirl pregnancies were registered in the Eastern Cape over the past five years.

This is according to statistics released by the provincial Education Department.

Department spokesman Malibongwe Mtima said the total number of pregnancies over the period stood at a whopping 44 909.

The Herald 20/03/2013

KUFR NULLIFIES THE NIKAH

A statement or an act of kufr nullifies the Nikah. The marriage terminates with kufr. If the statement/act of kufr is by the husband, it will have the effect of one Talaq. Even after repentance and renewal of the Nikah, the one Talaq will remain suspended. The husband will henceforth have the right to issue only two Talaqs.

SAUDI ARABIA

"SAUDI Arabia might be forced to change its method of execution - from beheading to the firing squad - after running short of swordsmen.

An official in the ultra-conservative kingdom said sword-bearing executioners "are not readily available eve-

HARAAM INTERFERENCE WITH THE SHARIAH

rywhere and on some occasions, executions were marred by confusion as the executioner was late in showing up at the designated public place".

The bureaucrat told Al Youm newspaper that in the age of easy digital communication, executioners' lateness was

"causing confusion and sparking speculation and rumours".

A special committee is examining the possible change from a method that has been used for centuries and which Islamic scholars in Saudi Arabia claim is based on the Koran.

The Daily Telegraph

According to the Shariah the only method of execution allowed is with the sword. No other method is permissible. The Saudi attitude is for appeasing its American bosses. The argument of 'running short of swordsmen' besides being ridiculously puerile, is an insult to intelligence.

THE RIGHTS OF TILAAWAT

Tilaawat (recitation) of the Qur'aan-e-Kareem has three rights (*huqooq*):

1. Correct pronunciation of the words. That is, to recite with Tajweed.
2. To understand the meanings of the words, not necessarily the tafseer.
3. To practically implement the teachings of the Qur'aan

Minus any one of these constituents, the Tilaawat will be defective.

At any time in the future should he pronounce two Talaqs, the Nikah will end finally and irrevocably. Reconciliation will then no longer be permissible. Nikah will not be valid between the couple. Many people, unaware of this law, continue living in the state of adultery.

If the husband had already administered two Talaqs in the past, then his utterance of kufr will complete his quota of three Talaqs, terminating the Nikah finally and irrevocably.

Whilst kufr uttered by the wife also terminates the Nikah, it does not give effect to Talaq.

CELL PHONES AND YOUR CHILDREN

The use of cell phones by children to swap nude pictures of themselves and to indulge in immoral sexually explicit conversations have become an international craze. The morally destructive consequences of the cell phone, especially for children, is worst than the Satanism of the television.

According to experts in this field, girls are worse offenders than boys. A report on the cell phone evil states: "Also driving the sexting trend is the increased use of smartphones, as well as celebrities such as Kim Kardashian,

Khanyi Mbau and Paris Hilton having sex tapes and nude pictures of themselves in circulation."

Aggravating this Satanism is the almost total lack of moral *ta'leem* in Muslim homes, and the spiritually ruinous effects of so-called 'Islamic' secular schools.

In these circumstances, how can it ever be permissible for parents to provide their children with cell phones? For children cell phones are a free licence for indulgence in fornication, wide-ranging immorality and sexual perversion.

CANCER -PUNISHMENT

The punishment for sexual perversion begins right here on earth. The punishment in the Akhirah is a separate dimension of Allah's *Athaab*. Here, in this world, the punishment is commensurate with the characteristics of the filth committed. One form of earthly punishment for oral fornication is cancer of the throat. The following report illustrates this punishment:

"ACTOR Michael Douglas has revealed his throat cancer was caused not by years of

smoking and boozing, but by performing oral sex. The Hollywood star, who has received critical acclaim in the new Liberace biopic *Behmd the Candelabra*, explained that human papillomavirus (HPV) was responsible for his throat cancer. HPV, a sexually transmitted virus, is best known as a common cause of cervical cancer, but can also cause, throat cancer."

"Young men worldwide are contracting deadly oral and throat cancers caused by the

HPV. The increase in throat cancer and oral cancer among people under the age of 45 was "massive" said University of Pretoria dental professor, Andre van Zyl.....the spread of HPV has become more prevalent and, in turn, the incidence of HPV-related throat cancer has increased dramatically over the past decade," said Van Zyl.These young people could never imagine that they might develop throat cancer...." (*The Times*)

POLLUTING THE MUSJID

A concerned Brother writes:

"A few Sundays ago at Masjid Taqwa in Roshnee, the following event took place: Two Molanas brought a group of 15 non-Muslims (men and women) to the Masjid. They had a program for them **IN-SIDE the Musjid**.

The group remained there until Zuhr Salaat. Zuhr Jamaat was at 1:00 pm. After Zuhr jamaat, they had a questions and answers program. The men were in the front of the Masjid and the women at the back. When the women wanted to ask questions, a small boy was given the paper

by the women and he would give it to the Molana who would respond to the question.

The shocking thing is that the ladies were present in the Masjid for a considerable time. They wore some type of 'burqah', but their faces were open in full view of the musallis and these 'ulama' who are claiming that they are doing da'wat to these non-Muslims. Is it permissible to bring into the Masjid napaak non-Muslim men and women? This method of 'da'wat' is absolutely ridiculous." (This episode took place in February 2013)

COMMENT: Undoubtedly, they were engaging in 'da'wat', but it was the da'wat of Iblees whose agents these evil molvis are. This is the age of the ulama-e-soo'. They justify 'zina' right inside the Musjid with their corrupt manner of moronic interpretation. They have no care for the sanctity of the Musjid nor for the morals of the musallis who committed zina of the eyes and heart inside the Musjid. Since the brains and hearts of these vile molvis are napaak, they fail to perceive the napaaki of the napaak group whom they had introduced into the Musjid.

DISCHARGING AMAANAT

HADHRAT HASAN Bin Arfah (rahmatullah alayh) narrated that once while Hadhrat Abdulah Bin Mubaarak (rahmatullah alayh) was in Syria he borrowed a pen from someone. Forget-

ting to return the pen to its owner, Hadhrat Ibn Mubaarak journeyed to Marwa (a city in Iran).

On reaching Marwa, he was distressed to discover that he had not returned the pen. He immediately set out for Syria. After reaching Syria, he returned the pen to its owner.

'ENLIGHTENED' BROTHELS

The following report depicts a scene of immorality in which the 'enlightened' brothels your children attend, excel:

"THE uninitiated might consider a Cambridge University law exam to be a rather dry, impenetrable affair, full of technical jargon and obscure legal references.

But the Cambridge students who sombrely filled into a lecture hall to sit for a criminal law paper this week-end found that the reality was somewhat more colourful.

Asked to select two questions designed to test their knowledge on a range of legal issues, they were presented with a graphic depiction of a fictional college drinking society's initiation ceremony involving oral sex, male rape and torture. The question provoked incredulity among many un-

dergraduates, one of whom described it as "horrific".

"Sandra is president of The Vizards, a college drinking society. She is organising the initiation of new members. After a great deal of alcohol has been drunk, the members form a circle around Billy, Gilbert and Richard who are to be initiated."

The question then described three initiation rituals in which a male student was blindfolded and given oral sex by another man.

Another was subjected to an indecent assault with a bottle and a third died from an infection after his pubic hair was removed. The students were asked to say which offences, if any, had been committed."

Parents should not place blinkers of self-deception on their eyes when they allow their children to fall into the cauldrons of Jahan-num.

NAME BANDITRY

Question: Please throw some light on the confusion caused by the duplication of organizations. Before the confusion of two JUSAs (Jamiatul Ulama of S.A.) has been resolved, another confusion of two UUCSA's (United Ulama Council of S.A.) has developed. What is exactly happening, and who is guilty of wrongfully appropriating the name UUCSA?

Answer: There is no conundrum regarding the origin of the confusion. The Imaam in the field of name banditry -

daylight robbery of names - is Lt. Reverend Abraham Bham, the ghandanian cross-worshipper. His muqallideen have imitated him in the art of name banditry, hence two UUCSAs. The Imaam of Name Banditry had perpetrated highway robbery by *ghasab* (naked and shameless usurpation) of the name which the Jamiatul Ulama of S.A. had since the 1970s. Now his *chelas* (hindu mureeds) are aping him in doing a repeat stunt with the name of UUCSA. Thus the confusion.

SATANIC MADNESS

“Those who devour riba, do not stand except as one Who has been driven to madness by the touch of shaitaan.”

(Qur’aan)
FOOD DUMPED WHILE HUNDREDS OF HUNGRY AMERICANS RESTRAINED BY POLICE

Hundreds of poor people waiting outside of a closed grocery store for the possibility of getting the remaining food is not the picture of the “American Dream.” Yet on March 23, out-

side the Laney Walker Supermarket in Augusta, Ga., that is exactly what happened.

Residents filled the parking lot with bags and baskets hoping to get some of the baby food, canned goods, noodles and other non-perishables. But a local church never came to pick up the food, as the store-owner prior to the eviction said they had arranged. By the time the people showed up for the food, what was left inside the premises—as with any eviction—came into the ownership of the property holder, SunTrust Bank.

The bank ordered the food to be loaded into dumpsters and hauled to a landfill instead of distributed. The people that gathered had to be restrained by police as they saw perfectly good food destroyed. Local Sheriff Richard Roundtree told

the news “a potential for a riot was extremely high.”

“People got children out here that are hungry, thirsty,” local resident Robertstine Lambert told Fox54 in Augusta. “Why throw it away when you could be issuing it out?”

SunTrust bank is trying to confuse the issue and not take direct responsibility for their actions. Their media relations officer Mike McCoy, stated, “We are working with store suppliers as well as law enforcement to dispose of the remaining contents of the store and secure the building.” Yet he also said that the food never belonged to SunTrust Bank. There is no need to sugar coat what happened. Teresa Russell, chief deputy of the Marshal’s Office in Richmond County, said the owner of the building ordered that the food be taken to the landfill. Some people even followed the truck to the landfill and were still

turned away.

In Richmond County, there are about 20 evictions per day, and the area surrounding the supermarket is one of the poorest in the state. According to the last available data, the poverty rate is 41 percent. Many people in that parking lot probably knew all too well how evictions work, and were in desperate need of the food assistance.

This story is not some bizarre exception. It reeks of the truth of capitalism and is strikingly similar to the H&M scandal that broke in 2010 when clothes were being shredded before being thrown away, so as to make sure the value of the merchandise was unaffected.

In a capitalist society, the motive behind the production of food is not to feed people, housing is not made to give them shelter, clothing is not made to keep them warm, and

health care is not offered primarily to keep people healthy. All of these things, which are and should be viewed as basic rights, are nothing other than commodities—to be bought and sold—from which to make a profit. If a profit cannot be made, usually due to overproduction in relation to the market, the commodity is considered useless by the capitalist and destroyed.

In this case, it appears the bank simply did not care. For the banks that have made their profits through evictions and foreclosures, it is little surprise that they showed no remorse in leaving people staring in disbelief, with empty bags, as they watched the food that could be feeding their families dumped into a landfill instead.

(Global Research)

Such are the heart-rendering effects of the satanism of capitalism, the Riba cult.

IDDAT

Iddat is a waiting period a woman has to undergo after either *Talaaq* (Divorce) or death of her husband. The *Id-dat* of *Talaaq* is a period of three *haidhs* (menstrual cycles) according to the Hanafi Math-hab, and according to the Shaafi’ Math-hab it is three *tuhurs*. A *tuhur* is the clean period after *haidh*.

The *Iddat* of *Talaaq* commences from the very moment the husband has issued *Talaaq*. However, if he has sinfully issued *Talaaq* during the wife’s *haidh*, then although the *Iddat* begins immediately, this *haidh* period is not enumerated among the three. The *Iddat*

consists of three full *haidh* cycles, not two and a part.

If the husband had issued *Talaaq Raj’i* (*Revocable Divorce*), and if he does not reconcile with his wife before expiry of the *Iddat*, the *Talaaq* is transformed into *Talaaq Baa-in*. Such a *Talaaq* is irrevocable. Reconciliation without *Nikah* is not valid. However, a new *Nikah* does not cancel the *Talaaq*. The *Talaaq* remains suspended and comes into effect with any future *Talaaq*. Thus, if after two *Talaaqs*, reconciliation took place, one more *Talaaq* issued will be the end of the road. All three *Talaaqs* take immediate effect and reconciliation is then no longer valid.

The consequence of the movement to eliminate *Purdah* is nothing other than to involve women in flagrant acts of *fisq* and *fujoor* (immorality) and to be released from the control of their husbands. *(Hadhrat Maulana Ashraf Ali Thanvi)*

A SIGN OF QIYAAMAH

“Acquisition of the world (wealth and fame) in worldly garb is not as harmful as the acquisition of the world in Deeni garb.” *(Hadhrat Maulana Ashraf Ali Thanvi)*

Pursuing worldly gain in the name of the Deen is spiritually destructive. According to the Hadith, one of the signs of *Qiyamah* is the pursuit of the mundane objectives by means of deeds of the *Aakhirah*. Acts of *ibaadat* will be used as a screen to fulfil worldly and *nafsaani* desires. The Ulama of this age are generally the fulfilment of this prediction of *Rasulullah* (sallallahu alayhi wasallam).

CANCEL YOUR WASTE!

Amid all the heart-rending suffering of Muslims all over the world, it is *Waajib* to cancel all your wasteful expenditures. Merrymaking functions, madrasah jalsahs, khaanqah jalsahs and wedding functions are not permissible. The impermissibility is emphasized by the suffering of the *Fuqara* and *Masaakeen*.

Another extremely wasteful merrymaking excursion is the craze of ‘*nafl*’ *Umrah*. Mus-

lims are squandering millions annually in this *nafsaani* tour whilst labouring in self-deception by portraying their holiday in the hues of *ibaadat*. Besides the waste of huge amounts of money, a range of other sins are committed from the moment of departure from home until the day of return.

Shaitaan has succeeded in ensnaring numerous Muslims with the trap of ‘*nafl umrah*’. No one is prepared to reflect to

ascertain his/her true motive for undertaking the *umrah* trip. Once a man came to *Hadhrat Bishr Haafi* (rahmatullah alayh) seeking advice on his plan for *Hajj*. He said that he had saved up 200 dinars (gold coins) for the *Nafil Haj* trip. *Hadhrat Bishr* asked: “Do you intend to go for a tour or to gain *thawaab*?” The man replied that he was in pursuit of *thawaab*.

Hadhrat Bishr Haafi (rahmatullah alayh) then advised him: Distribute the 200

dinar to ten orphans or ten *Faqeers* or give it to ten families who find it difficult to make ends meet. I then assure you of gaining the *thawaab* of a hundred *Hajj*.” Dissatisfied with this *naseehat*, the man insisted that he had a great yearning for *Hajj*, and that his heart was set on it.

Hadhrat Bishr said: “It is now clear to me that the source of your income is not lawful. As long as you do not squander the 200 dinars unlawfully, you will not derive pleasure.”

This is the condition of almost everyone who goes today for *Umrah*. The objective is never *thawaab*. It is only to placate and satisfy the desires of the base *nafs*. If the intention is *thawaab*, then obviously the desire will be for greater *thawaab* obtainable quicker, without difficulty and by spending less, and in a way which does not constrain commission of sins as travelling in this immoral age does.

Performing *Ishraaq Salaat* is *(Continued on page 10)*

LONG TERM GOALS?

Q. What should be a Muslim’s long term goals in this world?

A. Long term goals are described in the Hadith as *toolul amal* (long, distant, futile and baseless hopes which divert man from the purpose of life). A Muslim has no long term worldly goals. We live from hand to mouth. What the morrow holds, no one knows. Our concern at all times should be to prepare ourselves for the Hereafter. Everything pertaining to this world will fall in its place as ordained by Allah

Ta’ala.

Rasulullah (sallallahu alayhi wasallam) said that the most intelligent person is the one who makes preparation for the sojourn beyond *Maut*. *Nabi-e-Kareem* (sallallahu alayhi wasallam) also said: “When you find yourself in the morning, don’t concern yourself with the evening. And, when you find yourself in the evening, don’t concern yourself with the morning.”

Toolul Amal removes the focus from the *Aakhirah* which

is the Muslim’s objective, and for which Allah *Ta’ala* has created us and sent us to earth for an extremely short stay. According to the Hadith, if in the morning when you wake up you find your *Imaan* intact; your health sound and food for the day, then you are like the king of the world. Don’t worry about the morrow. The Being Who has cared for you yesterday and today, will care for you tomorrow. Everything has been ordained. We are required to only move our limbs as instructed by Allah *Ta’ala*.

Highlighting the significance and importance of the FIG, Allah Ta’ala, in the Qur’aan, taking an oath says: **"BY THE FIG..." (QUR'AAN)**

Seven reasons for including figs in your diet

(1) This might be your first surprise: Figs help build stronger bones. They contain the essential bone building trio of magnesium, calcium, and vitamin K2. Without magnesium, calcium is inert. And without K2, calcium strays away from bone matter and into the blood, possibly calcifying blood vessel inner linings. (2) Figs are good for heart health. In addition to minimizing calcium deposits in your blood vessels, the magnesium

and potassium in figs are essential for maintaining heart health and keeping blood pressure in line. (3) Figs are high in both soluble and insoluble fiber. Soluble fiber helps slow digestion and make you feel fuller. It also helps stabilize and lower bloodsugar levels. It's good for soothing irritable bowel syndrome (IBS).

Insoluble fiber provides the bulk needed to help cleanse the large intestine

(Continued on page 11)

WASTE AMID SUFFERING

(Continued from page 1)

ization which has afflicted them. Both the Ulama and the masses should abandon their wasteful and extravagant life style, and channel these resources to where they are most needed, and to ensure success and salvation in the Akhirah.

Remember that doling out some charity and paying your Zakaat are not ample, nor will such crumbs suffice for meaningful relief of the suffering Muslims. It is imperative that all the Madaaris abandon all wasteful functions of merry-making – functions of riya and takabbur – functions of israaf which are being concocted in the name of the Deen whilst in reality there is no Deeni dimension to such is-raaf, riya and takabbur. Also, all Muslims should abandon

their haraam wasteful wedding functions and gain Allah’s Pleasure by contributing towards projects of the Deen all such funds which are earmarked for the drain and toilet.

The Ummah is burning and bleeding while you are wallowing in waste and haraam. Brotherly feelings are dead in the hearts of Muslims. Rasulullah (sallallahu alayhi wasallam) said: “Muslims are like a single person. If the eye pains, the whole body is affected, and if the head pains, the whole body is affected.” While such is the inherent attribute of a healthy Imaan, this Hadith and many similar other narrations are meaningless concepts for the spiritually diseased Ummah of this age. When even the Ulama are the victims of satanic waste amid the heart-rending suffering of millions

of Muslims, then the spiritual corruption of the Ummah is better understandable.

On the Day of Qiyaamah there shall be no escape for the crimes of colossal waste amid suffering which Muslims are perpetrating. An account shall have to be given for the ingratitude and for the imperviousness of the hearts. The Qur’aan Majeed warning us of the Reckoning says: “On that Day you will be questioned about the bounties.” The bounties are bestowed by Allah Ta’ala for correct use and discharge of all the *huqooq* (rights) attached to the *ni’maat*. The bounties are not awarded for abuse and waste.

If Muslims fail to do real soul searching, they will not understand the injustice they are committing towards the suffering millions of the Ummah who are the responsibility of those to whom Allah Ta’ala has awarded opulence.

MAULANA NANOTWI AND TAQLEED

Once during a discussion with a ghair muqallid scholar (Maulana), who had requested the discussion, Hadhrat Maulana Qaasim Nanotwi (rahmatullah alayhyh) said:

“It will be your responsibility to state the Hanafi mas’alah which will be discussed. It will be my obligation to substantiate the masaa-il with dalaal-il (proofs). Remember that

I am the Muqallid (Follower) of Imaam Abu Hanifah (rahmatullah alayh). Therefore, whatever view you present to refute me, it should be only the statement of Imaam Abu Hanifah. Saying that Shaami said so, and the author of Durr-e-Mukhtaar said so, will not be a *hujjat* (proof) against me. I am not their muqallid.”

IS IT FARDH TO VOTE IN PAKISTAN?

It is reported that over 300 Ulama in Pakistan issued a fatwa that it is *fardh* to vote in Pakistan, and that abstention from voting is a sin. On the assumption that there are many benefits in voting for some political party in Pakistan, then too, the ‘fatwa’ issued by the conglomerate of Pakistani Ulama is plain drivel and bunkum. It is necessary for this errant group of so-called Ulama to return to Madrasah to learn the definition of Fardh and Sin, and to gain some expertise in the ability to apply the principles of the Shariah.

In effect the stupid ‘fatwa’ means that those who do not participate in the kuffaar-type fraudulent voting in the kufr democratic system invented by the mass murderers of Muslims, and those denying the permissibility of voting, are kaaafir. Rejection of a Fardh injunction is kufr – kufr which expels from the fold of Islam. By what stretch of hallucination did this errant group of ‘ulama’ ever deduce the ‘fatwa’ that voting in kaaafir style in a kufr system is Fardh, rejection of which is kufr, and abstention from which is fisq?

The chairman of the miscreant Pakistan Scholars Council, “said that the decree has been prepared in the light of the opinion of senior religious scholars, who also urge the people to go to the poll... The decree said that the system could be changed through

vote.....he said that there are thousands of religious seminaries associated with the Pakistan Ulema Council, who have endorsed the decree.”

The opinion of ‘senior religious scholars’ and of ‘thousands of religious seminaries’, is never in the category of the Qur’aan or the edicts of Rasulullah (sallallahu alayhi wasallam). The ‘edicts’ of these scholars and seminaries can never produce an opinion which is Fardh and which can render a Muslim into a murtad by rejection, or into a faasiq by intentional abstention.

While a system could be used and manipulated for the benefit of Muslims in scenarios of compelling circumstances, to proclaim the permission based on opinion to be Fardh portrays gross *jahaalat* which is totally unexpected of a group which dubs itself ‘Pakistan Scholars Council/Ulama Council’.

It will be comprehensible and acceptable if the ‘decree’ had encouraged Muslims to vote for an Ulama party or a party which has Islam at heart – that is, to utilize the system to bring about Islamic change. Despite the fact of the so-called ‘democratic’ system being un-Islamic and not permissible, given the situation prevailing in the lands of Islam governed by kuffaar, fussaqa and fujjaar, if it is possible to eliminate the murtad rulers by means of the voting system, it will then be permissible to vote.

CANCEL YOUR WASTE!

(Continued from page 9)

the equivalent of one Hajj and Umrah. Satisfying the needs of the suffering servants of Allah has the value of hundreds of Hajj and Umrah. Looking once with affection towards parents is equal to a Hajj. Now why would an intelligent Muslim squander R20,000 for a Nafl Umrah and R100,000 for a Nafl Hajj, when he is able to acquire substantially more thawaab sitting in comfort at home and spending substantially less? Undoubtedly, there is a shaitaan lurking in the heart which adorns for man his nafaasani logic and bestial emotions.

The status of those Ulama who go for these pleasure trips with public funds is worse.

They subsist on carrion. Lillah and converted Zakaat funds or ‘gifts’ by wealthy donors have made these Umrah trips fashionable. Nowadays some Maulanas undertake such wasteful umrah trips twice and thrice yearly. There is no longer *khauf* (fear) for Allah Ta’ala in the hearts, hence the scholars have a formidable armoury of interpretation for justifying the waste they indulge in for satisfying their bestial nafs. In this age we are seeing one of the signs of Qiyaamah about which the Hadith says: “The dunya will be pursued with the amal of the Akhirah.” The Ulama are particularly the manifestation of this prediction.

IN SUPPORT OF THE HAQQ

When Hadhrat Shah Ishaq Dahlawi (rahmatullah alayh) went for Hajj, he travelled by the route which passed by Ajmer. He had chosen this route because he had desired to visit the Qabr of Hadhrat Khawaja Mueenuddin Chishti (rahmatullah alayh). A student of Hadhrat Shah Ishaq who lived in Ajmer was a staunch critic of bid’ah. He prohibited visiting the Mazaar (sepulchre/grave) because of the acts of kufr and shirk which people practised at the mazaar. Hadhrat Shah Ishaq informed his student of his coming.

The student wrote in response: “Hadhrat please do not come here. I propagate against journees specially undertaken to visit the mazaar because people have exceeded the limits. (i.e. they are

(Continued on page 11)

WISDOM OF A JUNIOR

The Mashaaikh say: “Do not look at who is speaking (i.e. offering words of advice). Look at what is being said.”

Once Imaam Abu Hanifah (rahmatullah alayh) saw a

child running with speed. Imaam Abu Hanifah (rahmatullah alayh) admonishing the child said: “Son! Be careful. You may slip.” The child spontaneously respond-

ed: “O Imaam! You be careful and walk. If you are careful, the world will be careful. If you slip, the world will slip with you.” These words of wisdom had a profound effect on Imaam Abu Hanifah (rahmatullah alayh).

IMPOTENCY IS A PUNISHMENT

Question: A couple in their early 40s are experiencing sexual problems. The husband is feeling pressured since he can no longer satisfy his wife. A friend advised him to take certain tablets which are 100% natural. The tablets

have proven beneficial. However, both husband and wife who are using these tablets can no longer function without the medicine. How should a Muslim couple deal with this sexual crisis?

Answer: The crisis is, in all many ailments.

Aayat 8 of Surah Aaal-e-Imraan is also efficacious for ensuring Imaan at the time of Maut. Therefore, recite this Dua (Aayat) constantly

“Verily Allah loves every grieving heart.” (Hadith)

likelihood, a punishment for past sexual abuses and misdemeanours. Innumerable people are suffering from partial and complete impotency. They had enslaved themselves to the demands of the bestial nafs, indulging in vices of moral turpitude. Remember, that every action has a sequel right here in this dunya. The punishment of the Akhirah is a separate issue. Whilst the punishment of the Akhirah could be averted by means of sincere Taubah (Repentance), the physical damage wrought by

sin is sometimes enduring, lasting lifelong.

Young people, and even married ones, conducting themselves worse than even animals, indulge in a variety of acts of sexual perversion such as masturbation, oral sex, anal sex, etc. Then when the punishment of impotency and other forms of ailments strike, they frantically search for remedies, but to no avail. The temporary ‘relief’ which medicinal remedies offer comes at a heavy price. The health further deteriorates. Generally, there is no valid cure for impotency. All the stunt and gimmick remedies offered by physicians and

even by quacks, cause more complications without really curing the disease which is the consequence of the sin of sexual perversion.

Also understand that every act which violates Allah’s Law of Hijaab is a nail in the coffin of potency. Thus, staring like an insane person at females or casting lascivious glances at ghair mahaareem, also diminishes potency. In fact, deriving pleasure in the mind by thinking of evil, zina and the like, also exercise a detrimental effect on a person’s potency. The punishment is commensurate

(Continued on page 12)

SAFETY OF IMAAN
It is mentioned in the Hadith that constant and regular use of Miswaak ensures the Kalimah at the time of Maut. It is therefore essential to regularly use the Miswaak. The Miswaak is also a prevention and a cure for

SALAFIS MASQUERADING AS 'HANAFIS'

IN THE MUSLIM community of South Africa there are some dubious characters who proclaim themselves to be Hanafis whilst in reality they are Salafis. These impostor 'hanafis' have in common with Shiah's the doctrine of Taqyah (Holy Hypocrisy) or to speak brazen lies to ensnare unsuspecting members of the Ahlus Sunnah Wal Jama'ah.

The difference of the taqyah practice between the two groups is that to Shiah's *taqyah* is an integral constituent of their imaan. It is an act of the highest religious signifi-

cance. With regard to Salafis, it is a policy, not a constituent of Imaan. Salafis employ taqyah to trap unsuspecting and ignorant Hanafis in adopting Salafi'ism whilst retaining their Hanafi designation.

This policy of Salafi taqyah is brazenly displayed in the two Harams (Makkah and Madinah) where 20 raka'ts Taraaweeh Salaat are performed despite the fact that the Salafis believe 20 raka'ts are baatil and bid'ah. However, political considerations have constrained the Salafi Saudi regime to adopt taqyah for the

Taraaweeh so as not to antagonize the masses of the Ahlus Sunnah of the world.

Here in South Africa, the two hidden Salafi parties masquerading as 'hanafis' are **Menk (Mufti Ismail Menk of Zimbabwe)** and **Moaaz and Mas'ood Ebrahim (both Molvis)**. Menk roves around the country trapping Muslims with his glib tongue and melodious qiraa't. Whilst professing to be a Hanafi, he is the agent of Salafi'ism.

Moaaz and Mas'ood operate the madrasah in Lakefield

known as Miftahul Khair. Both these brothers are subtly and not so subtly promoting Salafi'ism. A couple of years ago the Mujlisul Ulama of S.A. issued a letter exonerating these two brothers from the charge of Salafi'ism. A number of Ulama had and still vigorously maintain that these two as well as Menk are Salafis. Many disconcerting facts have surfaced since the letter of exoneration. The activities of these two brothers testify that the Mujlisul Ulama of S.A. was also a victim of their taqyah.

THE MUJLISUL ULAMA OF S.A. HAS NOW RETRACTED ITS LETTER OF EXONERATION AND CONFIRMS THAT MOAAZ AND MAS'OOD EBRAHIM OF LAKEFIELD – THE OPERATORS OF MADRASAH MIFTAHUL – KHAIR ARE PROMOTING SALAFI'ISM UNDER HANAFI GUISE.

Insha'Allah, the Mujlisul Ulama will in due course publish a booklet to explain in detail the Salafi stunts of those who masquerade as Hanafis in our midst.

THE UTILITY OF ALLAH'S CREATION

The Qur'aan Majeed says:

"And We did not create the heavens and the earth and whatever is in between them, but in Truth (i.e. not in idle sport)."

(Surah Al-Hijr, Aayat 85)

Once a hakeem (physician) seeing a multitude of worms on a pile of faeces wondered: "Of what benefit are these creatures?" He had gained the idea that these worms were useless creatures having no beneficial function. After a few days, the physician's eyesight began deteriorating. Soon he lost his vision and became blind. He was overwhelmed with fear, worry and depression. Every remedy

failed to cure him.

After some time another physician happened to visit the town. This hakeem was an eye specialist. The blind physician sought his assistance. The eye specialist applied an ointment to the blind hakeem's eyes. After a few days, he regained his vision. With delight and curiosity, he asked the eye specialist about the remedy. The eye specialist said: "The primary constituent of this ointment comprises worms which devour faeces." The hakeem now understood that his blindness was a lesson and a warning from Allah Ta'ala. He had thought that Allah's creation was futile.

Hubb-e-Jah (love for fame) and Habb-e-Maal (love for wealth) are such evils which do not permit a person any solace. All the corruption is caused by the quest for greatness. A man who is contented with humility and a little provision is devoid of worry.

(Hadhrat Maulana Ashraf Ali Thanvi)

QUR'AAN – THE SEPARATOR

"One of the titles of the Qur'aan is *Furqaan (The Separator)*. From this title it is learnt that the Qur'aan does not always unite. Sometimes it disunites and separates. The instruction is to unite with the People of the Haqq and to break away from the people of baatil."

(Hadhrat Maulana Ashraf Ali Thanvi)

"BY THE FIG..." (QUR'AAN)

(Continued from page 9)

and eliminate waste easily, reducing constipation incidences. Both types of fiber combine as useful tools for weight management. (4) Figs help lower serum triglyceride levels. Triglyceride levels are considered more relevant markers for predicting heart health issues and obesity than cholesterol readings. (5) Dried figs are at the top of the dried fruit list for phenol antioxidant levels. Fruit antioxidants have demonstrated

higher eye health benefits than vegetable antioxidants, including carrots, even offering protection against age related macular degeneration (ARMD), the leading cause of blindness. (6) Figs are alkaline producing, helping the body achieve and maintain that optimum 7.0-7.4 pH reading to lead a disease-free healthy life. (7) Figs are very high in iron, the mineral that helps create red blood cells and prevent anemia.

Pregnant women are encouraged to keep their red blood cell levels high. So shove the pickles and chocolates aside and snack on dried figs if you're expecting.

A cautionary conclusion

Dried figs are higher in natural sugar content than fresh figs. Fresh figs have lower sugar contents, but they're not as commonly retailed as dried figs, and they don't

keep nearly as long. But if you're concerned about the sugar content and you're pre-diabetic or worse, consider eating fig leaves, Fig leaves have repeatedly demonstrated anti-diabetic properties. A study that offered fig leaves for breakfast to diabetics showed they required **less insulin injections** than usual throughout the rest of the day.

THE EFFECT OF EVIL

Once while Hadhrat Junaid Bagdhaadi (rahmatullah alayh) accompanied by a mureed was walking in the road, there appeared an extremely handsome young Christian lad. The mureed cast a gaze of lust at the lad. Then he asked Hadhrat Junaid (rahmatullah alayh): "Will Allah cast such a beautiful form in the Fire?" Hadhrat Junaid (rahmatullah alayh) said: "Did you look at him? You will see its consequences."

Twenty years thereafter, the entire Qur'aan Majeed disappeared from the mureed. He had forgotten every word. This was the calamity which had befallen him as a consequence of his evil glance and justification of the sin.

UNITY AND DISUNITY

"Disunity is detestable because it is detrimental to Deen. However, if it is beneficial for the Deen, it will not be detestable even if it is detrimental to the dunya (worldly life). Thus, there is the disunity which Nabi Ibraaheem (alayhis salaam) had adopted, and which Allah Ta'ala glowingly describes:

"Verily, for you in Ibraaheem and those with him is a beautiful character when they said to their people: 'Verily, we are free from you and from the (idols) which you worship besides Allah. We reject you. Animosity and hatred have

become apparent between us and you for ever, until you believe in the One Allah."

(Aayat 4, Mumtahinah)

Can anyone label this disunity as detestable? Regarding a detestable unity, Nabi Ibraaheem (alayhis salaam) said:

"Verily, you have taken besides Allah idols (for worship) because of mutual love in this worldly life, then on the Day of Qiyaamah you will mutually reject one another, and some of you will curse others (among you). And your destination will be the Fire."

(Aayat 25, Ankabut)

The kuffaar opponents of Ibraaheem (alayhis salaam) enjoyed perfect unity. But their unity is not commendable. On the contrary, Ibraaheem (alayhis salaam) eradicated the very foundation of this unity. This unity (of the kuffaar) was based on falsehood. Therefore, understand well that unity is commendable only if it is beneficial for the Deen, and disunity will be detestable only if it is harmful for the Deen. When disunity is beneficial for the Deen, then at such a time, disunity will be the objective."

(Hadhrat Maulana Ashraf Ali Thanvi)

AID THE HAQQ

"The demand of Haqq at the time when there prevails difference between two parties is to firstly ascertain who is on the Haqq and who is on

baatil. Do not criticize the one of Haqq. On the contrary, join and aid him, and prevent the baatil party from his falsehood. Commanding this, the Qur'aan says: "Then fight

the party which commits transgression until it returns to the Command of Allah."

(Hadhrat Maulana Ashraf Ali Thanvi)

IN SUPPORT OF THE HAQQ

(Continued from page 10)

indulging in bid'ah and shirk at the grave). If you visit the mazaar, how will I be able to explain to everyone that you had not undertaken the journey specially to visit the mazaar, but you were on your way for Hajj?"

Hadhrat Shah Ishaq wrote in response: "I am unable to restrain myself from visiting the mazaar if I pass by Ajmer. I also understand the wisdom of your advice. When I am present, then arrange a lecture for opposing and criticizing the visiting of the mazaar. I shall also attend the lecture. At the end of your lecture, I shall publicly announce the correctness of what you had said, and declare that I had erred in having attended the mazaar."

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

be executed. In the Hereafter the punishment is everlasting perdition in Jahannum. The person who denies this Shar'i law is not a scholar. He is a moron.

Q. Is it permissible for us to break fast when the Muath-thin breaks his fast, or do we have to wait until the commencement of the Athaan?

A. Breaking the fast is not dependent on the Athaan. As soon as the sun has set, the fast may be broken. When the Muath-thin breaks his fast before the Athaan, one may break one's fast also.

Q. The Muath-thin at the Musjid recites the Dua of Iftaar over the microphone. Is this proper?

A. It is bid'ah for the Muath-thin to recite the dua over the microphone.

Q. Video cameras are installed in the Musjid where I attend for Taraaweesh. Everything is being videoed. What should one do about Salaat in such a Musjid?

A. The video in the Musjid is haraam. Go for the Fardh Salaat only. Perform Taraaweesh, Sunnat and Nafl

Salaat at home if there is no other Musjid devoid of haraam available.

Q. The person who has been allowed to lead the Taraaweesh is clean shaven. He wears a T-shirts and a pants hanging right on to the ground. While performing Taraaweesh, he reads from an open copy of the Qur'aan place in front of him. Should I perform Taraaweesh behind him?

A. You should not perform Salaat behind a T-shirt-jeans-wearing beardless scoundrel. Perform Taraaweesh with a friend or two elsewhere if no other Musjid is available. Furthermore, the Salaat performed while the lout was reading from a copy of the Qur'aan, is not valid. All such Salaat has to be repeated. You should make qadha of all the Salaat you have performed behind the modernist hooligan. Even if you cannot find anyone to join you, perform at home with your family.

Q. Many people have to go to work early without being able to perform Fajr at the Musjid with Jamaat. They are also not allowed to go to the Musjid for Zuhr. What

should they do?

A. Obviously, these are such people whose Imaan is very weak. The minimum expectation is that they should perform Fajr at home before leaving for work. If there is a Musjid near to their workplace, they have no valid excuse for absenting themselves from the Zuhr Jamaat. If there is no nearby Musjid, they should perform Zuhr at their workplace. There is no valid excuse for abstaining from Zuhr Salaat.

Q. What if Muslim staff is not allowed to take the day off on Eid? Is it permissible to work on Eid days?

A. If they are not allowed off on Eid Day, then at least they should be present for the Eid Salaat. It is permissible to work on Eid Days. However, it is best for Muslim employers to give their Muslim staff off on the Day of Eid.

Q. Some people miss Taraaweesh because of tiredness. They reach home from work only after Maghrib.

A. Those who miss Taraaweesh are guilty of a major sin. Their argument

of 'tiredness' is not valid. They have no option but to perform Taraaweesh.

Q. What should the Imaam do if he forgets to make Sajdah when reciting an Aayat of Sajdah?

A. When the Imaam forgets to make Sajdah Tilaawat, he should immediately do so on remembering, then make Sajdah Sahw for the delay. If he did not make Sajdah Sahw, the Salaat will still be valid, but defective.

Q. Here in England is a queer, fringe group calling itself, 'The Inclusive Mosque Initiative (IMI)'. This group wants men and women to pray side by side, and they welcome gays and homosexuals to join them. The spokesperson of this group said: 'We will not discriminate against anyone, they can be Sunni or Shia, straight or gay.' They believe women can become imams to lead congregations including males. What is the Islamic status of this group.

A. The Islamic status of this cult of Satanists is not a conundrum. They are a kaaafir/murtad cult of perverts.

INSTITUTIONS OF PROTECTION

RASULULLAH (sallallahu alayhi wasallam) said:

"Protect your wealth with Zakaat. Treat your patients with Sadqah, and fortify yourselves against calamities with Dua."

Zakaat and Sadqah do not deplete wealth. On the contrary, wealth increases with charity despite the perception of temporary decrease. Allah Ta'ala increases the barakat

and replenishes the paid Zakaat and Sadqah manifold.

Sadqah is also a cure for physical diseases. It invites the Pleasure of Allah Ta'ala. Furthermore, the supplications of the poor who are given Sadqah, are readily accepted by Allah Ta'ala. The sick should increase Istighfaar and Sadqah.

Calamities are generally acts of punishment. It is only Dua which can ward off or eliminate calamity.

Disgrace is to present one's need to others. If a person abstains from asking, he will never be in disgrace even if he is a pauper. We have never seen a person involved in Deeni service being disgraced if he does not present his needs to anyone.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE LOFTY CONCEPT OF AMAANAT

One evening Hadhrat Ali (radhiyallahu anhu) went to the home of Hadhrat Umar (radhiyallahu anhu). The moment Hadhrat Ali (radhiyallahu anhu) entered, Hadhrat Umar (radhiyallahu anhu) extinguished the lamp. When Hadhrat Ali (radhiyallahu anhu)

queried the reason, Hadhrat Umar (radhiyallahu anhu) said: "The lamp contains oil of the Baitul Maal. I used it because I was engaged in doing work of the state. Now that you have come, it will be a private session. I, therefore, may not derive any benefit from the funds

of the Baitul Maal."

Paid workers of Deeni institutions should take particular lesson from this episode. Large scale abuse of Amaanat is practised by almost all workers of Deeni intuitions – Madaaris and other organizations.

IMPOTENCY IS A PUNISHMENT

(Continued from page 10)

to the crime.

The 'crisis' which this couple and innumerable other couples are confronted with, will remain with them lifelong. They have to come to terms with it and understand that this type of self-inflicted damage

is irreparable. However, they have the consolation of Taubah to secure their success and happiness of the Akhirah. Life is short. Allah Ta'ala is Most Merciful. He forgives all sins. The couple should simply exercise patience. Whether they adopt patience or not, they are

helpless. Impatience is not the cure for impotency. However, patience and repentance may just be helpful. But, they should resign themselves to their current status for the little time they have left in this dunya.

Young people should take note and understand that by indulging in sexual perversion they will regret and cry when it is too late.

SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY. SUPPORT THE WAAJIB MAKTAB PROJECT. SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH
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RESPECT FOR THE USTAADH

Khalifah Haroon Rashid had entrusted his son, Ma'moon (who became the next Khalifah) to Imaam Asmaee (rahmatullah alayh) for Deeni knowledge and moral reformation. One day Haroon Rashid observed that whilst Imaam Asmaee was making wudhu, the prince (Ma'moon) was pouring water from the jug on to the feet of his Ustaadh. The Khalifah

said with annoyance: "I had entrusted him to you for learning respect.

Why did you not instruct him to pour water with one hand, and wash your feet with his other hand?"

Even the kings during the *Khairul Quroon* era understood the value of respecting the Ustaadh. The Khalifah was not affronted by his son's washing the feet of his Ustaadh. The success of a Student is in respecting his Ustaadh.

Ramadhaan 1434
August 2013

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Roses have thorns

The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)



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A VULGAR TONGUE

A cure for an abusive tongue is Thikrullaah.
Humility is not cultivated without Thikr.
(Maulana Ashraf Ali Thanvi)

IMMORAL FITNAH AT THE MUSAAJID

Q. I find it very disturbing that more and more Musjids are being used for fun, games, cake sales and many other activities which appear to be in total conflict with the purpose and sacred character and spirit of a Musjid and of Islam itself. What does the Shariah say about this new trend which has recently developed?

A. About this new, vile, satanic, haraam trend, Rasulullah (sallallahu alayhi wasallam) said:

"Soon there will dawn an age over the people when nothing will remain of Islam but its name; nothing will remain of the Qur'aan but its text. Their Musaaajid will be beautiful structures, but devoid of hidaayat (guidance). Their

Ulama will be the worst of the people under the canopy of the sky. From them will fitnah emanate, and the fitnah will rebound on them."

Despite the lamentable state of affairs prevailing at the Musaaajid, Rasulullah's predictions have to necessarily materialize. This is what we are witnessing in this age. The evil which is enacted at the Musaaajid in the name of the Deen is absolutely ghastly and shocking. The forerunners who have introduced this evil are the ulama-e-soo'. Just recently, an institution associated with a 'khaanqah' initiated one of these shaitaani functions where the following acts of satanism were the order of the day and function: Women painting

their faces to become clowns. Jumping castles, kuffaar sports, lewd women selling cakes, and immoral women displaying themselves like prostitutes prowling all over the show. Rasulullah (sallallahu alayhi wasallam) himself describes such women who attend public places adorned and decorated like clowns as prostitutes'.

In emulation of all this haraam shaitaaniyat, others among the masses too are organizing similar haraam functions at the Musaaajid as the one which took place at the Masjidus Saliheen in Lenasia on 14 September 2013. Every item on the list is haraam and satanic. The Musjid grounds were converted into a filthy haraam bazaar. Rasulullah

(sallallahu alayhi wasallam) said that the worst places on earth are the market places, and the best/holiest places are the Musaaajid. But, today those who profess to be Muslims are converting the Musaaajid into wretched shaitaani market places.

The kind of flagrant immorality which Muslims, laymen and learned, are promoting publicly bodes ill for the Muslim community. It signals Allah's impending *aam (universal)* punishment for the community. We read in the papers about the atrocities the kuffaar are committing against Muslims in Burma, Sri Lanka, Kashmir, India and other places such as Bosnia in the recent past where rape was an outstanding feature of the atrocities.. All of this is Allah's punish-

ment for flagrant and rebellious transgression. The same will happen here when the point of no return has been reached, and we are heading for this point swiftly. Dark clouds of impending Athaab are overhanging this errant and arrogant Muslim community of South Africa. Will they wake up only when the axe has fallen?

The Qur'aan states: *"And, for the Way of Allah you will find no change."* It is Allah's Way to give rope. But the rope will run out. About the running out of the rope, the Qur'aan states: *"For every community there is an appointed time. When that appointed time arrives, it will not be delayed nor advanced by a moment."* It

(Continued on page 9)

VACCINES - A MEDICAL HOLOCAUST

"THEY ARE PRACTISING A MEDICAL HOLOCAUST AGAINST HUMANITY WHILE FRAUDULENTLY CALLING IT 'IMMUNIZATION'

By the Editor of Natural News

"10 outrageous but true facts about vaccines the CDC and the vaccine industry don't want to know

Prepare to be shocked. Here are 10 dangerous but true facts about vaccines.

FACT #1) Yes, mercury is still used in vaccines, and the CDC openly admits it. There is NO safe level of mercury for injecting into a human child. Not even "trace" levels. There is NO evidence of safety for mercury at any dose whatsoever. Any doctor who says the level of mercury in a vaccine is "safe" to inject into a child is only demonstrating their outrageous ignorance of scientific facts.

Mercury is arguably the most neurotoxic element on the entire Table of Elements. It is used in vaccines for the convenience of the vaccine manufacturer at the expense of the safety of the child. Any doctor who injects mercury into a child - at any dose! - should be immediately stripped of their medical license.

See the list of studies on the neurotoxicity of mercury at SCIENCE.naturalnews.com, now the largest relational research resource for chemicals, health, nutrients and drugs:

http://scierice.naturalnews.com/M/Mercury_and...

Those study titles include:

* Lactational exposure to inorganic mercury: evi-

dence of Neurotoxic effects.

- * Neurotoxic action of inorganic Mercury injected in the intraventricular space of mouse cerebrum.
- * Neurotoxic effects in workers of the clinical thermometer manufacture plant.
- * Neurotoxic risk caused by stable and variable exposure to methylmercury from seafood.

Additional FACT: **There is no "safe" form of mercury** as is often ridiculously claimed by vaccine pushers. Both ethyl and methyl mercury are extremely toxic to the human nervous system. Neither should ever, under ANY circumstances, be deliberately injected into a human child at any dose whatsoever.

FACT #2) injecting any substance into the human body makes it orders of magnitude more potentially toxic because it bypasses the

protections of the digestive tract or the respiratory system. Injecting mercury into a human being - *at any dose* - should be globally condemned as a criminal act.

That it is currently considered an acceptable act in the field of medicine only condemns the true destructive nature of modern medicine. Under the vaccine doctrine, 'First do no harm' has become "Poison children for profit."

FACT #3) For decades, polio vaccines injected into tens of millions of people actually contained hidden cancer viruses (SV40 and others). This was openly admitted by a top Merck vaccine scientist named Hillemann. The CDC recently scrubbed its website of this information in a "revisionist history" purge. Up to 98 million Americans were abused to hidden cancer viruses in polio vaccines. This is an historical fact. Read more at www.sv40foundation.org

FACT#4) Top virologists working for Merck have

blown the whistle and gone public with shocking revelations that claim the company **routinely fabricated lab results** to claim a 95% efficacy rate of its mumps vaccine in order to continue receiving government contracts on a vaccine that didn't work.

See the False Claims document these scientists filed with the U.S. government here: <http://www.naturainews.com/gallery/documents...>

FACT #5) In nearly every outbreak you hear about these days, the majority of the children affected by the outbreak have already been vaccinated against the virus! For example, outbreaks of whooping cough routinely involve children who have already been vaccinated against whooping cough. This is yet more proof that vaccines do not confer immunity.

FACT #6) The claimed history of vaccine "successes"

(Continued on page 10)

Questions and Answers

THE MAJLIS Q & A
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Q. How should Zakaat be calculated on amounts received during the course of the Zakaat year if 12 months have not lapsed on each amount?

A. 12 months have to pass from the day you became the owner of Nisaab. After becoming the owner of Nisaab, you have to pay on all your cash, gold and silver at the end of 12 months, even if most of the money was received only a month before the ending of 12 months. Example: In Ramadhaan last year you had the Nisaab amount. However, during the course of the year you received more money. You have to pay Zakaat on all the money you have this Ramadhaan even if the money was received just a week ago. It does not matter if the recent amounts are not one year old. As long as you had the Nisaab 12 months ago, you have to pay Zakaat on the recent amounts as well.

Q. What is the Zakaat Nisaab for gold and silver? What if the gold and silver are less than their respective Nisaab value?

A. Gold Nisaab is 2.8 ounces, and silver Nisaab is 19.68 ounces. If your gold is less than the gold Nisaab, and your silver is less than the silver Nisaab, but the value of the two is equal to the Zakaat Nisaab, then you have to pay Zakaat on the combined value.

Q. Can I accept Zakaat to pay the debts of my deceased husband? I do have more than the Nisaab value?

A. A dead man's debt cannot be paid with Zakaat. The Zakaat will not be discharged. Only if you qualify to accept Zakaat, may you accept Zakaat. You in turn can pay your husband's debts with the money. Since you are not allowed to accept Zakaat, you may not pay your deceased's husband's debts with Zakaat monies.

Q. Is it permissible for a husband to prevent his wife from going to the Masjid for Taraaweeth?

A. Yes, it is incumbent for him to prevent her from going to the Masjid. It is not permissible for a woman to perform Taraaweeth or any other Namaaz at the Masjid. She has to perform at home. Rasulullah (sallallahu alayhi wasallam) said that the best Salaat of a woman is her Salaat performed in the remotest corner of her home.

Q. What is the ruling regarding the Na't and Qiraa't functions which Muslim schools organize?

A. The Na't and Qiraa't functions are not permissible. We have explained the impermissibility of these nafaani functions portrayed as the Deen in several past issues of The Majlis. The Deen is being manipulated for nafaani and worldly motives. These functions are the nafaani inventions of miscreant molvis who are destroying the Akhlaaq of Muslims.

Q. A man is in debt. Can I give him Zakaat? He owns a video camera.

A. He should first get rid of the redundant haraam video camera.

Q. Is it permissible for a man to give his Zakaat to his father-in-law who is struggling to make ends meet?

A. You may give Zakaat to your father-in-law.

Q. Is it permissible to follow Imaams who daily eat haraam food?

A. It is not permissible to follow imaams who daily eat haraam foods. Go to some other Musjid.

Q. In the United States, Muslim businessmen who sell haraam meat, pork and beer in their shops, contribute dates, etc. to the Musjid for Iftaar. They also indulge in gambling. Is it permissible to consume the dates, etc.?

A. Abstain from even the halaal items of people who sell pork, beer and indulge in gambling. Don't corrupt your heart and don't destroy your Fast with the contaminated items they dole out for Iftaar. A haraam morsel is spiritually fatal.

Q. Is the bridal showers custom permissible?

A. The bridal showers custom is haraam. It is in emulation of the kuffaar. It is not permissible.

Q. May women ride horses? Does the ruling differ for married and single women?

A. It is not permissible for female whether married or single to ride horses.

Q. When reciting the short Dua after Fardh Salaat, should the hands be raised?

A. The short Dua after Fardh is recited with hands raised.

Q. I have been told that Tahajjud Salaat consists of 11 raka'ts. Is this correct?

A. Tahajjud Salaat is from 2 raka'ts to 12 raka'ts. You may perform any number of raka'ts. It is incorrect to say that Tahajjud is 11 raka'ts.

Q. A woman made a gift of a gold set to her daughter with the condition that it should be given to her the day she gets married. The daughter is an adult, but the gold set is kept in a safe by the aunt. The set was never given to the daughter nor is she allowed to take possession. Who should pay the Zakaat for this gold set?

A. The gift is not valid since it is suspended on a future date, and the daughter has not been given possession thereof. Hence, the gold set still belongs to the one who has to pay the Zakaat. If the mother has already died, then the gold set belongs to all the heirs. Zakaat is not payable on it before distribution and possession by the heirs.

Q. Do I have to pay Zakaat on money which I have given as a loan?

A. Zakaat has to be paid on money loaned out when the money is repaid. If repayment is received after two

A MOCK 'EID GAH'

Q. All these years there was no Eid Gah in Marlboro (Johannesburg). The late Mufti Ebrahim Sanjavli and his son Mufti Bashir Sanjalvi had issued the fatwa that there cannot be an Eidgah in Marlboro since there is no vacant land on the outskirts. However, this year a decision has been made on the basis of the Fordsburg Jamiat's ruling that an Eid Gah in the Madrasah's yard next to the Musjid in the built-up area is valid. What should I do? Many people are dissatisfied with this turn-about fatwa.

A. The Madrasah yard next to the Musjid is not an Eid Gah. Those who

label it an eidgah are in deception. An Eid Gah is vacant land on the outskirts of the suburb. Furthermore, the Madrasah is in the centre of Marlboro. This further negates the claim of the place being an eidgah.

The Jamiatul Ulama of Fordsburg, more appropriately the NNB (No Name Brand Jamiat) is a clique of lost molvis who are unable to distinguish between right and left.

If there is a nearby Musjid where Eid Salaat is being performed or a valid Eid Gah, then attend that venue. If you are unable to go to another place, then you have no option but to join the Eid Salaat in the mock eidgah.

years, for example, then Zakaat has to be paid for two years. As long as repayment has not been received, the Zakaat will not be due.

Q. Is it permissible for me to ask someone to pay my Zakaat and Fitrah, and I would reimburse him later?

A. It is permissible for you to ask someone to pay your Zakaat and Fitrah. You can arrange to pay him later.

Q. Can Zakaat be used to print books which will be distributed free to everyone, rich and poor?

A. Zakaat may not be used to print books.

Q. Is it permissible to wear a jacket with the inscription: 'I love my prophet.'

A. Wearing a jacket with the inscription: "I love my Prophet", is not permissible because such inscriptions are in imitation of the kuffaar. Love for Rasulullah

(sallallahu alayhi wasallam) is portrayed in the Muslim's meticulous adoption of the Sunnah and the Shari'ah. Imitating the kuffaar is not a valid way of displaying love for the Nabi (sallallahu alayhi wasallam). Furthermore, the chap may go into the toilet with the jacket. The jacket may be thrown any where. What type of love is it which requires vying with the ways of the kuffaar. Stating the method of love for Allah and His Rasool (sallallahu alayhi wasallam), the Qur'aan states: "Say: If you love Me (i.e. Allah), then follow me (i.e. Rasulullah - Sallallahu alayhi wasallam)." Love for the Rasool (sallallahu alayhi wasallam) is reliant on obedience to Allah Ta'ala and the Nabi (sallallahu alayhi wasallam). It is not a true love which flaunts kuffaar nonsensical styles.

Q. I left the Musjid for some business need for about an hour. What is the status of my I'tikaaf?

A. You have to make qadha of one day's I'tikaaf for having left the Musjid to attend to the business. When making qadha, you also have to fast

on that day.

Q. An Imaam whilst leading the Salaat was corrected by a person who was not in the Salaat. The Imaam accepted the correction. Is this permissible?

A. The Imaam's and the entire Jamaat's Salaat breaks if the Imaam takes the assistance of a person who is not in the Namaaz.

Q. Is it permissible to begin the 6 Fasts of Shawwaal from the day after Eid?

A. It is permissible to begin the 6 fasts of Shawwaal the day after Eid.

Q. Is the money derived from selling video programs to non-Muslims halaal?

A. The money received from video selling is haraam. It is not permissible to sell haraam things to even non-Muslims.

Q. Should a female cover her hair when going into the bathroom/toilet?

A. It is very important for both males and females to cover their hair when going to the bathroom/toilet. There is the real possibility of shaitani interference in the toilet/bathroom with people who enter with bared heads and without reciting the requisite dua.

Q. Should the hair be covered when eating?

A. It is necessary to cover the hair whilst eating. This applies to males and females.

Q. Is it permissible to recite silently in the vocal Salaat if one is performing alone?

A. It is permissible to recite the Jahri (Audible) Salaat silently when performing alone.

Q. What is the status of a person who says that musical instruments are halaal?

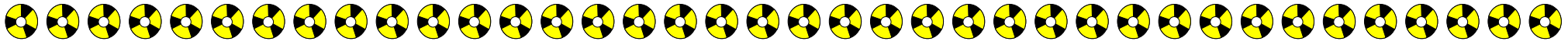
A. This person loses his Imaan. His Nikah is invalidated as well.

Q. Is it permissible to keep the name Dhiraar which means to cause harm?

A. Since Dhiraar was the name of a Sahaabi, and Rasulullah (sallallahu alayhi wasallam) upheld its validity, it is permissible to keep this name. In the context of this permissibility,

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Dhiraar means causing harm (dharar) to the kuffaar.

Q. Is it permissible to wear a jinnah cap?

A. It is not permissible to wear a Jinnah cap. It is the headgear of a faasiq.

Q. How long is the Iddat of a woman whose marriage was annulled by Khulah?

A. The iddat in any form of divorce is three haidhs (menstrual cycles).

Q. Some of the persons who are in I'tikaaf at the Musjid where I attend are heavy smokers. When they go to the toilet, they smoke. In the morning, the Musjid stinks of the foul odour of the cigarettes which these people of I'tikaaf had smoked in the toilet. Please comment on this lamentable state.

A. People who smoke and create the terrible, haraam odours you have described, should not be allowed to be in I'tikaaf. The trustees should prohibit them. It is haraam to pollute the Musjid with the filthy odour of cigarette-smoke. Any offensive smell is haraam in the Musjid. For this reason our senior Ulama have prohibited the use of paraffin lamps in a Musjid. Only oil lamps are used in the Musajjid where there is no electricity. These people should shame themselves for the pollution they cause in the Musjid, for the *takleef* (distress) to other musallis, for chasing the Malaikah out of the Musjid, and for shamelessly opting for I'tikaaf when they know that they are diseased.

Q. Here in the U.S.A. prisons there is a card game called *magic* similar to dungeons and dragons mostly played by the kuffaar. But recently Muslims too are playing this game. In this game monsters and spirits are summoned, and spells are cast. Muslims here argue that this game is not real magic and does not harm Imaan. What is the position of a person who believes that this type of game is permissible?

A. A person who indulges in the evil fake magic game which you have described is a faasiq. The sin of indulging in a game which involves calling on devils, demons and spirits is akin to shirk. It is worse than the other haraam games. In this evil game of fake magic there is the likelihood of a person losing his Imaan.

Q. Upon the completion of Ramadhaan here in America, thousands of Muslims gather for Eid feasts. Such Eid feasts are held at different locations where merrymaking, party and exchange of gifts take place. Even in prisons such feasts are organized. Are such feasts part of the Sunnah celebration for the occasion of Eid?

A. There is no Eid feast custom in Islam. The feasts organized in America on Eid occasions are baseless and bid'ah. They are emulating the kuffaar with their Christmas feast. Such merrymaking 'eid' feasts are not permissible. There is absolutely no community feast or merrymaking custom, etc. for Eid. The only community activity

of Eid is the Eid Salaat. Nothing else. Eid is also a day of ibaadat (worship). If prisoners use the mock 'eid' feast for the purpose of gaining some halaal food, it will be acceptable for them in view of the lack of proper food all year round.

Q. Sometimes while in Salaat a person walks in front of the musalli. Some say that as long as the person passes at a distance more than an arm's length, the musalli's Salaat will not break. But if the distance is less than an arm's length, the Salaat will break. Is this correct?

A. Even if someone passes right in front of and against the face of the musalli (the one performing Salaat), his Salaat will not break. The musalli's Salaat is not affected by someone passing in front of him. The one who unnecessarily passes in front of a musalli is guilty of a grave sin.

Q. A ghair muqallid posing as a Hambali claims that Imaam Abu Hanifah denied the reality of sihr (magic). Is there any proof in the Hanafi books for this claim. Can you please show me proof for this allegation?

A. It is not our responsibility to show 'proof' for the allegation that Imaam Abu Hanifah (rahmatullah alayh) had 'rejected' the reality of sihr. The Salafi masquerading as a Hambali, who makes this claim should provide the proof. So ask him for the proof. When he provides the 'proof' you may forward it to us for dissection and istinjaolical disposal.

Q. Is it permissible to donate bone marrow and blood?

A. It is haraam to 'donate' any human part/organ. Not even hair and nails may be 'donated'.

Q. When shaking hands is it necessary to also embrace? How many times should the embrace be?

A. Shaking hands is sufficient. It is not necessary to supplement musaafahah (handshaking) with muanaqaah (embracing). If anyone wishes to embrace, he may do so. Once or thrice is valid.

Q. Is it permissible to perform Eid Salaat in a cemetery?

A. It is Makrooh and not permissible to perform any Salaat in the Qabrustaan.

Q. A woman has 5 sons and 6 daughters of her own, and 2 sons and 2 daughters of her husband by a first marriage. Do they also inherit in her estate?

A. Her heirs (if they are alive when she dies) will be her own 5 sons, 4 daughters and husband. If she has any parents alive when she dies, they too will inherit. The 2 sons and 2 daughters of her husband by another marriage will not inherit in her estate.

Q. The Imaam recited in the first raka't Surah Teen, and in the se-

KUFR OF TARIQ JAMEEL

Q. I think you heard about Maulana Tariq Jameel of the Tabligh Jamaat. He went to a Shiah Masjid and prayed there, ate food with them and took pictures with them. Then he invited them to the Tabligh Ijtimaa and some came. He says that they are not kaafir. He also says some negative things about the Sahaabah who were not of the Ahl-e-Bait. My Shaikhul Hadith (in Pakistan) is ready to

issue the fatwa of kufr on Maulana Tariq Jameel. Please comment.

A. We do not know who this chap Tariq Jameel is. However, we have been hearing lately of his vile and haraam antics. If what you have attributed to this character is correct, then undoubtedly, he is a bedfellow of the kuffaar Shiahs. When your Shaikhul Hadith issues the necessary Fatwa, do forward a copy to us.

cond raka't Surah Dhuha. Is the Salaat valid?

A. The sequence of the Surahs in Salaat should be maintained. It is Sunnat. It is not permissible to intentionally ignore the Masnoon sequence. Nevertheless, the Salaat is valid even if the sequence was not observed. If by mistake the sequence was not observed, it will not be sinful nor is Sajdah Sahw necessary.

Q. Is it permissible for a nabaaligh (minor) to lead the Taraaweesh Salaat?

A. It is not permissible. The Taraaweesh Salaat led by a nabaaligh is not valid.

Q. The hafiz who was the Imaam for Taraaweesh has a very skimpy beard. He trims his beard less than a fist-length, and he wears his trousers below his ankles even during Salaat. Is Taraaweesh behind him permissible?

A. It is not permissible to appoint a faasiq to lead any Salaat. This hafiz is a faasiq. Although the Salaat is valid, those who had appointed him are sinners.

Q. A Moulana says that it is Makrooh to keep the six fasts of Shawwaal.

A. It is the practice of all the Akaabireen to keep the 6 fasts of Shawwaal. It is Sunnat to keep the six fasts of the Month of Shawwaal.

Q. Is it permissible to hang on walls rugs/carpets on which images of the Ka'bah and Musjidun Nabawi are inscribed?

A. It is not permissible to hang rugs or carpets to decorate walls. Such waste is not permitted by the Shariah. Pictures of the Ka'bah on paper may be hung up, but not carpets. The purpose of cloth is not for decorating walls.

Q. Is it permissible to keep dreadlocks?

A. Dread locks are haraam kuffaar styles. It is not permissible.

Q. Is it permissible to invest on the stock market?

A. It is not permissible to invest in the stock market. The stock market deals in riba and its transactions are in conflict with the Shariah.

Q. Is it necessary for a person ob-

serving the ten days Ramadhaan I'tikaaf to perform Tahyatul Musjid and Tahyatul Wudhu every time he goes out to make wudhu?

A. It is not Wajib to perform Tahyatul Musjid every time one enters the Musjid on the same day. But, it is preferable and meritorious to do so whether one is in I'tikaaf or not. Tahyatul Wudhu too should be performed every time one renews wudhu whether one is in I'tikaaf or not.

Q. In the Sajdah of Tilaawat should the same Tasbeeh of the normal Sajdah be recited? Can one recite the Tasbeeh more than three times?

A. During Sajdah Tilaawat, the usual Sajdah Tasbeeh is recited. You may recite the Tasbeeh any number of times, even a 100 times in the Sajdah, and this applies for even the Sajdah in Salaat.

Q. At our Musjid, the Muath-thin before beginning the Athaan, recites *Innallaahu ... (the Qur'aanic verse)*. In many Musjids this is not the practice. What is the correct Sunnah practice?

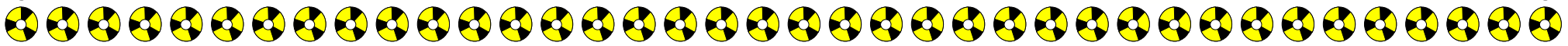
A. It is bid'ah for the Muath-thin to recite *innallaah wa....* before commencing the Athaan. It is not permissible to add to the Sunnah practice of the Athaan.

Q. A person is able to stand, but not able to make Ruku' and Sajdah normally. Is it permissible for him to sit and perform Salaat or does he have to stand? I am a Shaafi'.

A. If a Musalli is able to stand (qiyaam), but unable to make Ruku' or Sujood, then whilst according to the Hanafi Math-hab, he may sit and leave out Qiyaam, according to the Shaafi' Math-hab this is not permissible. He has to incumbently perform Qiyaam. He has to stand since he is able to execute the Rukn of Qiyaam.

Q. Some brothers from the U.S.A. go to Madinah specially to observe the I'tikaaf of the last ten days of Ramadhaan. Is this advisable?

A. It is not advisable. The brothers should remain in their hometowns for I'tikaaf. It is not advisable to spend so much money and to undergo journeys and become involved in sins unintentionally along the route for making I'tikaaf in the Haram Shareef. The brothers lack in understanding. They should put their money to constructive use. There are millions of suffering Muslims on whom the money



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SALAAT BEHIND A FAASIQ

Q. Do we perform Salaat behind the Imam of Newtown Musjid in Fordsburg, namely Molana Ebrahim Bham? He appears on television shaitaan; attends inter-faith prayers and conferences; prayed in a church under many crosses; condones kuffaar sports; attends kuffaar sporting events. These are some of the evils he indulges in and promotes. He has studied Maulana Ashraf Ali Thanvi's bayaans intensively. His early talks bear testimony to this. Now we, some musallis of Newtown Musjid are in a dilemma whether to perform Salaat behind a man who knows the Shariah yet indulges openly in so many haraam activities. There are other Musjids in the locality. Should we rather perform Salaat there?

A. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) has ruled that as far as possible one should not

attend the Musjid if the Imaam is a bid'ati. Perform Salaat in another Musjid. But, if there is no nearby Musjid with a good/pious Imaam, then one should not stay away from the Musjid. Perform Salaat even behind the Bid'ati. The Salaat will be valid. It is not permissible to forgo Jamaat Salaat in the Musjid on account of the bid'ah or fisq of the Imaam

The Reverend of the NNB Jamiat is effectively entangled deeply in fisq, fujoor and bid'ah. If you are able to perform Jamaat Salaat at another Musjid then do so. If it is not possible or too difficult due to the distance, then perform Salaat even behind the faasiq imaam. But, the trustees of the Musjid should understand well that they are guilty of a major sin for allowing a faasiq such as the Reverend who hovers on the brink of kufr to lead the Salaat.

Muharram.

Q. Is it permissible to vote for a non-Muslim party?

A. It is not permissible.

Q. What is the meaning of Baatil?

A. The term *BAATIL* means false, invalid, baseless and haraam.

Q. When does the time for Chaasht Salaat begin and end? How many raka'ts is Chaasht?

A. The time for Chaasht (Dhuha) Salaat commences after Ishraq Salaat. Ishraq Salaat time begins about 15 minutes after sunrise. The time for Chaasht remains until about one hour before Zaw-waal.

Chaasht is from 4 raka'ts to 12 raka'ts. If one is in a hurry, then 2 raka'ts will also be Chaasht. It is preferable to first perform four raka'ts

Ishraq. Chaasht should follow thereafter. The reward of four raka'ts Ishraq is one Hajj and one Umrah.

The reward of Chaasht is great and considerable. Hadhrat Aishah (radhiyallahu anha) explaining the importance of Chaasht Salaat said that if at the time of Chaasht her parents happened to emerge alive from the grave, she would not go to meet them until she had not performed her Chaasht Salaat.

Q. Is it allowed for a beardless person to be the Imaam in Janaazah Salaat?

A. It is Makrooh Tahreemi (which is akin to haraam) to appoint a faasiq person to act as Imaam for even the Janaazah Salaat.

Q. My brother took a false oath. He knew that he was lying. What is the compensation for this oath?

A. The oath your brother took is called *Yameen Ghamoos* which is an

oath on a known falsity. For such oaths, the expiation is not the normal Kaffarah. It is repentance. He should make **Taubah**.

Q. My ex-husband refuses to give my Mehr and jewellery. The Mehr, a gold coin, and gold jewellery had been given to him for safe-keeping. After the Talaaq, he refuses to give my property. Is he entitled to keep my Mehr and the jewellery which had been given to me as gifts?

A. The ex-husband has absolutely no right to hold on to the Mehr, jewellery and other belongings of his ex-wife. Her property is haraam for him. It is Waajib for him to hand over whatever belongs to her. Rasulullah (sallallahu alayhi wasallam) said that a person who repossesses gifts is like a dog which licks up its own vomit.

Q. A foreign qaari charges \$1,000 for reciting qiraa't. He says that it is his livelihood. What does the Shariah say in this matter?

A. All of these mercenary qaaris recite for the boodle. Rasulullah (sallallahu alayhi wasallam) said: "*Recite the Qur'aan. Don't eat with it.*" In other words, don't use the Qur'aan for monetary gain. It is for this reason that Rasulullah (sallallahu alayhi wasallam) said that most of the munaafiqeen of the Ummah are its qaaris. It is not permissible to participate in the mockery of the Qur'aan staged by these mercenary thugs.

Q. After the Imaam mounted the mimbar on Jum'ah, he called for silence. After the two Khutbahs, whilst on the mimbar, the Imaam makes announcements. Are his actions valid?

A. If the musallis were making a noise, then the Imaam was justified in calling for silence from the mimbar. The Imaam is in error for making announcements immediately after the Jum'ah Khutbah whilst standing on the mimbar or even after descending from the mimbar. There should be no

it for a better name. The wife complied. Her parents are angry with her. In this situation what should the wife do?

A. If the husband wanted his wife to change her name, then she had acted correctly. Since it is the husband's wish, the parents should accept the decision and not be offended or grieved. In an issue of this nature, the wife has to submit to her husband's wishes even if her parents dislike it.

Q. What is the Islamic procedure for changing one's name?

A. There is no Islamic procedure for changing a name. The person is simply called by the new name.

Q. A scientist claims that by means of astronomical calculations, he has determined the day when Qiyaamah will take place. Is this possible?

A. The scientist suffers from the malady of hallucination. Perhaps he is given to some kind of substance abuse – perhaps dagga. If the scientist is a 'Muslim', then he will lose his Imaan with his baatil claim. The Qur'aan Majeed emphatically negates the findings of his calculation. The Qur'aan Hakeem states unambiguously that only Allah Ta'ala is aware of the Hour.

Q. Is shaving the beard a major sin?

A. All sins are practically major and bring about the Wrath of Allah Ta'ala. The division of sin into 'major' and 'minor' categories is of technical significance. Whoever regards a sin to be minor as far as practical implementation is concerned, thinks that Allah Ta'ala is insignificant - Nauthubillaah! One who shaves his beard is a vile, flagrant, insolent, major sinner.

Q. Some scholars here in Ghana say that the hands should not be raised when making Dua. Is this right?

A. It is Sunnah to raise the hands when making Dua. Those who claim that it is bid'at are in error. The 'scholars' at your end must be some of the Salafi juhala.

Q. Are there times when the hands should not be raised when making dua?

A. There are numerous situations when the hands should not be raised whilst making Dua. Among these situations are when reciting the Masnoon Duas at the time of rising from bed, when dressing, when entering and exiting the toilet, when looking in the mirror, after eating, when leaving the home, when it rains, etc., etc., etc.

Q. What is the Masnoon fasting during the month of Muharram?

A. Ashura is the 10th of Muharram. It is Sunnah to fast on either the 10th and 11th Muharram OR on 9th and 10th

Wasteful eating

According to the Hadith, eating more than once a day is waste. *Israaf* (extravagance/waste) does not coexist together with need and permissibility, therefore this Hadith means eating a second time without being hungry as is the habit of the affluent ones who are slaves of the stomach. They eat simply because it is the time for meals. (Hadhrat Maulana Ashraf Ali Thanvi)

could be spent, thereby gaining tremendous amounts of thawaab, far, far in excess of the thawaab for undergoing a journey to sit in I'tikaaf in Madinah Munawwarah. The thawaab of assisting a Muslim in need is the equivalent of a thousand I'tikaaf. Thus Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) nullified his I'tikaaf specifically to aid a brother in distress.

Q. Is there a special Dua to recite when occupying a new house?

A. There is no special Surah/Dua to recite when taking occupation of a new house. Recite the usual Masnoon Dua when entering the apartment. You could perform two raka'ts Salaat there and make dua for aafiyah and for protection against the evil of the house. Rasulullah (sallallahu alayhi wasallam) had mentioned that there can be evil in a house.

Q. The social security in the country gives me (the mother) a monthly grant for my orphaned children. Am I permitted to use of the money?

A. If the social security gives the money specifically for the children, then you have to use it only for them. The money will be an amanat in your possession.

Q. The assets of the deceased are insufficient to pay the several creditors. How should the money be distributed to them?

A. The creditors will be paid proportionately. For example, if there are three creditors A, B, and C. A's claim is R10, B's is E20 and C's is R30, then A will be paid one sixth of the deceased's money; B will receive two sixths (one third), and C three sixths (half).

Q. One partner in a business is the working partner. He does all the work while the other one is a sleeping partner. Is it allowed for the working partner to be paid a salary for his work? What if he is paid a salary by the mutual consent of the partners?

A. Partners, even the working ones, may not take a salary from a partnership business regardless of the other partner being a dormant/sleeping one. If a salary is fixed for a partner, the partnership will become invalid. Even mutual consent does not make halaal what the Shariah has decreed haraam. However, the profit ratio of the working partner may be raised. If he is receiving, 50% of the profit for example, then his share could be raised to 60% or whatever percentage is mutually agreed.

Q. When the newborn babies hair is shaved, how much Sadqah should be given?

A. The weight of the baby's hair in either gold or silver, if affordable, should be given as Sadqah to the poor. The weight is extremely little, hence in this age, the value of the gold or silver may be given in either cash or kind.

Q. The husband dislikes the name of his wife, and asked her to change

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QUNUT-E-NAAZILAH

Q. A Maulana says that Qunut-e-Naazilah is not Sunnah for Hanafis. Is this correct? Most of the Hanafi Ulama today say that it is Sunnah.

A. According to the unanimous view of the Hanafi Math-hab, Qunoot-e-Naazilah is not Masnoon. The consensus of Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad (rahmatullah layhim) is more than adequate for an unequivocal ruling on this issue. Furthermore, this Ijma' of the Aimmah of the Hanafi Math-hab is further entrenched by the total absence of the mention of Qunoot-e-Naazilah by the Ashaabul Mutoon as well as the Shurraah-e-Mutaqaddimeen such as Saahib-e-Hidaayah.

The Ulama in this era are not Mujtahideen. They are either Muqallideen or deviate ghair muqallideen. Our Wazeefah or function is Taqleed of the Aimmah Mujtahideen. No one

has the right to dig out a Hadith and make *istimbaat* of masaa-il on the basis of the extracted Hadith.

Just as Rafa'Yadain in Salaat is not Masnoon for the Ahnaaf, so too is Qunoot-e-Naazilah not Masnoon for us. Just as Qiraat Faatihah khalfl Imaam is not a tenet of the Hanafi Math-hab, so too is Qunoot Naazilah not a Masnoon requisite for us regardless of the existence of Ahaadith on which the other Math-habs base their case. The illustrious Aimmah-e-Mujtahideen of the Hanafi Math-hab were aware of the Aahaadith which the muqallideen in this era cite.

Hadhrat Maulana Ashraf Ali (rahmatullah alayh) advised that during times of national and universal calamity on the Ummah, everyone should make his own dua after every Salaat. Such sincere silent dua has greater proximity to Maqbooliyat (Acceptance).

612 grams of silver. When a person owns this amount or more then he has to pay Zakaat on all his Zakaat assets which are gold, silver, cash and stock-in-trade. He may deduct debts he owes from his Zakaat assets.

Q. Is it permissible to work in the government's employees pension fund administration?

A. It is not permissible to work in the government employees pension fund administration. It is an institution of riba.

Q. Please view the lengthy fatwa on the permissibility of ethanol alcohol. Is ethanol alcohol permissible?

A. The fatwa of Jawaaz (permissibility) of alcohol is a lot of rigmarole which is in conflict with all four Math-habs. The fatwa of the Hanafi Math-hab since the very beginning is on the view of Imaam Muhammad (rahmatullah alayh), and this is also the view and fatwa of the other three Math-habs.

In terms of this consensus, all kinds of alcohol are haraam and najis. However, due to *Umoom Balwah*, we say that products containing non-khamr alcohol will not render the garments and body impure. But, for consumption it remains haraam. If no halaal medicine is available, then a haraam medicine may be used. This is the fatwa position, not the Taqwa demand.

The many pages which have been written on this simple, straightforward issue are superfluous. The ruling of all Four Math-habs are applicable to day just as it was valid and applicable thirteen centuries ago.

Q. Please comment on the scenario in Syria and Egypt.

A. Whatever is happening in Egypt, Syria and elsewhere is the Athaab (punishment) of Allah Ta'ala. Allah Ta'ala is punishing Muslims for their flagrant rebellion and evil. Almost all calamities befalling Muslims are the

consequences of sin, transgression and immorality.

Q. What should one do if one's Wudhu breaks whilst making Tawaaf?

A. If Wudhu breaks in any of the first three shafts (circuits), it is Mustahab, to do the Tawaaf afresh – from the first Shaft. It is, however, permissible to continue it from the point of departure.

Q. When should the latecomer stand to complete his missed raka'ts?

A. The Masboq (the one who has missed a raka't or more) should wait at least until he is sure that there will be no Sajdah Sahw (Prostration for any error). He should stand up when the Imaam begins to make his second Salaam.

Q. If the Imaam's Salaat is for some reason not valid, will the Salaat of the muqtadis too be invalid? Is the ruling the same in the Hanafi and Shaafi' Math-habs?

A. Whenever the Salaat of the Imaam is invalid, the Salaat of the entire Jamaat is also invalid. This is in terms of the Shaafi' Math-hab, the Salaat of the muqtadis (followers) will be valid.

Q. What is the Iddat of a woman in a Khula' separation?

A. The iddat of Khula' is the same as the iddat for Talaaq which consists of three haidh (menses) periods, and if the woman is pregnant, then until delivery of the babe.

Q. Are halaal certification fees an Ijaarah transaction?

A. 'Halaal' certification fees are not Ijaarah. The fees are haraam usurpation. The fees are extracted under duress and come within the category of riba. The traders feel pressurized to pay the fees. If they don't, they believe their business will suffer. Many Muslim traders acquire these haraam

(Turn to page 12)

unnecessary delay or activity or talk between the ending of the Khutbah and the Fardh Salaat.

Q. How long should the nails be for washing under them during wudhu?

A. Irrespective of the length or shortness of nails, during wudhu and ghushl water has to reach under the nails to the extent of its length whatever it may be. No portion of the under-surface of the nails may be left dry.

Q. What is the meaning of Taqiyah?

A. Taqiyah is a belief of the Shiah. It means to conceal one's true beliefs and proclaim what one does not believe in order to deceive others. For example, the Shiahs reject the Qur'aan Shareef. They believe that the Qur'aan is a fabrication which is a falsification of the Sahabaah. However, in order to deceive Muslims, they claim that they believe in the Qur'aan. Taqiyah is holy hypocrisy which is a doctrine of great merit in the Shi'i religion.

Q. Is it permissible for Hanafis to combine two Salaat? A Hanafi Aalim says that it is permissible sometimes.

A. Combination of two Salaat in one time is not permissible according to the Hanafi Math-hab. Those who claim this to be valid for Hanafis are in grievous error. It is not at all permissible.

Q. If wudhu breaks while performing the Nafl or Sunnat Salaat attached to a particular Salaat, should qadha be made even after the time for that Salaat has expired?

A. The Sunnat or Nafl Salaat in which one's wudhu broke, has to be made qadha even if the time for that particular Salaat has expired.

Q. Eid Salaat is being held at an Eidgah on the outskirts of the suburb by party 'A' whilst party 'B' performs

Eid Salaat in the yard of the Masjid. Party 'B' insists that party 'A' should join at the eidgah in the Masjid yard. Party 'A' is accused of causing disunity by not joining party 'B'. What is the Shariah's view in this matter?

A. The venue in the Masjid yard is not an Eidgah. Party A should not strike up unity on a false basis – a basis in conflict with the Shariah. They should continue with their Eidgah on the outskirts of the suburb. Party B is the culprit causing disunity.

Q. I shall be going for Hajj soon. What if my haidh period commences at the time I have to make Tawaaf Ziyaarat and we are booked to depart before I become paak (clean)?

A. Tawaaf-e-Ziyaarat is Fardh. As long as this Tawaaf has not been performed, you will remain in the state of Ihraam, and be forbidden for your

husband until the Tawaaf has been executed. You will just have to delay your return until you are able to take ghushl. You will have to cancel your flight and take another flight. Although this will be inconvenient and entail extra costs, it is part of the sacrifice.

Q. A person mistakenly eats during Ramadhaan. Then, thinking that his fast is broken, intentionally eats. What is the ruling?

A. In this case only Qadha is incumbent. Kaffaarah is not waajib. However, if despite him being aware of the mas'alah, he intentionally eats, then Kaffaarah will also be compulsory. But if he is genuinely not aware of this mas'alah, then only Qadha is waajib.

Q. Is it permissible to perform Ja-naazah Salaat inside the Masjid?

A. According to the Hanafi Math-hab, it is not permissible to perform Ja-naazah Salaat inside the Masjid proper. It is Makrooh Tahrimi.

Q. Some people although they acknowledge that the kuffaar system of killing chickens is haram, nevertheless, they say the end product (i.e. the slaughtered chicken) is halaal because Tasmiyah is recited and all four neck veins are cut. Others believe that the modern system which prevails at Rainbow and the other plants is a better system. What is the Shariah's views regarding these people?

A. Those who believe the kuffaar system to be wrong remain Muslim even if they believe the chickens to be halaal. But those who give preference in their hearts to the kuffaar system, i.e. they believe that the kuffaar system is superior to the Shar'i system -- they lose their Imaan. Furthermore, the citation that Tasmiyah is recited on all the chickens and that all four neck vessels are severed is a LIE. It baseless. Even the end products are haram

carion.

Q. What is the mas'alah regarding different Imaams leading the Taraaweeh on the same night?

A. It is improper to change imaams during Taraaweeh after 6, 10, 14, and 18 raka'ts. The change should take place after a Tarweehah (after four or eight or twelve or sixteen raka'ts)..

Q. If Fajr, Maghrib and Isha is performed alone, is it permissible to recite silently?

A. Yes, it is permissible.

Q. Is it permissible to have a shower in the state of Ihraam? Does changing the garment in Ihraam nullify the state of Ihraam?

A. It is permissible to have a shower whilst in the state of Ihraam. Changing the clothing does not nullify Ihraam.

Q. How is the Zakaat Nisaab calculated?

A. The Zakaat Nisaab is the price of

Hizbul Bahr

General people have greater faith and conviction in their hearts for *Hizbul Bahr* than for the Masnoon Duas. It is therefore necessary to refrain from reciting it (i.e. Hizbul Bahr). (Hadhrat Maulana Ashraf Ali Thanvi)

ERRORS OF THE SAALIHEEN

The Saaliheen (pious saints) also sometimes commit errors. However, their errors should not be cited as justification for corrupt views and for audacity to commit sins. Such an attitude is kufr, hence, Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: *"Whoever takes to the obscurities (and errors) of the Ulama has made his exit from islam."*

Hadhrat Maulana Ya'qoob (rahmatullah alayh) was an Ustaadh of Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh). He was among the first wrung of Asaatizah of Darul Uloom Deoband. He was an expert of many subjects. Once he desired to become an expert in music. Despite his acknowledged lofty spiritual state, he soon acquired expertise in the science of music. Music here

refers to the art or theoretical rules and regulations of the science of music. It does not refer to music accompanied by musical instruments.

Once while he was engaged with music, a Majzooob who passed by exclaimed: "Molvi Sahib, this is not for you. You are meant for something else." This naseehat had a profound effect on Hadhrat Maulana Ya'qoob (rahmatullah alayh). He immediately abandoned music and repented. Even the person from whom he had learnt music, repented. Commenting on this episode, Hadhrat Thanvi (rahmatullah alayh) said: "Even the Salaliheen commit errors. However, when they are warned, they immediately abandon the error and repent." They never justify their errors.

A NEW BID'AH DELAYING THE WITR

Q. Is it permissible after the completion of the Qur'aan in Taraaweeh for the Imaam to:

- 1. Delay Witr with Jamaat in the waiting?**
- 2. Thank the builders of the Musjid, the musallees for attending the Taraaweeh, and for completion of the Qur'aan in Taraaweeh?**
- 3. Get the Imaam's Ustaadh from India to give the congregation a 5 minute talk?**
- 4. Hand out ice cream to all in the Musjid?**

A. It is not permissible to unnecessarily delay the Witr after completion of the Taraaweeh. If the Imaam has to renew his wudhu, then this much delay waiting for him is tolerable. But the delay caused by all the stupid antics of pride and show mentioned by you is not at all permissible.

It is not permissible to delay the Witr after the Taraaweeh for thanking the builders and the musallis, for a 5 minute talk and for doling out ice creams to the musallis. All these acts are haraam. The musallis should object, get up and perform their Witr in Jamaat by appointing any one else to lead the jamaat. The Musjid is not the venue for merrymaking. It is not permissible to convert the Musjid into a picnic spot. It is despicable to serve ice cream in the Musjid after the Taraaweeh and before the Witr in particular. In general it is not permissible to eat in the Musjid. Only the Mu'takifeen are allowed to eat, but not to make merry.

The Ibaadat of Taraaweeh and Tilaawat of the Qur'aan are for the Pleasure of Allah Ta'ala. The silly thanks of the

imaam reeks of riya and cheap name-seeking. The builders were paid money for the job they had done at the Musjid. What thanks was there to offer them in the Musjid at the time of Taraaweeh and Tilaawat of the Qur'aan? If the builders had constructed the Musjid free – without any cost – their thanks is by Allah Ta'ala. An occasion of ibaadat may not be transformed into a private session of riya and futility. There is absolutely no relationship between the builders work and the Taraaweeh.

The miscreant imaam had chosen the Musjid, the Salaat and the Qur'aan for his nafaasani and mundane objectives thereby fulfilling the following prophesy of Rasulullah (sallallahu alayhi wasallam): *"The world will be pursued with deeds of the Akhirah."*

ABANDONING AMR BIL MA'ROOF

ALLAH TA'ALA revealed to Hadhrat Nabi Yoosha' (alayhis salaam) that He would soon command the destruction of a city of 60,000 inhabitants among whom were 20,000 such Pious persons whose *a'maal* (good deeds) were the equivalent of the deeds of the Ambiya. Extremely surprised, Hadhrat Yoosha' (alayhis salaam) supplicated to Allah Ta'ala saying that while the punishment overtaking the transgressors was understandable, what is the reason for destroying even the pious ones?

Allah Ta'ala responded to His Nabi that these pious saints had abandoned the command of Amr Bil Ma'roof Nahy Anil Munkar. Their association with the flagrant transgressors had completely desensitized them. The evil of the sins committed by the people had departed from their hearts. So while they themselves did not indulge in sin and evil, they continued socializing and fraternizing with the rebellious and immoral public. When they were invited for meals, they joined the transgressors.

They attended the wedding receptions of the fussaaq and fujjaar. They sat and conversed with them. They remained silent in the face of the flagrant sins and haraam misdeeds which the masses perpetrated. Thus, they too were deserving of the Wrath of Allah Azza Wa Jal.

The state of the pious people of the destroyed city also afflicts the Muslim community today. In fact, the condition of the Ulama and the Shaikhs of Tasawwuf of this age is far

worse than the pious people of the destroyed city. At least those pious saints did not themselves indulge in sin and transgression since their *a'maal* -e-saalihah were abundant and comparable to the virtuous deeds of the Ambiya (alayhimus salaam). On the contrary, in our age, the Ulama and so-called Shaikhs of Tasawwuf, in addition to indulging in flagrant acts of haraam, promote sin and transgression. Thus they are humbugs masquerading as Buzroogs.

The deplorable condition of the Ulama and the Shaikhs of Tasawwuf of our times is indeed fearful, for it signifies the imminence of Allah's universal punishment which is overhanging this community. Allah Ta'ala warns in the Qur'aan Hakeem: *"Beware of such a punishment which will not overtake only the transgressors among you."* Yes, even the pious, the Ulama and the Shaikhs will be apprehended and utterly ruined, humiliated and destroyed by the universal (aam) *Athaab* (Punishment) of Allah Ta'ala.

NIKAH FOLLOWED BY HALL RECEPTION

Among the haraam ways of fraternizing with flagrant sinners and abandoning Amr Bil Ma'roof-Nahyi anil Munakar (Commanding righteousness and prohibiting evil) of the Ulama of our times is their participation in Nikahs followed by haraam hall receptions.

At reception halls a range of haraam acts of immorality are perpetrated. Everyone is aware of the flagrant transgression with which wedding receptions in halls are associated. It is not permissible for the Imaams of the Musaajid and the Ulama to perform such Nikahs in the Musaajid, which

will be followed by haraam wedding receptions held in haraam halls. It is the obligation of the Ulama and Imaams to refuse to perform such Nikahs and to participate in any way whatsoever in both the Nikah and the reception.

Some miscreant molvies and sheikhs with naked shamelessness even venture into the haraam halls to deliver lectures. They have no respect for the Deen, for their Imaan and for Allah Ta'ala. People who are desirous of haraam wedding receptions in haraam halls should be told to have their Nikahs performed in the

street or at their homes or at their haraam wedding ceremony. The sacred facility of the Musjid should not be allowed to the immoral and shameless sinners who make a mockery of the Deen. They clamour for a Musjid Nikah whilst they obey Shaitaan regarding the haraam wedding reception in a haraam hall.

If the Ulama and Imaams of the Musaajid take the step of Amr Bil Ma'roof by debarring the shameless transgressors from using the holy Musjid facility for their mock nikah, then people will start getting the message and sober up. They will begin to realize their *fisq* and *fujjoor*.

HADHRAT MA'ROOF KARKHI

Hadhrat Ma'roof Karkhi (rahmatullah alayh) was among the very great Auliya of the early period of Islam. He was born of Christian parents. At a young age he absconded from home and embraced Islam.

The Auliya say that on the Day of Qiyaamah, Hadhrat Ma'roof Karkhi will be lying

unconscious by the Arsh of Allah Ta'ala. The Love of Allah Ta'ala will be the cause for his state of ecstasy leading to his unconsciousness. When people will ask about him, Allah Ta'ala will say that : "This is Ma'roof Karkhi. He will be revived only by the Vision of Allah."

THE POISON OF SOFT DRINKS

Once in Meerut, I (i.e. Hadhrat Maulana Ashraf Ali Thanvi) was given a soda (soft drink) to drink. When I drank it, I suffocated and it appeared that I would die. I placated myself with the fact that it was the day of Jumuah. Maut on this day is a great virtue. *(A pure soul is immediately affected by any poisonous filth ingested.)*

FOLLOWING THE SUNNAH

"Nowadays every person desires to maintain his style of life. They search for a Hadith to substantiate their way of living. This is not *Ittiba-e-Sunnah* (following the Sunnah). Obedience to the general pattern of Rasulullah's life is *Ittiba-e-Sunnah*. The endeavour to maintain one's life style and to corroborate it with a Hadith is *ittiba-e-hawa* (following lust)."

(Maulana Ashraf Ali Thanvi)

FOLLOWING THE ULAMA

"Following the Ulama is essential. Opposition to the Ulama is tantamount to opposing Allah and His Rasool. Nowadays, affairs (of importance) are entrusted to unqualified people merely on account of their worldly status. The Ulama are not thirsty and the wealthy ones are not the wells. The reality is the other way around."

In all actions of life, ittiba' (obedience) to the Shariah is essential. The Ulama are the ones who are

aware of the Ahkaam of the Shariah. Thus, by following them, one follows the Deen. Rasulullah (sallallahu alayhi wasallam) called to the Path of Allah Ta'ala, and this is the also attitude (and obligation) of the Ulama (since they are his representatives)." (Hadhrat Maulana Ashraf Ali Thanvi)

In the present age there is a glut of deviate scholars whose objective is money, name and fame. One should

therefore first examine the lifestyle of a scholar before following him. Not every scholar is an Aalim of the Deen. There are two kinds of Ulama: Ulama-e-Haqq (the Ulama of the Truth), and ulama-e-soo' (the evil ulama) who destroy the Deen and ruin the Imaan and Akhlaaq of the masses. The likes of the ulama-e-soo' are the television molvis/shaikhs, the halaalizers of carrion and riba in the name of 'Islamic' banking, and the molvis/shaikhs who support the radios of shaitaan.

THE SIX FASTS OF SHAWWAAL

Q. A Moulana claims that it is Makrooh to fast six days during the month of Shawwaal. He claims that according to Imaam Abu Hanifah (rahmatullah alayh) it is Makrooh. Is it Makrooh or Sunnat to fast six days during the month of Shawwaal?

A. The Maulana talks drivel. Fasting six days during the month of Shawwaal is Sunnat. It is a practice observed from the age of Rasulallah (sallallahu alayhi wasallam). Whilst the juhhaal (ignoramus) baselessly claim that the Hadith on which the validity of this practice is based is a fabrication, the Hadith is authentic. Imaam Ahmad Bin Hambal (rahmatullah alayh) said that this Hadith is narrated via three authentic Chains of Transmission from the Sahaabah Abu Ayyub Ansaari, Thaubaan and Jabir Bin Abdullah (radhiyallahu anhum).

Rasulullah (sallallahu alayhi wasallam) said:

"Whoever fasts the month of Ramadhan and follows it up with six days of Shawwaal, is as if he has fasted a whole year."

This Hadith is recorded in Saheeh Muslim, Tirmizi, Nisai, Abu Dawood and Musnad-e-Ahmad. Thus, the claim of it being *Maudhoo'* (fabricated) is palpably baatil (false).

The Makrooh view attributed to Imaam Abu Hanifah (rahmatullah alayh) was predicated with prevalent circumstances. In his era the practice was assigned a higher level. It was elevated to the level of Wujooob (being compulsory). It is a well-known principle of the Shariah that when even a Sunnah practice is elevated to the degree of Wujooob, it shall be labelled bid'ah and prohibited until such time that the belief of the masses has been rectified.

When Rasulallah (sallallahu alayhi wasallam) mentioned the virtues of fasting six days during Shawwaal and encouraged its observance, it was just natural for the Sahaabah to embrace the practice with great enthusiasm. They steadfastly observed this practice of fasting six days in Shawwaal. Their steadfast and enthusiastic observance of this practice resulted in the belief during the Taabieen age that fasting the six days of Shawwaal was akin to Ramadhan.

Commenting on the elevation to Wujooob of this practice, Allaamah Ibn Hummaam of the 9th Islamic century states in *Fathul Qadeer*: *"The reason for the Makrooh view is that among the masses the belief of incumbency gained ascendancy. Thus, we have heard some*

saying on the Day of Fitr (Eid): 'For us it is not yet Eid.', or similar such statements. However, in the absence of this (type of idea), there is nothing wrong fasting the six days because of the Hadith (encouraging its observance)."

In *Al-Muheetul Burhaani* is mentioned: *"The Makrooh view is based on the fear that it (the 6 days) would become enumerated with Ramadhaan.....However, today, that idea does not exist. It is therefore not Makrooh."*

Al-Qustalaani states in *Mawaahibur Rahmaan: According to our Ulama and Imaam Shaafi'* it is not Makrooh to follow Eidul Fitr with six fasts of Shawwaal, for the Hadith of Rasulallah (sallallahu alayhi wasallam) says: *'Whoever fasts Ramadhaan (same Hadith as above)."*

There is consensus of the Fuqaha that fasting six days in Shawwaal is Sunnat. It is a practice which has existed in the Ummah since the age of Rasulallah (sallallahu alayhi wasallam). The rare view of *Karaahat* (it being Makrooh) has to be incumbently set aside or appropriately interpreted to reconcile it with the well-substantiated practice – substantiated by the consensus of the Ummah. A rare view may not be cited to abrogate an es-

THE EFFECT OF A NAME AND THE INSOLENT OF A SHIAH

A Shiah happened to be a neighbour of Imaam Abu Hanifah (rahmatullah alayh). Shiahs are generally extremely insolent. Due the Shiah's hatred for the Sahaabah, he named his two mules, Abu Bakr and Umar. Shiah's have a deep-seated hatred especially for these two Khulafa and are prone to such insolence.

One day one of the mules gave its master such a violent kick that it split open his stomach. When Imaam Abu Hanifah (rahmatullah alayh) was informed, he commented: "It must have been the mule whom he had named Umar. This is the effect of the name 'Umar'". Later it was estab-

lished that it was indeed the mule with this name which had kicked his master, the Shiah. The Shiah also received a befitting punishment for his insolence.

Commenting on this episode, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "There is considerable *athr* (effect) in names. A child was named Kaleemullah by his parents. This child always remained sickly. I changed his name to Saleemullaah (One who is kept safe by Allah). From the time I changed his name, he recovered and remained healthy. Kaleemullah also means "wounded/injured"

established practice of the Shariah.

The Makrooh view is also attributed to Imaam Maalik (rahmatullah alayh). It is quite clear that the Hadith on this subject did not reach Imaam Maalik. There is no Sahaabi, no Imaam and no Muhaddith who had claimed or who could claim to have encompassed all the hundreds of thousands of Ahaadith of Rasulallah (sallallahu alayhi wasallam). It is precisely for this reason that the Aimmah Mujtahideen had instructed their Students who were Mujtahids and Fuqaha of the highest calibre, to set aside

their views should they come across a Saheeh Hadith stating another view.

In our time, the idea of the six Shawwaal fasts being considered to be part of Ramadhaan or being Waajib is furthest from the mind. Leave alone believing these fasts to be part of Ramadhaan, most Muslims are unaware of this Sunnat practice, and most of those who are even aware, do not observe this practice. Thus, the original Sunnat practice remains intact, and the baseless view of Makrooh propagated by the juhhaal of our time is rejected.

THE PIRAN-E-PEER FEAST

Q. We, the Memon community in Kenya, organize an annual get-together. Food arrangement is made for the entire community. Although this is primarily a social function, it is organized in the name of Piran-e-Peer. Is this function permissible?

A. Several members of the Memon community at your end have written to us regarding the 'Piran-e-Peer' niyaaz feast which is annually organized by the Memon community. We had explained to them that such a feast is not permissible since it is a bid'ah (innovation) having no substantiation whatsoever in the Shariah or Sunnah of Rasulallah (sallallahu alayhi wasallam).

You mention that no one considers the function to be a religious one. This fact con-

firms that describing it as *niyaaz* (offering of thawaab) for Piran-e-Peer is a deception. It is deceptive to organize a social, non-religious function with a name which conveys that it is a religious/Islamic act of ibaadat.

There are no niyaaz function/practices in Islam. Rasulallah (sallallahu alayhi wasallam), the Sahabah and the Auliya never organized such functions.

Piran-e-Peer refers to Hadhrat Sayyid Abdul Qadir Jilaani (rahmatullah alayh) who had appeared on the scene many centuries after the Sahaabah. It is thus clear that there is no Shar'i basis for this function even if the intention of the organizers is sincere, i.e. Isaal-e-Thawaab for Hadhrat Abdul Qadir Jilaani (rahmatullah alayh).

While Isaal-e-Thawaab is a valid and a meritorious practice in Islam, it has to be discharged correctly. A valid Isaal-e-Thawaab act consists of doing some ibaadat and supplicating to Allah Ta'ala to transfer the thawaab thereof to the intended person/s.

Feeding wealthy and well-to-do people is not an act of Isaal-e-Thawaab. If the intention is Isaal-e-Thawaab, then Sadqah has to be given to the Fuqara and Masaakeen. Alternatively, if one wishes to do an act of Isaal-e-Thawaab by way of feasting, then it is essential to feed only the poor. It will not be permissible for a wealthy person to participate in the Sadqah meal. Furthermore, the best method is to give the money or the food to the poor. There is no need to organize a feast for even the poor. Charity

should be given unostentatiously. Then the Thawaab of such Sadqah will be bestowed by Allah Ta'ala to whomever one intends to be the recipient.

The idea that Isaal-e-Thawaab has to be discharged by inviting people to a function is baseless and has no sanction in the Shariah.

If the intention of your community is merely social, then this will be permissible, but it will not be permissible to call it a Piran-e-Peer function. The notion of it being a niyaz function is a deception and not permissible. The community may assemble for their social function, but it will be haraam to invite women to the function even if separate facilities are arranged. Women are not permitted to attend even the Masjid for Salaat. The prohibition applies to a greater degree regarding functions.

Furthermore, if at a public social function of the kind the

Memon community organizes, the poor are excluded, then the function – its food and people – will be deprived of blessings.

Brother, it is also imperative to understand that there is great suffering in the Ummah world-wide. Muslims in Chad are eating manure due to starvation. In many parts of the world Muslims are suffering whilst we are indulging in waste and opulence. If any one wishes to gain thawaab and the Pleasure of Allah Ta'ala, he should contribute the money for feeding the poor.

Annually your community must be spending many thousands of dollars on the huge feast which really and Islamically serves no beneficial purpose. But you can gain Allah's Pleasure by diverting the money to real and necessary Islamic Projects.

HARAAM MEDICINE

"It is mentioned in the Hadith: "Verily, Allah has sent down both disease and medicine. He has created a medicine for every sickness. Therefore adopt medicine, and do not remedy with haraam." This is the Masnoon way. Nevertheless, abstention from medicine is also permissible if one has the necessary Ta-wakkul (Trust in Allah). Abstention from medical treatment may not be criticized." (Hadhrat Maulana Ashraf Ali Thanvi)

BASIS OF DOUBTS

The basis for all the doubts of modernists in the Ahkaam of Islam is the elimination of love and honour of Allah and His Rasool (sallallahu alayhi wasallam) from their hearts, and this is the effect of this education (western education). When this love and honour is eliminated then innumerable doubts develop regarding the Ahkaam. (Maulana Ashraf Ali Thanvi)

EVIL GAZING

Evil gazing (lustful gazes at females and lads) corrupt both one's Deen and dunya. (spiritual and physical life). Beware of this malady. The natural peculiarity of sin is to despair of the mercy of Allah. (Maulana Ashraf Ali Thanvi)

A MISCONCEIVED HATRED

Q. I do not agree with your view that it is not valid to hate the kuffaar. Please read my response to your question. (This person is a student at a Madrasah. He prepared a lengthy article in a futile bid to 'prove' that it is essential to hate the kuffaar. Our response to him follows hereunder. – The Majlis)

A. Your conception of hatred (*bughdh*) is incorrect. Dislike for the kuffaar is hatred for their kufr. It is not necessarily an emotional hatred which constrains active display of bad conduct and malice, and conniving ways for harming them. If that was so, then marriage to the women of Ahl-e-Kitaab would not have been valid and allowed. How is it possible to live with a *kaafirah* as a wife when the heart is filled with hatred for her? On the contrary, the husband loves his *kaafirah* wife despite her kufr which he hates and abhors.

Love for the kuffaar in general is undoubtedly haraam. Such love tolerates the interfaith activities of the NNB Jamiat's molvies. It permits making dua for kuffaar political leaders. It permits praying with kuffaar priests in kuffaar churches under a dozen crosses. It permits performing janaazah namaaz for atheists and murtads. Obviously such love is haraam and tantamount to kufr. But the 'love' which a husband has for his *kaafirah* (*Kitaabi*) wife is not haraam despite his hatred for her kufr. In such cases, both hatred and kufr co-exist in the same heart.

Despite Abu Talib's kufr, Rasulullah (sallallahu alayhi wasallam) dearly loved him so much that he cried profusely on the death of Abu Talib who had died without Imaan. Nabi Ibraaheem (alayhis salaam) loved his kaafir father dearly. It was only by the command of Allah Ta'ala that he broke ties. On the Day of Qiyaamah, his father will be portrayed in a hideous form to eliminate the love from Nabi Ibraaheem's heart.

You will not find anyone in this country who criticize the kuffaar so stridently as *The Majlis*. The term kuffaar is a prominent epithet which we use profusely. We condemn those who participate in interfaith movements and we brand as kaafir those who take part in interfaith prayers. Despite there being no hatred for these kuffaar in our hearts, we condemn vehemently their kufr whilst those, like yourself, who propagate hatred for the kuffaar, are silent about their kufr and Muslim participation in kuffaar activities. Hatred for kuffaar must be displayed in practical life for all things and attributes of the kuffaar. But, Muslims love all institutions of the kuffaar whilst talking drivel about hating the kuffaar. Just look at the Madrasah where you are studying. They have a kuffaar sportsfield for which you have no hatred, but you speak of hating the kuffaar. What exactly do you mean by hatred for the kuffaar?

You speak about hating the kuffaar, but will you speak against those carrion ha-

laalizers who promote the business empires of the kuffaar thereby feeding Muslims rotten, diseased, haraam carrion? For the sake of money, they submit to the kuffaar and collude with them against Muslims who uphold the Deen.

The problem with some people and students in this time is that shaitaan has succeeded in detracting them from realities and priorities such as Amr Bil Ma'roof and cast them into futilities such as this futile exercise in which you have wasted your time. Only a Munaafiq loves the kuffaar, and this is among the *shi-aar* (*salient features*) of some NNB Jamiat molvies. I think that you should send a copy of your kuffaar-hating article to Reverend Abraham Bham. It will serve a beneficial purpose to him. It may prove salubrious to him.

Love and hatred for kuffaar are from different angles. From the perspective of their kufr, we hate them. From the perspective of them being Allah's Makhloq we love them, hence Da'wat is directed to them in the endeavour to save Allah's Makhloq from Jahannum. When we meet them in the battlefield, we shall slay them despite the love perspective which will not prevent the execution of Allah's command.

Regardless of the hatred a Muslim has for the kuffaar, it does not eliminate emotional love such as the love which a Muslim father has for his kaafir child, and the love a Wali has for the Makhloq (creation) of Allah Ta'ala. If

you look intently at a non-Muslim and reflect momentarily on his origin, will you not see the wonderful Hand of Allah Azza Wa Jal? Who created him?

When the punishment overtook the kaafir son of Hadhrat Nooh (alayhis salaam), this great Nabi cried and pleaded with Allah Ta'ala to save his kaafir son. Emotional love had momentarily overshadowed the intelligence. It was only Allah's sharp reprimand which restored the equilibrium of Hadhrat Nooh (alayhis salaam). So, despite the virulent kufr of his, son, Nabi Nooh (alayhis salaam) still cherished love in his heart for him.

Hadhrat Abu Hurairah's mother was an implacable enemy of Islam. She openly and violently insulted Islam and upbraided her son for having accepted Islam. But he dearly loved her and cried much out of concern for her despite her incorrigible kufr. But such love for his kaafirah mother did not constrain an iota of change in his Imaan and Deeni obligations.

Islam's concept of hatred for the kuffaar is an intellectual state which could be manipulated at will by the individual. It is a condition which does not give rise to ill conduct, injustice and brutality. On the contrary, the hatred you are propagating is an emotional state which breeds an evil conduct which turns people away from Islam. It is the type of hatred which the juhhaal, takfeeri Salafis display. It is a type of barbaric hatred which elimi-

nates justice, kindness and good moral conduct which has to be shown to all people, even non-Muslims.

The logical consequence of your kind of hatred is to despise non-Muslims. And this attitude is the effect of *takabbur* (*pride*) which can destroy a man's Imaan. Neither can you claim that a non-Muslim will die with kufr nor can you guarantee that you will die with Imaan. A couple of episodes for your edification appear in these pages. From these episodes you should be able to understand the error of your concept of hatred.

Whilst you have quoted many Qur'aanic aayat pertaining to the topic of hatred for kuffaar, you have failed to understand the purport and objective of Allah's commands. For the meaning of these verses, study the life episodes of the Sahaabah and Auliya. Do not subject the Qur'aan to your understanding and opinion. The product of such unbridled reasoning is deviation.

Your article is misguided. As your intellect matures with Taqwa, you will see and understand things in a different light. May Allah Ta'ala guide you. May He increase you in *baseerat* (*spiritual farsightedness*). Islam spread and was disseminated by the Sahaabah and the Auliya with their love for Allah's Makhloq and with the display of their sterling attributes of moral excellence which won the hearts of the kuffaar constraining whole nations to happily enter the fold of Islam.

THE VALUE OF SEEDS

Once during mid-winter Hadhrat Zunnun Misri (rahmatullah alayh) was walking through the wilderness on a journey to Makkah Muazzamah for Hajj. The earth was white with ice and snow. It was bitterly cold.

He soon came upon a *Raahib* (*Christian monk*) who was scattering some seeds on the ice. Hadhrat Zunnun enquired: "O Raahib, why are you scattering seeds on the ice?"

Raahib: "On this tree there are some birds. There is nothing for them to eat today. There is only ice and snow all around. I am scattering the seeds for these birds."

Zunnun: "Raahib! Allah Ta'ala does not accept the good deeds of an alien (i.e. a kaafir)."

Raahib: "That is between Allah and myself. He knows best."

Hadhrat Zunnun continued on his journey. He reached Makkah and when it was time for Hajj, he engaged in its rituals. One day whilst making Tawaaf, Hadhrat Zunnun (rahmatullah alayh), to his great surprise, saw the very same Raahib making Tawaaf of the Ka'bah. As their eyes met, the Raahib, smiled and said: "Do you now understand the value of my seeds?"

Allah Ta'ala had accepted his good deed and granted the Raahib the treasure of Imaan.

THE WILES OF WOMEN

"If women adorn themselves with expensive garments and jewels genuinely for the sake of the happiness of their husbands, then this is permissible. However, if the adornment is for ostentation – to show others – then it is sinful. The sign of adornment being sinful is that within the home, her appearance is that of a menial worker. She dresses shabbily without having concern for her husband. But when she has to go out of the home or attend a function, then she adorns and decorates herself like a princess." (*Hadhrat Maulana Ashraf Ali Thanvi*)

HARAAM WEDDING RECEPTION

Q. My relative will be having a haraam wedding reception in a hall after the Nikah in the Musjid. I shall not be attending the wedding reception, but my parents want me to be present for the Nikah in the Musjid. What is your naseehat?

A. The un-Islamic, haraam wedding reception is *mal-oon* (accursed). The people who will be attending the haraam function will also become *mal*

-oon. Satisfying their request is not permissible.

Our practise here in P.E. at our Musjid is that we do not allow a Nikah to be performed in the Musjid if that Nikah is to be followed by a haraam reception.

It is improper to attend even the Nikah in the Musjid when it is known that the people who have gathered for the Nikah are contemplating to commit *fiq* and *fujoor* whilst they are

THE JANAAZAH

"It comes in the Hadith that there is no questioning until Qiyaamah for a person who dies on the Day of Jum'ah. This is on account of the significance of the Day of Jum'ah. This virtue is unrelated to the Jum'ah Salaat. It is therefore in conflict with the Shariah and futile to delay the Janaazah Salaat until after Jum'ah Salaat." (*Maulana Ashraf Ali Thanvi*)

Rasulullah (sallallahu alayhi wasallam) said: "Make haste with the Janaazah. If he was a pious person, then the abode to which you are send-

ing him is best. And, if he was an evil person, then get rid of him from your shoulders."

Rasulullah (sallallahu alayhi wasallam) also said: "When the Janaazah is ready and the men lift it, then if he (the mayyit) was a pious person, he exclaims: 'Quickly send me ahead.' But if he was an evil person, he wails and says to his family: 'Alas! Where are you taking it (the Janaazah)?' Everything except man hears its voice (wailing). If man was able to hear, he would fall down unconscious."

sitting even in the Musjid. They are making a mockery of the Deen for having the Nikah in the Musjid. They should have their Nikah in the accursed hall where they will be having their haraam function. You should never participate in even the Nikah. And, make known the reason for your absence. It is not permissible to obey the haraam wishes of parents. Politely refuse.

AL-ANSAAR RADIO IS ANSAARUSH SHAITAAN

THE HELPERS OF THE DEVIL

A number of people had written to complain about the haram antics and activities of Ansaarush Shaitaan Radio. Hereunder we reproduce a letter from a justifiably irate Brother.

"As Salaamu Aliakum, Respected Hounorable Ulama,

You are receiving this email as i feel you are the only credible organisation who can answer. Please assist with this. Yet again I am amazed by the doings of Al Ansaar (*Radio Ansaarush Shaitaan*).

Before Ramadaan I called Mr Joosub and had asked him as to what is going on with al ansaar as there is a lot of fitnah that goes on there in terms of all these shows that are being presented, Fairs that take place from time to time as well the encouragement of illicit relationships at these fairs. He swore me "go do what F#*K you want" For a Muslim to speak to anyone like that is

disgraceful.

At present they have intermingling of sexes at the station which is forbidden in Islam. They have shows that have a mix of men and women. Is this permissible in Islam?

I need clarity on this neither does the Jamiat Darul Ihsan or Radio Islam have these problems. I am also aware that we have various Moulana's come on from Jamiat and Darul Ihsan etc but what I fail to understand is that with all these haraam activities happening, how is this still possible for the Ulama to participate? Please advise me as I am very disturbed about all of this glaringly haraam activities.. Forgive me for saying but this is like sitting on the fence situation.

There is music that is being played daily and al ansaar says thats ok. It doesnt have, but if you really think about it, artists like Milad Raza Qadri use musical instruments when sing-

ing. In the morning and evening is Hafiz Wadi whose doing the 'halaal' segments. He plays only Qiraat and speaks to Moulanas. Then comes the breakfast show with a male and female both ghair mahrams sitting in 1 studio laughing and flirting like over the air of al ansaar which is un-Islamic with all those music items.

Is this station really portraying Islam as it should be? Is it because there are wealthy business people supporting this station therefore one cannot turn away from this? Please help me and the rest of the community understand what is this all about. The station does not respond to any queries. They say they will get back to you. Islamically they do not follow the fardz or the sunnah way of doing things.

When there was the problem about music and they had a meeting they called a Mufti, and they lashed him about his comments.

They are promoting their "wonderful" Souk yet again. This is a money making scheme, promoting haraam activities illicit relationships and intermingling of sexes and scantily dressed women with no modesty whatsoever.

Someone please help me understand this. I'm not here to make a problem but when issue's need to be addressed one should be able to get answers. Jazakallaah!" (*End of letter*)

There is no conundrum in the issue which has you apparently flummoxed. The reality is that these radio stations masquerading as 'Islamic' media are appendages of Iblees. Shaitaan has harnessed these vile radio stations to promote zina, fisq, fujoor, bid'ah and kufr in the name of 'Islam'.

It is indeed most lamentable that the Ulama who make themselves available to these evil radio stations are short-sighted. They fail to discern the greater harm to the community and Islam which their participation spawns. By participating with the radios of the Devil, the Ulama are actually

aiding and abetting in sin and transgression. They confer respectability and acceptability to a thoroughly vile, evil, corrupt and immoral medium. They wash garments with urine and believe that the clothes have become taahir/paak.

Whilst these evil radio stations are obscene and immoral, the destruction to Islamic morals, Imaan and the Deen of the masses caused by Ulama participation is worse. On the Day of Qiyaamah, the Ulama who associate with these filthy media will have to answer in the Divine Court. When Ulama consider it valid to utilize a zina medium for propagating Islam, they may just as well make tilaawat of the Qur'aan Majeed sitting and relieving themselves in the toilet. There is no difference. The insult to the Deen by the Ulama of these radios of Iblees is worse than the insult by satanic media themselves.

Brother, we are moving swiftly in the direction of Qiyaamah. You will still see worse. May Allah Ta'ala have mercy on us. May He save us from His Chastisement which is overhanging this community.

IMMORAL FITNAH AT THE MUSAAJID

(Continued from page 1)

will overtake the vile, immoral transgressors with devastating swiftness and effect.

Furthermore, the universal punishment of Allah Azza Wa Jal will not be restricted to the perpetrators of transgression. Those men of supposed piety and knowledge will also be overwhelmed by the raging tide of Divine Chastisement. Confirming this fact, the Qur'aan Majeed stated: "Beware of such a punishment

which will not be restricted to only the transgressors among you." That is because the holy men and the ulama had acted like "Dumb Devils" (Rasulullah's description). Nabi-e-Kareem (sallallahu alayhi wasallam) said: "The one who maintains silence regarding the Haqq is a dumb devil." Rasulallah (sallallahu alayhi wasallam) did not say that he is 'like' a dumb devil. He said that such a person is in fact a dumb devil (*Shaitaan*

Akhras). This is the condition of most Ulama today. Even the sincere ones who understand and acknowledge the haraam perpetrations of the community, are sealing their lips because they do not want to ruffle feathers because ruffling feathers terminates smiles and dries up donations for pet projects. The Deen is being sold down the sewerage drain by all of these Dumb Devils. May Allah Ta'ala have mercy on us.

INFERIOR ANIMAL FOR QUR'BAANI

Some people offer for Qur'baani very inferior animals. This is a sign of defective love. Deficiency in Ikhlās (sincerity) is proportionate to deficiency in love (for Allah Ta'ala).

(Maulana Ashraf Ali Thanvi)

PERFECT FASTING

"Perfect observance of the month of Ramadhaan is possible only by abandoning the evil attributes of the nafs and adorning it with the attributes of moral excellence. Fasting is not difficult. However, sin makes it difficult. Before Ramadhaan clear the hearts of malice and live together peacefully.

The virtues and reward of fasting increase correspondingly with the improvement in

moral conduct. Some people while fasting do not fulfil the rights of the fast. (*Rasulullah – sallallahu alayhi wasallam said: 'Many are the fasting persons in whose fast is nothing but hunger.'*) It is indeed a colossal deprivation not to endeavour to obtain forgiveness during the month of Ramadhaan."

(Maulana Ashraf Ali Thanvi)

This advice applies to even Nafl fasting.

ASHGHAAL OF THE SUFIS

"The purpose of the *ashghaal* (spiritual exercises) of the Sufiya is only to generate concentration and peace of mind to banish wasaawis from the heart. The particular exercises of these ashghaal are not based in the Sunnah. However, the principle underlying these ashghaal is substantiated by the Sunnah. The sutrah which a musalli places in front of him serves the purpose of achieving peace of mind and concentration. If these ashghaal are believed to be commanded acts of ibaadat, then it will be bid'ah." (Maulana Ashraf Ali Thanvi)

THIS WORLD AND THE AAKHIRAT

"The similitude of this world with the Aakhirat is like a bird. The Aakhirat is the bird, and this world is its shadow. If you catch the bird, you will have the shadow as well. If you pursue the shadow, you will not succeed."

(Maulana Ashraf Ali Thanvi)

WESTERN EDUCATION

Nowadays, Muslims are so much enamoured by western education that even a Molvi sends his children for such education. It comes in the Hadith: "The love of the world is the root of every evil." This love has corrupted both the jaahil and the aalim. Whoever suffers from the love of the world is corrupted.

(Maulana Ashraf Ali Thanvi)

OPPRESSORS

The road is not the property of any person. Oppressors block off the road to prevent others whilst they are passing through. This does not benefit Muslims. (*The reference is to dignitaries and government officials for whom the roads are sometimes cordoned off to allow their convoys to pass through. This is oppression.*) -- Maulana Ashraf Ali Thanvi --

TODAY'S ALLAAMAHS

Most of the Allaamahs of this age have very little compatibility with Ilm (Knowledge of the Deen). They are considered to be reliable Allaamahs on the basis of their ramshackle lecturing. Language is not knowledge. If expertise in language is Ilm, then the bedouins will be great Aalims.

(Maulana Ashraf Ali Thanvi)

THE FALSE NARRATIVE OF THE VACCINE FRAUDS

"There is a dark, deadly about the vaccine industry, the CDC and vaccine scientists everywhere.

The truth is that vaccines are the vector by which cancer and other diseases are spread through the human population.

The rise of many diseases - such as cancer - correlates

very strongly with the rise of mandatory vaccinations around the world.

There is a critically important book that shatters the vaccine myths we are still being told by the medical establishment. That book is called Dissolving Illusions: Disease, Vaccines, and The Forgotten History by Dr. Suzanne Hum-

phries.

Get this book and be blown away by what you find inside. The data presented in the multitude of charts destroy the false narrative of modern-day vaccine pushers.

Also check out the related website, which includes many of the charts and graphs from the book."

THE BENEFITS OF IBAADAT

“Huqooq (the rights of Allah and the rights of all and everything else) should be correctly fulfilled. When Huqooq are discharged, then Insha-Allah, the wisdom and benefits for which the acts of Ibaadaat have been ordained will become manifest. If Huqooq are not fulfilled, the ibaadat will be without their effects.” (Hadhrat Maulana Ashraf Ali Thanvi)

Allah Ta’ala has designed the acts of ibaadat (worship) for our benefit. This benefit is not restricted to the Akhirah. The benefits are also realized in this world. Salaat, Saum, Zakaat, Thikr, etc.- all acts of ritual ibaadat – have extremely beneficial consequences even

in this world. The attainment of the benefits of ibaadat is dependent on two factors: (1) Correct performance of the ibaadat in accordance with the Sunnah, and (2) abstention from the poisons of sins and disobedience.

Mentioning a worldly achievement of A’maal-e-Saalihah (righteous deeds), the Qur’aan Majeed states: *“Allah has promised the Believers among you who practise virtuous deeds that He will install you on earth as rulers.....”* This was the secret of the worldly success and victories of the Sahaabah. Both requisites necessary for the manifestation of the effects of Ibaadat were fulfilled by the

Sahaabah, hence their phenomenal successes wherever they went despite their numerical and material inferiority.

Ibaadat is the medicine for our physical and spiritual health and strength. However, the medicine will be efficacious only if Muslims observe the prescription provided by Allah Ta’ala. A vital ingredient of this prescription is the spiritual diet, viz., abstention from sin, futility and all haraam. Non-observance of the spiritual diet renders the medicine ineffective. Regardless of strict adherence to the doses of the medicine, the benefits will not be achieved minus observance of the diet.

Acquisition of True Knowledge

Understanding (*Tafaqquh*) in the Deen is acquired by one who has pursued Knowledge (of the Deen) with attention, and who had honoured his Asaatizah (Teachers). The student who displeases his Asaatizah will never gain true *Ilm* regardless of his efforts. Experience has confirmed this. (Hadhrat Maulana Ashraf Ali Thanvi)

The Qur’aan Majeed says: *“Verily, the Mu’minoos have achieved success. (They are those) who in their Salaat are fearful (and humble), and they are those who turn away from laghw (futility).”* For the ibaadat of Salaat to exercise its effects, abstention from *laghw* is essential.

Further mentioning the attributes of the successful Mu’minoos, the Qur’aan states: *“They are those who observe their trusts and their promises.”* Thus, for achieve-

ment of the beneficial effects of ibaadat, it is vital to observe every aspect of the Shariah. The Muslim’s lifestyle has to be in strict conformity with the Sunnah of Rasulullah (sallallahu alayhi wasallam).

Our Salaat, Saum and all acts of ibaadat are for us spiritless and lifeless ritual acts devoid of *roohaaniyat* (spiritual power) due to indulgence in sin and transgression. We should therefore not even imagine of attaining any of the successes of the Sahaabah.

SIN REMAINS HARAAM

“Do not consider sin to be insignificant, neither in belief nor in action. Sin is in conflict with Deen and intelligence. Virtue and vice should not be considered insignificant even if it is quantitatively little. (Hadhrat Aishah –radhiyallahu anha- narrating a Hadith said: ‘Beware of regarding sins insignificant.’)”

Even if there appears to be some benefit in a sin it never becomes permissible. It will remain haraam. The barkat (blessing) of ibaadat is reduced by sins. It is haraam to feed

impure and haraam substances to even animals.

Sins are actually without pleasure. Sins are the effects of the demands of the nafs. The demands of the nafs are because the issues which are able to neutralize such demands are abstract and hidden from sight, e.g. Allah’s Remembrance, Jannat, Jahannum remembrance of Allah’s bounties and remembrance of the *Huqooq (Rights)*. Therefore consciously reflect on these issues. Such reflection will overwhelm the demands of the nafs and you will be saved from sin. En-

grossment in the dunya is the root of every sin.

Most calamities are the consequences of sins. When afflicted with calamity, repent and recite Istighfaar. Be concerned with the reformation of your deeds. Calamities are not the consequences of natural causes. They are the effects of sins. Derive lesson from the episodes of bygone nations (*who were destroyed by Allah’s athaab*). Take lesson from the dead. Take lesson from the hardships of others, and abstain from the sins which had invited Allah’s punishment.”

(Hadhrat Maulana Ashraf Ali Thanvi)

BETWEEN FEAR AND HOPE

There are numerous similar episodes (as the two on these pages) in the history of Islam, which provide *ibrat (sombre lesson)* for us. Many non-Muslims had entered the fold of Islam, and conversely many born Muslims and some saints (*walis*) had abandoned the Deen and left Islam for eternal damnation. They became *murtadd*s. No one has the guarantee of the safety of his Imaan. What the morrow holds is known to only Allah Ta’ala.

Similarly, no non-Muslim may be despised because the one who despises has no guar-

antee that the non-Muslim will depart from this world with *kufr*. Guidance arrives from only Allah Ta’ala, and He also snatches away the wealth of Imaan from any proud and arrogant person He wills. Rasulullah (sallallahu alayhi wasallam) said: *“Imaan is suspended between fear and hope.”*

When we are subsisting in such a dangerous scenario, there can be neither space in the heart nor time for hating any person, be he/she a non-Muslim. Despise no one. Always supplicate for the safety of Imaan – that Allah Ta’ala takes us from this dunya with Imaan intact.

VACCINES - A MEDICAL HOLOCAUST

(Continued from page 1)

against polio and other diseases is a pure fabrication. This is discussed and exposed in great detail in the powerful new book, ‘Dissolving illusions’ by Dr. Suzanne Humphries.

FACT #7) The vaccine industry refuses to conduct scientific tests on the health outcomes of vaccinated children vs. unvaccinated children. Why? Because these test would no doubt show unvaccinated children to be healthier, smarter and far better off than vaccinated children in terms of behavioural disorders, allergies and even autoimmune disorders. Check the people you know: Don't you routinely find that the most heavily-vaccinated Kids are the ones

who get sick all the time? Meanwhile, groups like the Amish who largely refuse to vaccinate their children have near-**zero rates of autism**.

FACT #8) The U.S. Supreme Court has already declared that the secret ‘vaccine court’ is a higher power than the Supreme Court. The so-called “vaccine court” is granted extraordinary powers to operate utterly outside the Constitution, the Bill of Rights and completely outside the rules of due process and law. The court itself – which isn't even a court of law – is a violation of law and a violation of basic human rights. **It must be abolished** like Apartheid.

FACT #9) The mainstream media receives a significant

portion of its revenues from the very same drug companies selling vaccines. This financial influence results in the media refusing to cover stories about vaccine-damaged children for fear of losing advertising revenues. This is why the mainstream media frequently features guests and authors who ridiculously claim that all the vaccine damaged children across America do not exist or are ‘mere delusions’ of their parents. These despicable vaccine apologists are **intellectual bullies** who, like Hitler's minions, relish in aiding and abetting a real-life holocaust that's harming millions of children around the globe.

FACT #10) The CDC openly admits that vaccines contain additives which are known to be potent neurotoxic chemicals. Those additives include:

- * Mercury (still used as a preservative)
- * Aluminum (used as an inflammatory adjuvant)
- * Formaldehyde (used to "deactivate live viruses")
- * MSG / Monosodium Glutamate (used to cause immune system inflammation)

All of these substances are toxic to human biology when injected. All of them are still listed on the CDC website as vaccine additives. There is no rational doctor or scientist in the world who can say they believe injecting infants and children with mercury, formaldehyde, MSG and aluminum is somehow “safe,” yet doctors inject children with these substances every single day in the form of vaccines. Doctors who inject children with vaccines

MOM'S MILK STUFF OF YOUNG BOFFINS

CHILDREN who are breastfed for more of their infancy score higher on language and, intelligence tests at three and seven years old, according to a new study.

Researchers found that for each extra month women reported breastfeeding, their children performed slightly better on those exams — though not on tests of motor skills and memory. — Reuters
The Herald 2/Sep/2013

are delusional. They are practicing a **medical holocaust** against humanity while fraudulently calling it “immunization.” For the record, vaccination does not equal immunization..

THE HARAAM PRESENCE OF WOMEN

Among the evil haraam practices on the occasion of a death, is the shameless congregating of women at the home of the mayyit (deceased). Despite the sombre occasion

which should serve as a greater reminder of *Maut* and the *Aakhirah*, droves of women from the neighbourhood converge on the mayyit’s home, making a *jaahiliyyah* exhibi-

tion of themselves in full view of the males who also congregate unnecessarily standing idly, staring at the females and indulging in gheebat.

The women, ostensibly and deceptively, present to offer condolence, stand on the verandah, on the balcony and outside the home gazing at the males and wishing for men to brush past them when they enter the home. Little do these females realize that in such a

scenario they invoke the *La’nat (Curse)* of Allah Ta’ala on themselves.

A death is never an occasion for the vile displays put up by women. They should feel ashamed of themselves for

(Continued on page 12)

ADVICE BY UUCSA

The United Ulama Council of South Africa (UUCSA) offers on this page some advice to the Muslim community.

THE DANGER OF INTERFAITH

“Verily the Deen by Allah is only Islam.”

(Qur’aan)

Deen for Muslims is the be all of life on earth. Allah Ta’ala created mankind for only submission to His Deen, namely, Islam. Besides Islam all other religions and ideologies are concepts of falsehood. Islam came as Allah’s final Code of Life for mankind. It abrogated every other religion and way of life. Islam is the absolute Truth from Allah Ta’ala.

In this era has developed the interfaith movement which poses one of the gravest threats to Islam. Many Muslims, including scholars, due to short-sightedness, have fallen into the web of the interfaith movement which propagates the unity of all religions whilst denying the existence of any absolute Truth. This fundamental article of faith of the interfaith movement thus is a clear denial of the absolute Truth of Islam.

The interfaith movement further requires that all religions be placed on the same pedestal and that no religion should assert or propagate its superiority over another religion. The articles of the interfaith movement are in diametric opposition to Islam’s insti-

tution of Da’wat and Tableegh which requires Muslims to state the Truth and to unambiguously proclaim that all religions are kufr and shirk which lead to everlasting perdition in Jahannum. Muslims are not permitted to cloud the issue of Tauheed and the Haqq by elevating kufr and shirk to the pedestal of Islam. The demand of Allah Ta’ala is to unambiguously proclaim the Haqq and to lay bare baatil. In this regard, the Qur’aan states:

“And, remember when Ibraaheem said to his father and nation: ‘What are these idols you are worshipping? They said: ‘We found our fathers worshipping them.’ He (Ibraaheem) said: ‘Most certainly, you and your fathers are in clear deviation.’In fact, your Rabb is the Rabb of the heavens and the earth which He has created, and I am to that a witness. ...What, do you worship besides Allah something which neither can benefit you nor harm you? Woe on you and on that (the idols) which you worship besides Allah. What! Have you no sense?’” *(Surah Al-Ambiya)*

The Qur’aan is replete with verses which exhort and command Muslims to state unambiguously the Truth of Islam and the falsehood of all other religions. On this issue Muslims are not allowed to co-operate. Muslims should un-

THE MUSLIM MARRIAGES BILL (MMB)

The MMB is in stark conflict with the Shariah. The Bill is rejected by the vast majority of the Muslim community. Almost all the clauses in the Bill violate the Shariah. Acceptance of the MMB is tantamount to subjecting the Shariah to the interpretation of the secular courts. MMB is a sinister plot to displace the Shariah and to substitute in its place an alien system in the name of Islam.

The Muslim community should not become a party to a measure which seeks to compromise the purity of the Shariah. There is absolutely no need for secular courts to interfere with the Shariah. According to the Shariah, a secular court has no jurisdiction for issuing decrees on matters which are purely Islamic. Nikah, Talaq, Hadhaanh, Nafqah and related issues cannot be decided by secular courts. The decrees of a secular court on these issues will be Islamically invalid.

It is our earnest appeal to the small minority of MMB

supporters to apply their minds and to reflect. While they may be sincere in their desire for MMB, they fail to understand the danger that the Bill poses for the Muslim community.

It is also essential to rectify an erroneous perception which the minority has created in governmental circles regarding MMB. The idea had been peddled that the majority of the Muslim community supports MMB. This is furthest from the truth. The vast majority of the Muslim community, including the majority of the Ulama, are implacably in opposition to MMB.

THE CHICKEN CONTROVERSY

The chicken issue is a controversy which has been raging in the Muslim community for decades. Halaal and Tayyib food is vital for the life of the Muslim. Haraam and Mushtabah food ruins both the physical health and the spiritual health of the Muslim.

Numerous inspections and other evidences confirm the following malpractices surrounding commercial chicken slaughtering:

1. The very first fundamental requisite of the Tasmiyah is practically abandoned. Millions of chickens are daily slaughtered without Tasmiyah being recited.
2. The neck vessels are incorrectly cut or some are not at all cut. The system of slaughtering chickens hanging upside and in fast motion does not allow proper severance of the requisite neck vessels.
3. Innumerable dead chickens on the line are also ‘slaughtered’.

4. There is a total lack of Muslim supervision at every point in the chain from the point of slaughtering to the point of delivery into Muslim custody.

The above four malpractices are merely the bottom line prevailing in commercial poultry slaughtering. The whole industry is corrupt and contaminated with many other un-Islamic and cruel practices which many Ulama have already explained. It is therefore essential for Muslims to abstain from all commercially slaughtered chickens. All such chickens are HARAAM.

derstand that participation with the interfaith movement can

lead to the effacement of Imaan. **Islam is the sole re-**

pository of salvation in the Hereafter.

JUHALA POSING AS SHAAFIS

Q. Commenting on the Mujlisul Ulama’s book, *The SUNNAH BEARD*, which is in refutation of Maulana Taha Karaan’s view of the permissibility of shaving off the beard according to the Shaafi’ Math-hab, one brother commented as follows:

*** *The Hanafi Ulama are not allowed to give fatwa on the Shaafi’ Math-hab. They (i.e. the Shaafi’ Ulama) are the Ulama of the Shaafi’ Math-hab, so they know better what are the official and mufti biha views of the Shaafi’ Math-habs.***

*** *There is no such thing as Makrooh Tanzihi and Makrooh Takreemi in the Shaafi’ Math-hab.***

What is the response for this?

A. In a nut shell, whatever the brother said is bunkum. Morons acquit themselves moronically, hence the disgorgement of bunkum. If any Shaafi’ Molvi/Shaiikh has any issue of contention with any fact stated

by the Mujlisul Ulama in their book, let him acquit himself academically and refute what has been said with solid Shar’i dalaa-il. It is puerile to attempt a stupid ‘refutation’ with stupid comments. The stupid statements made by the brother portrays his academic bankruptcy which has rendered him impotent in the sphere of rational refutation.

The bother or any other Shaafi’ Molvi/Shaiikh or molvi-cum-shaiikh should cite valid Shar’i arguments to refute what the Mujlisul Ulama has stated in its refutation of Molvi Taha Karaan’s corrupt, haraam view of the permissibility of shaving the beard *clean off* to give the face the resemblance of a skinned pig.

For the edification of the conglomerate of half-baked Shaafi’ molvis-cum-sheikhs in this country we say that here in this country and in this age, we the Ulama of the Hanafi Math-hab are vastly more qualified to speak and issue Fatwa on issues of the Shaafi’ Math-hab.

The present crop of molvis/sheikhs who pretend to be Shaafis, are impostors. Their Shaafi’ism is restricted basically to rafa’ yadain, qiraat khal-fal imaam and a couple of other ostentatious practices. They are freelances like India’s holy cows roaming the streets devouring fodder from wherever they are able to scrounge, and taking whacks from this one and that one.

These freelancing so-called ‘Shaafi’ ulama are ignorant of the Math-hab they profess to be following. Consider the issue of Talaq. The morons are issuing the stupid fatwa that trinity is unity, i.e. three talaqs equal one Talaq in diametric contradiction of the Shaafi’ Math-hab. The morons performed a mock ‘janaazah’ salaah for a professed atheist simply because they wanted to appease the political rulers of the country. Yes, they are adept in the trick of transforming haraam into ‘halaal’. Thus, according to these deviates it is permissible to shave the beard.

It is permissible for women to cut their hair and become like prostitutes.

Let them remove the plugs from their ears and listen clearly that the Hanafi Ulama here are more equipped to issue fatwa in terms of the Shaafi’ Math-hab than the deviates who perpetrate deception with the monstrous lie of them being Shaafi’ Ulama. The day we see genuine Shaafi’ Ulama, it will then devolve on us to refer all Shaafi’ searchers of the Haqq to such Ulama. But right now, there is a colossal dearth of genuine Shaafi’ Ulama in this country. Therefore, it is not lawful for the Hanafi Ulama to refer followers of the Shaafi Math-hab to morons who are the marauders and debauchers in the pastures of Imaan and Akhlalaaq. It is haraam to direct unwary and ignorant laymen into the wolf’s den.

It has devolved on the Hanafi Ulama-e-Haqq as an obligation to research the Shaafi’ kutub thoroughly to

UNITY AND DISUNITY

“Nowadays, wheedling/flattery is called unity. Unity at any cost is not praiseworthy nor is it the objective. In fact, sometimes disunity is the objective when unity is detrimental to the Deen. Unity is valid in obedience to the Shariah. Disunity is the consequence of acting in contravention of the Shariah.”

(Maulana Ashraf Ali Thanvi)

enable them to guide the followers of Imaan Shaafi’ (rahmatullah alayh) in the raging ocean of jahaalah. Pirates are destroying the Imaan and Akhlalaaq of the Ummah, hence the Hanafi Ulama have to come to the rescue.

The contention about Makrooh is a glaring testimony for the gross ignorance of the miscreants. This issue has been adequately dealt with in the Mujlisul Ulama’s kitaab on the beard. The stupid claim displays their degree of ignorance. Let them return to Madrasah and start the learning process all over.

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

certificates. If they don't, Sanha, tries to harm their business by issuing a variety of statements to create doubt in their products. Thus, the fees are imposed and usurped.

Q. What is the status of a son who hit his 70 year old mother?

A. What can we comment on the appalling state of degeneration of Muslims in this era which is close to Qiyaamah? This type of evil insolence, disrespect and satanic zulm will be on the increase as we move closer to Qiyaamah. Rasulullah (sallallahu alayhi wasallam) enumerating some of the Signs of Qiyaamah, said: "A man will be insolently disobedient to his mother." The rubbish who had hit his 70 year old mother is a veritable shaitaan in human form. In all probability he has no Imaan despite being born to Muslim parents. Such persons usually die without Imaan. May Allah Ta'ala save us from such disaster.

Q. Should Hanafis lift their hands with each Takbeer in Janaazah Salaat? At what point should the hands be lowered?

A. Hanafis should lift their hands only with the first Takbeer of Janaazah Salaat, not with the other Takbirs. However, Shaafis are required to lift their hands. After the 4th Takbeer and before the Salaam, the hands should be lowered and left at the sides.

Q. Please comment on the Qur'aan Hifz competitions organized on radio stations.

A. Hifz competitions on radios are not permissible. It is making a mockery of the Qur'aan Majeed. Such competition are full of riya. They are making the Qur'aan Majeed an object of sport and amusement.

Q. Is it permissible to recite the Qur'aan Shareef aloud when there are people performing Salaat?

A. It is not permissible to recite the Qur'aan Majeed loudly in the Musjid when there are people present. Some are engaged in Salaat, some in Dua, some in silent Thikr. Loud recitation disturbs and distracts them. It is therefore not permissible to recite aloud in the Musjid.

Q. Some musallis after the Fardh Salaat immediately get up and

walk out of the saff. They don't wait until the Imaam has completed the Dua. Is this not disrespectful?

A. It is not disrespectful for anyone to walk out of the Saff whilst the Imaam is making Dua. After the Imaam's Salaam, everyone is free to move away. In fact, the musallis engaging in long duas after the Fardh Salaat are inconveniencing those who wish to move to the back to perform their Sunnat and Nafl Salaat. Whilst Salafis do not make dua at all, we make a short Dua after the Fardh of Zuhr, Maghrib and Isha. After the Fardh Salaat, the musallis should remain seated for the duration of the short *Allaahumma antas salaam* dua. Thereafter they are free to leave the saff.

Q. Some musallis of the Lakefield Musjid are now in a quandary regarding their Salaat. The Majlis has branded the Imaam of the Musjid a Salafi. Is our Salaat behind him valid?

A. Salaat behind Salafis is valid. However, in this particular case, the musallis should ascertain if he makes

masah on ordinary socks. If he makes masah on ordinary socks, then Salaat behind him will not be valid. But if he assures the musallis that he does not make masah on ordinary socks, then Salaat behind him will be valid behind him despite him being a Salafi.

SEARCHING FOR EASE

"Nowadays the people of Sulook (the shaikhs and the mureeds) are in search of ease. Therefore, they do not employ their volitional willpower. Thus they destroy this divine trust. Do not search for ease. Utilize your volitional ability. (Moral reformation, spiritual elevation and Divine Proximity are acquired by mujaahadah against the nafs and complete submission to the Shari'ah and adoption of the Sunnah.) – Maulana Ashraf Ali Thanvi

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PLEASURE AND DISPLEASURE OF PARENTS

It is mentioned in the Hadith that if in the morning both parents are pleased with their son (or daughter), then two portals of Jannat open up for him (her). If only the mother or the father is alive, then one portal of Jannat opens up.

On the contrary, if in the morning both parents are displeased, then two gates of Jahannum open up for the child. If only one parents is alive, then one gate of Jahannum opens up.

(Maulana Ashraf Ali Thanvi)

THE BOUNTY OF EYES

"The eyes are a special ni'mat (bounty) of Allah Ta'ala. The eyes which hope to see the Divine Vision should never view prohibitions (such as ghair mahaareem) A true blind person is he who does not correctly utilize the ni'mat of the eyes. Those who have eyes should be grateful to Allah Ta'ala." (Maulana Ashraf Ali Thanvi)

One of the ways of making shukr for the eyes, is to restrain the eyes from looking at haraam.

TASAWWUF - A SUMMARY

"The objective (Maqsood) of Sulook (Tasawwuf) is the Ridha (Pleasure) of Allah Ta'ala. Knowledge of the Tareeq and practical implementation are essential. The Tareeq (Path) is only one, namely, constancy in the Ahkaam Zaahirah and Ahkaam Baatinah. (Ahkaam Zaahirah refer to the laws of the Shariah which govern all actions pertaining to Ibaadat, Mu-

aamalaat (dealings) and, Mu-aasharaat (social relations). Ahkaam Baatinah relate to moral and spiritual reformation of the nafs and soul).

Two acts aid this Tareeq: permanent Thikr and the suhbat (companionship) of the Ahlullaah. If this suhbat is not available, then study the life episodes and advices of the Auliya. It will be the substitute in the circumstances.

Two acts are impediments in the Tareeq: Sin and futility.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE HARAAM

PRESENCE OF WOMEN

(Continued from page 10)

their disgusting presence and behaviour. It is haraam for women to congregate at the home of the mayyit thereby making a haraam display of themselves in the presence of the men. Rasulullah (sallallahu alayhi wasallam) had specifically prohibited women from congregating at the home of the mayyit. In fact, he had chased them away.

Once when Rasulullah (sallallahu alayhi wasallam) went to attend to a Janaazah, he saw a gathering of women.

Then he asked: "Why are you sitting here?" They said: 'We are waiting for the Janaazah.' He said: 'What! Are you going to give ghusl (to the mayyit)?' They said: 'No.' He said: 'Are you going to carry the Janaazah?' They said: 'No.' He said: 'Will you be among those who will be lowering (the mayyit into the grave)?' They said: 'No.' He then said: 'Return (i.e. go away). You are sinners who are not rewarded (for your presence here).' (Ibn Majah, and Musannaf Abdur Razzaaq.)

Rasulullah (sallallahu alayhi wasallam) ordered the

women to leave and begone. Once Hadhrat Umar (radhiyallahu anhu) saw some women at the Janaazah. He then exclaimed: "Return! (i.e. Go back!) You are sinners who are not rewarded By Allah! You will not carry (the Janaazah) nor will you bury (the mayyit), O you women who cause distress to the Am-waat (the deceased), and who cast the living into fitnah (with your wiles and tricks)." – Musannaf Abdur Razzaaq.

Women should understand that it is haraam for them to congregate at the home of the mayyit. Their presence is nothing but FITNAH.

Zul-Qadh 1434
September 2013

ZAKAAT NISAAB R4,750
MEHR-E-FATIMI R12,000



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"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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THE MMB - THERE CAN BE NO CONSENSUS

THE UNITED COUNCIL OF ULAMA (UUCSA) ISSUED THE FOLLOWING STATEMENT:

"Promoters of the so-called 'Muslim' Marriages Bill are at pains to achieve consensus of the Muslim community on a Bill which is divisive and in stark conflict with the Shariah. We reproduce here the statement issued by the MUSLIM LAWYERS ASSOCIATION which was issued in rejection of the anti-Shariah bill.

We, as the Muslim Lawyers Association are fundamentally opposed to the Bill for various reasons, some of which are inter alia:-

1. There are many provisions in the Bill which are simply un-Islamic and against the Quran and Sunnah. For example the regulation relating to maintenance, Talaq, polygamy and intestate succession to name a few.

2. The Bill makes impermissible what Allah has made permissible.

3. The outlook of the Bill is distinctly secular and materialistic and against the ethos of Islamic concepts such as RIZQ.

4. The Bill allows Non-Muslim judges who have no in-depth knowledge of Arabic and are not schooled in the Shariah to interpret Quraan and Sunnah and to make Ijtihad. The secular courts may amongst other things, pronounce on the validity of a Talaq, issue a Faskh, determine who is Muslim and interpret Islamic law. The secular courts are able to make rulings which South African law will recognise as Shariah.

5. Muslims' Shariah rights may not be considered valid until reviewed and ratified by South African courts. This in itself is contrary to Shariah. e.g. Talaq and polygamy must be confirmed by a South African Court.

6. The MMB will subject Quraan and Sunnah to Constitutional review, which means that Allah's Law will be subject to Constitutional

analysis. With the development of the law based on the proposed Bill along with Constitutional intervention, the result will contaminate Shariah and will consist of few elements of Deen combined with secular ideas of justice, all under the banner of Islam.

7. The constitution at present allows for all citizens to freely practice their religions. The MMB would curtail such religious freedom of expression for Muslims which in itself would be arguable to be unconstitutional.

8. Failure to abide by the provisions of the proposed Bill could result in a Muslim being found guilty of a criminal offence and/or being fined.

9. The Bill promotes a school of thought of a minority and does not cater for difference of opinion amongst scholars of the different schools of thought.

10. Existing Muslim marriages will automatically be

bound by the Act, unless both husband and wife jointly opt out of it. Opting out does not stop the Courts from going ahead anyway with interpretation of Quraan and Sunnah on behalf of those who are bound by the Act, and modifying the Shariah as we know it to be more consistent with modern secular values.

11. There is selective Justice. The taking of a second wife without court permission is criminalised but adultery and fornication are not.

12. The Bill is in fact unconstitutional because it changes Muslim Personal Law instead of just recognising it. In light of the provisions not being consistent with Shariah, and being applicable only to Muslims, this will allow secular courts to systematically discriminate against Muslims, to the exclusion of all others, with sanctions which are foreign to the Shariah.

13. The MMB curtails religious freedoms.

14. The Bill will cause division amongst Muslims and between Muslims and the State.

15. The Bill will promote a brand of Islam which is more palatable to Western secular values.

16. The Bill does not allow arbitration which the MLA believes is the only possible solution.

THE MLA'S DETAILED SUBMISSIONS ARE AVAILABLE ON ITS WEBSITE www.mlajhb.com (End of MLA's statement)

The vast majority of the Ulama and the Muslim community is resolutely in opposition to the MMB. As such the idea of consensus is ludicrous. The Muslim community rejects the MMB which is a measure introduced to undermine the Shariah.

We reiterate:
THERE SHALL BE NO CONSENSUS OF THE MUSLIM COMMUNITY ON THE MMB. THE AUTHORITIES SHOULD TAKE NOTE!!

THE KUFR OF INTERFAITH

The interfaith scourge is a culture of kufr which many Muslims are embracing since the Saudi regime is in the forefront of sponsoring this shaitaani movement of its western masters. The chimera of harmonious coexistence of Imaan with kufr is the stupid bait which the western kuffaar dangle in front of modernists Muslims who grovel in greater stupidity than their western colonial masters.

In terms of interfaith doctrine, Islam occupies the same level as every idolatrous and baatil religion, and that just like all other religions, Islam is not the absolute truth. The concept of the emanation of Deen from The

One Supreme Creator is a myth according to the interfaith kufr ideology. It is therefore essential for Muslims who have been deceived and ensnared in this kufr web to understand that Muslim participation in interfaith is tantamount to the deracination of Islam.

While the interfaith brand of Satanism stops its Muslim members from deprecating the kufr of idols and baatil, the Qur'aan commands the diametric opposite. The fundamentals of Da'wat and Tableegh are in fact the unambiguous proclamation of the falsity of all deities besides Allah Azza Wa Jal. Tableegh demands the proclamation of the Truth. It de-

mands that mankind be informed of the Truth of Islamic Tauheed and the Deen of Islam. Da'wat and Tableegh may not be compromised by equating kufr and shirk to the pedestal of Islam and by adopting silence on issues of belief as required by the articles of faith of the interfaith scourge.

Outlining the divine methodology of Tableegh, the Qur'aan Majeed states:

"Verily, We gave to Ibraaheem his guidance (the correct course) from before and We were aware of him when he said to his father and his nation: 'What are these idols which you are worshipping?' They said: 'We found our forefathers

worshipping them.' He (Ibraaheem) said: "Verily, you and your forefathers were all in manifest deviation..".....He said: 'In fact, your Rabb is the Rabb of the heavens and the earth which He (Allah) has created, and I am among those who testify to this.

"By Allah! I shall devise a plan for your idols after you have departed." Then he broke them into smithereens.....He (Ibraaheem) said: "What do you worship these (idols) which cannot speak." He said: "What! Do you worship besides Allah something that can neither benefit nor harm you? What! Have you no sense?" (Surah Ambiya)

There are numerous similar verses in the Qur'aan which (Continued on page 11)

EXPLOITATION OF TWO PRICES

Generally traders have two prices for their wares - a cash and a credit price. The price of an item purchased on terms is substantially higher than the cash price. Technically, this is permissible. While the fatwa is permissibility, to charge a higher price when selling on credit is exploitive and Makrooh.

Its immorality is based on Rasulullah's saying: "Every qardh (loan/debt) which draws a benefit is riba." Selling on credit is morally

(Continued on page 11)

Questions and Answers

THE MAJLIS Q & A
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Q. Are there any particular colours and styles of headgear which are not permissible? If the headgear is the dress of a deviant Muslim sect, will it be permissible for us to wear it?

A. Red, pink, yellow and all feminine colours are not permissible for males. Also, if the headgear resembles the shape, style or exclusive colour of the kuffaar, fussaah or a deviant sect, then it will not be permissible to wear such headgear, e.g. a Jinnah cap. In the present age it is also not permissible to wear a green turban because this is the exclusive turban colour of the extreme bid'ati Barelwi Qabar Pujaari sect.

Q. If one's Wudhu breaks in Jamaat Salaat, will it be permissible to walk in front of the musallis in order to renew Wudhu?

A. Yes, it will be permissible to walk in front of them and to even pass through the saffs if there is a real need.

Q. In our country, Gambia, women to show respect for parents and husbands, kneel in front of them. Is this custom permissible?

A. It is haraam for the women to kneel as you have explained. Such kneeling resembles worship. This evil custom should be abandoned.

Q. If a person becomes insane and after a few days or weeks regains his sanity, does he have to fill in all the Salaat which he had missed?

A. If the insanity was for more than 24 hours, then there is no Qadha for the missed Salaat. He is absolved.

Q. Is it permissible to make Nafl Tawaaf and Umrah after Tawaaf Wida?

A. After Tawaaf Wida it is permissible to do Nafl Tawaaf and Umrah.

Q. If one stays more than 15 days collectively in Makkah and Aziziyyah, e.g. 10 days in Makkah and 7 days in Aziziyyah, will one be a Muqem or a Musaafir?

A. Aziziyyah is now a suburb of Makkah. The person whose intention is to stay 15 days or more in Aziziyyah and Makkah is not a musaafir. He has to perform Salaat in full.

Q. Is it permissible to pay one's Zakaat over the course of a few months?

A. Zakaat may be paid over the course of a few months.

Q. When a child outgrows clothing and toys, is it permissible for the parents to give these items away or give to a smaller child?

A. If the toys and clothes were given into the ownership of the child, and not as a loan, then you have to buy them for a fair price and keep the money in trust for the child or spend it on his needs. You may not take it for free nor give the child's belongings away.

Q. Which ingredients make lipstick haraam?

A. Even if all ingredients in lipstick are halaal, the substance remains haraam. It is not permissible for Muslim women to use this kuffaar

practice of painting their face. Lipstick has been notorious for its pig fat. All western cosmetics contain many haraam ingredients even urine, human placenta, etc.

Q. What is your opinion about the Imaams of the Haramain?

A. The Imaams of the Haramain are employees of the Saudi regime. Thus, they toe the haraam line of the Saudi government and sell its policies.

Q. Is it permissible to sing nazams without music for an audience?

A. Singing nazams for an audience is haraam. Nowadays nazam-singing for public audiences has become a haraam craze.

Q. I used to frequently consume Lucozade as SANHA maintains that it is halaal. However, I have now learnt that it contains ethanol like coke and pepsi. What is the Shariah's view in this regard?

A. The Shariah's view is that Lucozade is Haraam just as all other soft drinks are haraam. As far as SANHA is concerned, its pronouncements are haraam rubbish. A mercenary clique cannot be trusted with matters pertaining to halaal and haraam in the same way as kuffaar are not to be trusted in this respect. They all are birds of a feather.

Q. At a Musjid in our area, a Mufti reads from a kitaab before Isha Salaat. This occurs after the Athaan when it is time for Iqamat which has to be delayed for a few minutes to accommodate the Mufti's kitaab-reading. At another Musjid, a small talk is given after the Isha Salaat just before commencement of Taraaweesh. Are these practices valid in terms of the Shariah.

A. In terms of the Shariah, these practices are bid'ah. They are an onerous and an impermissible imposition on the musallis as well as a departure from the Sunnah. The time for reading the kitaab adopted by the Mufti Sahib is improper. It is not permissible to compel by hook or crook people to listen to a lecture. Talks and kitaab-readings should be postponed until after completion of the Sunnat and Nafl Salaat. Whoever wishes to sit, will sit, and whoever wishes to depart, will depart. But, the time chosen by the Mufti Sahib forces everyone to sit and listen to his talk. The talk/reading thus serves no benefit for those who are averse to participate. The Mufti is the cause of such musallis making gheebat in their hearts, for they must be reprimanding or even cursing him on account of the inconvenience he is subjecting them to. Such innovative practices ultimately become hard core bid'ah.

Q. A disturbing fact for many musallis is the Dua time on the 27th Night of Ramadhaan. The Dua is rather very long after completion of the Taraaweesh Salaat. It is made before the Witr, grounding the

'HARSHNESS' IS HIKMAH

Q. In my opinion The Majlis is too harsh in its tone. Why do you antagonize people with so much harshness? You should adopt more hikmah.

A. Rasulullah (sallallahu alayhi wasallam) had made the following Dua for Hadhrat Umar (radhiyallahu anhu): *"O Allah! Have mercy on Umar. The Haqq has left no friend for him."* His hikmah was his Dhurrah (Whip).

When Nabi Musa (alayhis salaam) returned from Mount Tur and saw with his own eyes his people worshipping the golden calf, he flew into a rage. Without investigating, without asking questions and without ascertaining who is to be blamed, he grabbed his elder brother, Nabi Haaron (alayhis salaam) by the hair and beard, shaking and accusing him. Yet Allah Ta'ala did not reprimand Hadhrat Musa (alayhis salaam) for hav-

ing acted in this manner of *Bughdh lillaah (Anger for the sake of Allah)*. This was Hadhrat Musa's (alayhis salaam) hikmah.

People, puffed up with arrogance, nowadays look at the medicine and find it bitter. But they do not look at their acts of flagrant fisq, fujoor and even kufr. This indicates the degree of their rotten pride. They believe that they are holy and pure, hence they take offence when they are called by their proper titles. When a medical doctor plunges a knife into their bodies to amputate or operate, they pay him a huge sum of money and despite the pain he has inflicted on them with his knife and amputating tools, they smile and profusely thank him. But, when a physician of the Deen does some injection/operation, they become his enemies. This is because the Deen is insignificant to people.

musallis and compelling them to participate against their will. Some people are unable to maintain their Wudhu for too long and prefer that the Dua should be after the Witr. For this reason we see some people rush out immediately after the Dua to make Wudhu. But in this process they miss Witr or a raka't or two because usually the recitations in Witr are very brief. Is it really necessary according to the Shariah to engage in such lengthy Duas immediately after

Taraaweesh but before Witr? Can it not be made after the Witr?

A. The Dua may be made after Witr. There is no Shar'i incumbency to make

the Dua before the Witr nor is there a need for a marathon public congregational dua brimming with ostentation as is the norm nowadays. The imposition on the musallis is deprecating. Such long duas which are publicly flaunted should be made by the Imaam when he is alone. It is not permissible to cause distress to others. A Sahaabi had even complained to Rasulullah (sallallahu alayhi wasallam) about the Imaam who was reciting excessively long Qiraa't in Salaat. Rasulullah (sallallahu alayhi wasallam) had reprimanded the Imaam for this act. The musallis who are desirous of making Wudhu should not sit for the dua. They should leave, make Wudhu and ensure that they are in time for the Witr Jamaat.

The reason why the Imaam will not make dua, especially a marathon dua, after Witr, is that he will find himself with just a handful of people. Most people will depart. Congregational marathon Dua, marathon Jumua Khutbah followed by short Salaat as is the style nowadays are signs of paucity of Aql (Intelligence).

Rasulullah (sallallahu alayhi wasallam) said: *"A short khutbah and a long Salaat are of the intelligence of a man."*

Q. A husband has not yet paid the Mehr of his wife. The amount is considerable. Does she have to pay Zakaat on the outstanding Mehr? If she receives it after many years, what happens to the past Zakaat?

A. Zakaat will be Waajib on the woman only when she receives her Mehr money. Since her husband has not paid it, she does not have to pay Zakaat. Even if she receives it after many years, there will be no Zakaat for the past years.

Q. Is it permissible to keep a dog as a pet and watchdog?

A. It is haraam to keep a dog as a pet. A watchdog or a sheep dog is permissible. But it is not permissible to allow the dog entry into the house.

Q. Is it permissible to make qur'baani of dehorned animals?

A. If the horns are cut off at the roots, then qur'baani of such an animal is also not valid. If the horn is only broken, but not from the root, then qur'baani is valid. Qur'baani of dehorned animals is not valid.

Q. According to some Ulama it is permissible to make qur'baani of sheep without tails.

A. It is not permissible to make Qur'baani of animals whose tails have been cut off.

Q. A ghair muqallid (Salafi) claims that there is no basis for saying that a cow has to be two years old for qur'baani purpose. What proof of the Qur'aan or Hadith is there to substantiate the two year view?

A. The ghair muqallideen are deviates. They are astray and wonder around in confusion like India's 'holy' cows and bulls. We are not Mujtahideen. It is not the wazeefah (function) of Muqallideen such as us

THE QUEST FOR FAME

In *Jaami Sagheer* it is mentioned in a Hadith that it is a great fitnah for an Aalim to desire that his circle of people should increase. (i.e. his crave for a following).

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to provide Hadith for substantiating the Shariah. That was the task and function of the Aimmah Mujtahideen. We follow the Aimmah Mujtahideen who have ruled on the basis of the Qur'aan and Hadith every mas'alah of the Shariah. According to the Shariah as we have acquired it from the Aimmah of Khairul Quroon, the minimum age for the validity of Qur'baani of a bull is two years. Don't be misled by the ghair muqallid juhala.

Q. Is Yoga permissible?

A. Yoga is Haraam. It is a practise associated with kufr and idolaters.

Q. Is it permissible to have camel-hump hair under Hijaab?

A. Camel hump even under hijaab dress is haraam. Such a woman is *mal-oonah* (accursed).

Q. Is it permissible to wear artificial rings?

A. Artificial rings are haraam for both males and females.

Q. What is the Shariah's view regarding the fancy abaayas which women wear in public?

A. It is haraam for a woman to venture outdoors wearing an abaayah. An abaayah is meant for wearing inside the home. Women who wear fancy abaayas when they leave the home precincts are like adulteresses in the same way as women who apply perfume and emerge into the street.

Q. I have been told that a new nail polish is halaal. Will Wudhu be valid? What is the ruling for long nails?

A. There is no such thing as halaal nail polish. All kinds of nail polish are haraam. Long nails are haraam.

Q. A young Mufti in Pakistan says that it is permissible to shave the beard. According to him there are no proofs for saying that it is haraam. He is a Hanafi. Please comment.

A. It is only a moron – a real jaahil who has fallen into shaitaan's trap – who will claim that it is permissible to shave the beard. We have published a bulky book which deals in detail with this issue. We have, Alhamdulillah, refuted this shaitaani view from every angle. Some morons who claim to be followers of the Shaafi Math-hab have also made the same claim as the Pakistani moron whom you call 'mufti'. No Mufti is capable of uttering such jahaalat.

Q. A woman due to sickness missed 15 days fasting of Ramadhan. How much should she pay to compensate for the missed fasts?

A. Paying Fidyah for missed fasts is valid only when one has lost all hope of recovering from the sickness. If a person recovers sufficient health to fast, then paying Fidyah is not permissible. Qadha must be made. However, if a person has lost all hope in being cured, then the Fidyah for one day is the same as the Sadqatul Fitr which is the price of 2 kilograms of flour.

Q. Sometimes I recite a Surah after Surah Faatihah in the third and

fourth raka't of Fardh Salaat. Does Sajdah Sahw become necessary?

A. Sajdah Sahw is not necessary in this case.

Q. Is it permissible to use hand-sanitizing tissues which contain alcohol?

A. Hand sanitizers containing alcohol are not permissible.

Q. Is it permissible to wear wigs?

A. Wigs are haraam for both men and women.

Q. Traders award 'loyalty points' for shopping by them. Are these points permissible?

A. Such loyalty points are permissible.

Q. Are e-bucks permissible?

A. Yes, e-bucks are promises to give gifts to customers. When the items are given, it is permissible to accept such gifts.

Q. Is it true that according to the Hadith, the soul hovers around its home for a month after Maut?

A. This claim is baseless. The soul is either in Illiyeen (the abode of pleasure and comfort) or in Sijjeen (the abode of chastisement).

Q. After a person has died, should the body be placed with the feet in the direction of the Qiblah?

A. No, the body should not specifically be placed with the feet in the direction of the Qiblah.

Q. After a mayyit was buried it was realized that the body was placed with the back towards the Qiblah. If this happens will it be proper to open up the grave to place the body facing the Qiblah?

A. It is not permissible to open up the grave for this purpose. Allah Ta'ala had willed that the mayyit be turned away from the Qiblah. May Allah Ta'ala save us from such disaster.

Q. What should be done when non-Muslim friends and neighbours come to the home of the mayyit whilst the body is still there? Should they be entertained in the house?

A. No. It is not permissible. Allah's Rahmat is required and hoped for, especially on this occasion. In Miraaqil Falaah it is mentioned that *la'nat* rains on non-Muslims, hence their presence is an athaab for the mayyit. They should be politely explained that due to religious constraints, the time for them visiting is inappropriate.

Q. Whose responsibility is the burial expenses of the wife?

A. It is the husband's responsibility. If he lacks the money for the burial expenses, then it has to be paid from her estate.

Q. What are the views of the different Math-habs regarding Salaat on a ship and plane?

THE REWARD OF OBEDIENCE

"The great and primary reward of Taa-at (obedience to Allah Ta'ala) is thawaab (reward) in the Aakhirat. This reward is attainable if the act of obedience is executed correctly by observing its conditions and etiquettes (aadaab). Another benefit is the special barakaat of the good deed which is manifested even in this world. However for this achievement it is necessary to have the intention of it at the time of rendering the deed. For example, one of the benefits of Namaaz according

to the Qur'aan is the taufeeq to abstain from sins. This benefit will be obtained only if Namaaz is correctly performed with its conditions and etiquettes and also the intention of gaining the taufeeq to abstain from sins."

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The benefits of ibaadat and taa-at will, Insha-Allah, be achieved as long as one performs the various acts of ibaadat with ikhlaas (sincerity) and observing all the rules and etiquettes.

A. According to all Math-habs, Salaat is valid on a ship. Regarding Salaat on a plane, there are two views. According to the one view, Salaat is not valid on a plane. According to the other view, it is valid. Our practice is to perform Salaat on the plane, then repeat it on the ground.

Q. Whose obligation is it to arrange the walimah?

A. The Masnoon obligation of the Walimah is on the bridegroom. It is not the responsibility of the families. The man himself should organize the Walimah feast.

Q. According to the Shaafi' Math-hab, when should the walimah be?

A. The time for Walimah begins after the Nikah has been performed. It is permissible before or after consummation of the Nikah although according to some Shaafi Fuqaha it is preferable to have it after consummation

of the marriage. According to the Shaafi Math-hab, the Masnoon time for Walimah is night time.

Q. What is the best method for a walimah?

A. The best manner of fulfilling the Walimah is for the husband to invite a couple of relatives, friends and some poor persons to have a meal at his home.

Even if there are five or six people, it will suffice. The Walimah should not be an elaborate function as are the haraam wedding receptions of this age.

Q. When we Shaafis combine Zuhr and Asr (Taqdeem), when should the Sunnats which follow the Fardh of Zuhr, and the Sunnats before Asr Fardh be performed?

A. After completing Asr in the Jama'Taqdeem scenario, perform the Sunnats which follow Zuhr Fardh, and the Sunnats of Asr which are normally before the Asr Fardh.

Q. In what kind of situation will it be permissible to make Qur'baani of animals without tails?

A. It is not permissible to make Qur'baani of an animal without a tail

or with one third or more of the tail cut off. In no circumstances can an animal without tail be offered for Qur'baani.

Q. Some women slaughter their own Qur'baani sheep. Ghair mahram men stand looking on. Is this permissible?

A. It is haraam for females to slaughter animals in the presence of ghair mahram males. Their slaughtering will be shaitaaniyyat to impress the fussaag and fujjaar men viewing her, and for whom she is exhibiting herself.

Q. Which are the best animals for Qur'baani – sheep, goats or cattle?

A. All animals are the 'best' for slaughtering as long as they are healthy.

Q. Do we have to fast on Eidul Adha until after the Eid Salaat?

A. On the Day of Eidhul Adha it is Mustahab to eat only after the Eid Salaat. This is not called fasting.

Q. Is it correct that in outlying areas or villages where there is no Eid Salaat, it is permissible to make Qur'baani after Fajr?

A. Yes, Qur'baani can commence immediately after Fajr in villages where Eid Salaat is not valid.

Q. Can any part of the Qur'baani animal be given as pay for skinning the animal?

A. It is haraam to give any part of the Qur'baani animal as wages for skinning, etc.

Q. Who is responsible for an illegitimate child?

A. The mother is responsible for her illegitimate child. The man who fathered the child is not the legal father in terms of the Shariah and he has no legal obligation to the child.

Q. Qatar Airways serves liquor freely on its flights to even Muslim passengers. What is the status of such Muslims?

A. Qatar Airways is not Muslim. It is a kuffaar entity, hence they serve liquor openly to all and sundry. There is no need for a surprise.

Q. Is it permissible to claim from the Road Accident Fund for damages to one's vehicle and for injuries sustained?

A. The Road Accident Fund is a governmental institution. It is permissible to claim from this Fund.

RAMADHAAN AND THE QUR'AAN

Ramadhaan should be devoted to the tilaawat of the Qur'aan Shareef. If I initiate a person into a Thikr programme, I avoid doing so in Ramadhaan. In Ramadhaan only such ibaadat should be practised which are *Ma'thoor* (Sunnah) and *Manqool* (Narrated). True ibaadat is only what is *Ma'thoor and Manqool*.
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Whatever can be legally obtained from any government institution will be permissible.

Q. Is it permissible to buy Qur'baani animals by weight?

A. The Qur'baani animal or even if not for Qur'baani should be purchased per animal. If it is sold by weight, then it will be Waajib to be present when buying it and seeing the weight on the scale. It will not be permissible to buy by weight if one does not see the actual weight on the scale.

Q. Is it permissible to slaughter the two Aqeeqah sheep in two different places on the same day.

A. Yes, it is permissible to slaughter the two Aqeeqah sheep in different places on the same day.

Q. A divorced woman married another man during the iddat. What is the status of the marriage and the child? What can the woman do to rectify her misdeed?

A. The marriage is not valid. The child is illegitimate. She has to repent – make Taubah.

Q. Is family planning permissible in Islam?

A. Family planning is a satanic kuffaar practice which is in conflict with the natural order created by Allah Ta'ala. It is not permissible.

Q. Is jadoo made on a woman grounds for faskh of the Nikah?

A. There is no way in which it can be proved that jadoo (sihr/magic) was made. It is not a valid ground for Faskh (annulment).

Q. If a sheep less than six months old is sufficiently big to pass as a one-year sheep, will it be permissible for Qur'baani?

A. A sheep for Qur'baani must be one year. The only time when a six month old sheep will be valid for Qur'baani is if it is placed among one-year old sheep, it will look the same in size. If it is less than six months, it will not be valid for Qur'baani even if it passes off as a year-old.

Q. How will the estate of a woman be divided among the following heirs? Son, daughter, mother, father and husband?

A. The estate will be divided into 36 equal shares and distributed as follows: Son 10, Daughter 5, mother 6, father 6 and husband 9.

Q. Is it permissible to wear a gold-plated watch?

A. It is not permissible to wear a gold-plated watch.

Q. In the kitaab, Raddul Muhtaar, it is said that standing in the last saff of Janaazah Salaat is afdhal more meritorious than the other sufoof (rows). Should I wait until all the rows have been formed and join in the last saff to gain the extra reward?

A. What is mentioned in this regard in *Raddul Muhtaar* is pure opinion unsubstantiated by the *Nusooos* of the Shariah. The rationale for this opinion as explained in the Kitaab is that if there are, for exam-

ple, only seven musallis for the Janaazah Salaat, then one will be the Imaam, three will stand in the first saff, two in the second saff, and one person alone in the third saff. This, according to the honourable Author of *Raddul Muhtaar* indicates the significance of the last saff of Janaazah Salaat.

However, this is not a *daleel* for the contention that the last saff is afdhal. It is a *daleel* (proof) for the significance of the rows being an odd number. The Hadith which mentions the superiority of the first saff is general. It is not restricted with the daily Fardh Salaat. It applies to even Janaazah Salaat.

Furthermore, if all the musallis desirous of the 'extra' thawaab should wait for the 'last' row to form, then we are afraid that confusion will reign. The Janaazah Salaat will not be able to proceed. The idea of the last saff being afdhal is irrational.

Q. I was told that Nabi Ibraa'eem (alayhis salaam) saw in a dream that he should sacrifice his son. I was under the impression that Allah Ta'ala had commanded him to make the sacrifice. Can such a sacrifice be made on the basis of a dream?

A. The dreams of the Ambiya are Wahi (Revelation from Allah Ta'ala). The dream of Nabi Ibraa'eem (alayhis salaam) was a command from Allah Ta'ala. The dreams of the Ambiya do not require interpretation. They are in fact instructions from Allah Ta'ala.

Q. I am an attorney. Is it permissible to act on behalf of a bank. The bank obviously claims interest in addition to the sum owed by the debtor.

A. It is not permissible to fight the case on behalf of the bank. The bank is firstly a haraam riba institution. Secondly, its claim for interest is haraam, hence a Muslim lawyer may not fight on behalf on a bank. The attorney will be aiding in sin.

Q. A Mufti says that it is permissible to deal in shares on the stock exchange as long as the shares are not liquor shares or any other type of haraam shares.

A. All shares are haraam. The issue of shares on the stock exchange is old hat and extremely monotonous. We have dealt with shares in detail in two or three booklets. Investing in shares is not permissible. The Mufti who proclaims permissibility has erred in understanding the meaning of shares. Study our books on this issue carefully in order to understand the *haqeeqat* (reality and nature) of shares. The fatwa is palpably erroneous.

Q. The intermingling of men and women during Tawaaf of the

THE WATER IN THE CARRION SCALDING TANKS

Q. A Moulana says that the water in the scalding tanks at Rainbow chicken plant is not boiling hot. He says that he dipped his hand into the water, and it was not boiling. Since the water is not boiling it is permissible to dip the chickens into it. Please comment.

A. We are positive that for many a day the honourable Maulana's blessed hand must have been stinking of chicken faeces and blood which, besides the water, are the primary components of the muck and filth in the scalding tanks into which the carrion chickens are immersed prior to extraction of the entrails.

The filthy water tanks are dubbed 'scalding tanks' for very good reasons. If the venerable Maulana Sahib had happened to immerse his blessed hand into the chicken faces liquid on a day when there was no planned and pre-arranged inspection, we are sure he would have soiled his pants and his blessed hand would have emerged bereft of it skin.

Whenever an inspection of the carrion plants is pre-arranged, the fol-

lowing shenanigans are implemented:

(1) The voltage of the stunner is reduced to ensure that the chickens are not killed

(2) The speed of the conveyer line is substantially reduced to fool and dupe the so-called 'inspectors' participating in the mock 'inspection'.

(3) The temperature of the water in the *scalding* tank is reduced to enable the simpletons to dip their hands into the najaasat.

(4) The chicken-killers are instructed by Sanha & Carrion Co.: 'Move your lips'. This is to deceive the simpletons on the inspection.

Besides this, should we assume that the water does not scald and 'cook' the chickens, our claim of the chickens being carrion does not rest solely on the scalding water in the faeces and blood tanks. We have published numerous reasons a thousand times for the *hurmat* of the *carrion chickens*, but the carrion legalizers deliberately cast a blind eye and refuse to see the reality. It is best to say to them: "For you is your *deen*, and for us is our *Deen*."

Ka'bah is appalling. What should one do as bumping against women is unavoidable in the crowds which are sometimes dominated by females.

A. In the prevailing circumstances females should not engage in Nafl Tawaaf. However, men should continue making Tawaaf, but as far as possible endeavour to avoid clashing with the women.

Q. Is it permissible to give Qur'baani meat to non-Muslims?

A. For Hanafis it is permissible, not for Shaafis.

Q. How does Talaq work? My husband has already given me two Talaq. We have reconciled. What is the position of the two Talaqs?

If my husband issues one more Talaq, what will be the consequences?

A. If your husband has given you two Talaqs, then there remains just one more to finally and irrevocably terminate the Nikah. Regardless of any reconciliation, the two Talaqs remain suspended and will

come into immediate effect if your husband issues Talaq once more. It is essential that he understands this very serious issue.

Q. A person refuses to give up his kufr belief. Is there Janaazah Salaat for him and should he be buried in a Muslim cemetery?

A. If he subscribes to a belief of confirmed unambiguous kufr and refuses to repent and renew his Imaan, then he will be out of the fold of Islam. There is no Janaazah Salaat for him nor should he be buried in a Muslim cemetery. It is essential for the Ulama at your end to explain to the person his folly and to try and convince him to renounce his baseless belief of kufr and repent.

Q. What is the minimum number of people necessary for Eid Salaat?

A. The minimum number of people necessary for the validity of Eid Salaat is four. One will be the Imaam and 3 the Muqtadis.

Q. Does Eidul Adha have to be celebrated all over the world when it is the 10th Zil Hajj in Makkah?

A. No, there is no Shar'i incumbency to have Eid all over the world on the same day as in Makkah. Eid is on 10th Zil Hajj. Whenever it is the 10th in a country, it will be Eid for them regardless of what the date is in Saudi Arabia.

Q. Some scholars say that it is permissible for a Muslim to marry a non-Muslim woman even if she retains her religion. Is this correct?

A. These 'scholars' are in grievous error. They pave of the destruction of Imaan for the man and the children of such a hybrid union. It is not permissible for a Muslim man to marry a non-Muslim woman if she refuses to embrace Islam.

Q. A Christian woman embraced Islam when she married a Muslim. A child has been born, but the woman has become a murtad. Who

RESPECT FOR THE MASHAAIKH

"Of greater importance than academic research is *adab* (respect and honour) for the Salaf-e-Saaliheen. By virtue of *adab* Allah Ta'ala bestows the ability of research also. There is error, misunderstanding and great danger in such research which sets aside the *adab* of the Salaf-e-Saaliheen."

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has the right of custody of the child?

A. According to the Shariah, the father has the right of custody of the child. The woman who became a murtad has no right of custody.

Q. In the book, *The Scourge of Salafi'ism* you mention that the four Math-habs are as old as Islam and had existed from the time of Rasulullah (sallallahu alayhi wasallam) although they were not known by their current names. Please explain this further.

A. The Shariah of Islam is the product of Wahi (Revelation) from Allah Ta'ala. It was perfected and finalized during the very lifetime of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. The later Fuqaha (Ulama of Islam) merely codified it into a systematic order for the benefit of posterity. They did not introduce new laws into the Shariah.

Consider the issue of raising the hands in Salaat. Whilst the followers of the Shaafi' Math-hab practise Rifa'Yadain (Raising the Hands) during Salaat, the Hanafis do not. Both ways were practised by Rasulullah (sallallahu alayhi wasallam). Another example: The Shaafis recite Qunoot during Fajr Salaat while the Hanafis do not. Both ways were practised by Rasulullah (sallallahu alayhi wasallam).

Once a Sahaabi recited Surah Ash-Shams. Hadhrat Umar (radhiyallahu anhu) hearing the recitation grabbed the Sahaabi and dragged him to Rasulullah (sallallahu alayhi wasallam), claiming that he was interpolating in the Qur'aan with the 'erroneous' recitation. Rasulullah (sallallahu alayhi wasallam) instructed Hadhrat Umar (radhiyallahu anhu) to leave the Sahaabi. Then Nabi (sallallahu alayhi wasallam) ordered Hadhrat Umar (radhiyallahu anhu) to recite Surah Ash-Shams. After he recited it, Rasulullah (sallallahu alayhi wasallam) commented that he had recited it correctly. Then he ordered the other Sahaabi to recite it. After he had recited it the way he had done before, Rasulullah (sallallahu alayhi wasallam) commented that he too had recited it correctly.

From this example it is clear that even Hadhrat Umar (radhiyallahu anhu) was not aware of the other correct form of recitation. From these couple of examples you should understand that the differences existed during the very age of the Sahaabah. The Sahaabah settled in the different parts of the expanding Islamic Empire, and each one taught the Deen as he had understood it and seen Rasulullah (sallallahu alayhi wasallam) practising it. Furthermore, the Sahaabah themselves interpreted certain sayings of Rasulullah (sallallahu alayhi wasallam) differently, and some used their Ijtihad to formulate rulings on issues on which Rasulullah (sallallahu alayhi wasallam) had not issued clear direc-

tives. These Sahaabah taught the Deen to their Students among whom were the great Mujtahid Imaams. They disseminated the Deen as they had acquired and practised it. Thus the differences became entrenched in the Ummah, and were categorized in the Math-habs.

Q. Is there any kind of insurance which is permissible?

A. All kinds of insurance are haraam. The factors of prohibition in insurance are riba (interest) and qimaar (gambling).

What is Takafol?

A. Takafol is a deceptive word which some Muslims use to pass off insurance as being halaal. Takafol is the same as insurance. Takafol is just as haraam as is insurance.

Q. How can differences of opinion among Ulama be prevented?

A. Just as the conflict among lawyers, doctors, engineers, economist, judges, etc. cannot be prevented, so too is it not possible to prevent conflict of opinion among Ulama. Allah Ta'ala has willed such conflict in this world. **This world is the arena for conflict.**

Q. What is the status in Islam of university level education?

A. Whilst secular education is permissible, the environment in universities and colleges is decidedly immoral and kufr. It is therefore not permissible for Muslims to attend the present-day universities of kufr, fisq and fujoor. Universities, while haraam for even Muslim males, are exceptionally vile and prohibited to a greater degree for Muslim females. It is infinitely superior and meritorious to cut grass for a living than to attend university for the acquisition of expertise to earn a living.

Q. What is the best way of self-reformation?

A. The only way of reforming oneself is to submit to the Shariah and adopt the Sunnah way of life. There is no other way. Improve your knowledge of Islam by reading reliable Islamic literature and implement the teachings of the Deen with diligence. Read the life episodes, advices and admonition of the Auliya. Insha-Allah, you will then achieve moral reformation.

Q. Why is there no Islamic Law in the Muslim countries?

A. There is no Islamic law in Muslim countries because of two reasons: (a) The rulers are all kaafirs with Muslim names. (b) The vast majority of the Muslim populations does not want Islamic law, hence they always vote for the kufr secular parties. The Ulama parties always lose in elections. In reality the vast majority of 'Muslims' are non-Muslims. Hadhrat Abdullah Bin Amr (radhiyallahu anhu) said: *"There will dawn an age when the people will gather in their Musjids and perform Salaat whilst not a single one among them will be a Mu'min."* We are witnessing this age in our era. The prevalent scenario in Muslim lands come within the scope of the Hadith: *"Your deeds are your rulers."* Islamic Law will never be-

CARRION CHICKENS

Q. In Bosnia where I am living, chickens are slaughtered on a moving line. The line moves so fast that the slaughterman is unable to recite Tasmiyah on every chicken. He says that he recites one Tasmiyah for every few chickens. Are these chickens halaal?

A. The chickens slaughtered in the manner you have explained are haraam. It is compulsory to recite Tasmiyah on every chicken separately. One Tasmiyah does not make more than one chicken halaal. Furthermore, our investigations of several chicken plants in South Africa, and the investigations of others in different countries have confirmed that when chickens move on a line,

then it is not possible to recite Tasmiyah on every one. In fact, on most chickens the Tasmiyah is not recited. This problem pervades the whole satanic commercial poultry industry throughout the world. Muslims are devouring billions of haraam carrion chickens which cause both physical and spiritual cancer and a host of other diseases. In addition to the malpractice of omitting the fundamental requisite of the Tasmiyah, this evil industry is plagued by a number of cruel and haraam factors. You will just have to give up eating carrion chicken. Allah Ta'ala has made available many other kinds of halaal food.

come the law in countries where the overwhelming majority of the people are munaafiqs, zindiqs, murtads and kaafirs masquerading as Muslims.

Q. What are the permissible methods for physical fitness?

A. Swimming, physical exercise, martial arts, running, walking, not filling the stomach with food, abstaining from eating processed foods laced with chemical ingredients, abstaining from eating the halaalized carrion, diseased chickens. abstention from sin and abundance of Thikrullaah are the Muslim's way for achieving physical as well as spiritual fitness.

Q. Where I am living the entire community will be having Eid on Tuesday 15 October 2013 although the hilaal was not sighted here. They follow the Saudi announcement. What should I do regarding Eid Salaat?

A. You should join the community for Eid Salaat on Tuesday since there is no other community at your end having Eid on Wednesday. However, if there is a community nearby who will be celebrating Eid on Wednesday, then join that community for Eid Salaat.

Q. In our town there is no Eidgah. But the Eid Namaaz is performed on a soccer field within the built-up area. The organizers say that this is a valid substitute for an Eidgah. Is this correct?

A. The contention of the organizers is arrant nonsense. Where there is no proper Shar'i Eidgah, it is then better to perform Eid Salaat in the Musajjid. The venue described by you is not an Eid Gah. It is not proper to give preference to the venue of haraam over the Musjid.

Q. What is the definition of an Eidgah? Some here say that in the U.S.A. it has another meaning.

A. There is only one definition for Eidgah and it applies universally. An Eidgah is vacant ground on the outskirts of the built-up area.

Q. Does one animal suffice for the Qur'baani of a whole family?

A. According to the Shaafi' Math-hab it suffices, but not for Hanafis. Every baaligh person, male or female, who has the Zakaat Nisaab amount during the days of Qur'baani is required to make his/her own Qur'baani.

Q. Is it compulsory for the husband to make Qur'baani for his wife?

A. It is not the obligation of a man to make Qur'baani for his wife and adult children. If a husband makes Qur'baani for his wife who is alive, he requires her consent for the validity of the Qur'baani. If the adult children do not have the Zakaat Nisaab amount, then Qur'baani is not Waajib on them.

Q. Is it permissible to eat only fish and vegetable food in a non-Muslim restaurant where pork and wine are also catered for?

A. It is not permissible to eat even fish and vegetables in kuffaar restaurants which serve liquor and other haraam foodstuff.

Q. When slaughtering, should the animal be laid on its right or left side facing the Qiblah? In a kitaabs is mentioned that it should be on its left side.

A. The animal's right or left side is a relative issue. Which exactly is the right or left side of the animal? If the animal faces you, its side on your right will be its right side in relation to you. If the animal's tail is towards you, the other side will be its right side. Thus, both sides can be either its right or its left depending on how the animal is positioned to you.

When the animal is laid down for slaughter, its head should be on your left side to enable you to slaughter with your right hand whilst holding its head with the left hand. If its head is on your right side, then you will be unable to slaughter because its head will be free to move about since you will be having the knife in your right hand and your left hand will be on its body. When the animal is laid down with its head on your left side, it will be on its left side in relation to the slaughterer. This is the meaning of the left side mentioned in the Kitaab.

(Turn to page 12)

NIQAB AND ITS UNDERLYING HYPOCRISY

Q. Currently in the U.K., there are signs of the country wanting to impose a ban on the niqab. This is still at the debate stage. This is obviously an attack on Islam when looked at the bigger picture. In this situation, what can the women in niqab and other Muslimahs do to show their disagreement for the ban? Some have stated of doing peaceful demonstrations while others have just resorted to encouraging the Muslims to make dua. What do the Ulama advise?

A. It is of fundamental importance to understand that Muslims are obliged to conduct themselves in obedience to the Shariah. Any activity or method in violation of the Shariah is doomed to fail irrespective of any good intentions. Whatever is going to happen will be by the decree of Allah Ta'ala, and people will be deserving of it.

A ban on the niqab is not a big issue. Muslim women of today, especially those who wear niqab, are regarding the niqab as a licence for venturing outdoors and mingling with fussaag, fujjaar and kuffaar in public malls and other places. They labour under the satanic idea that the niqab has emancipated them from Hijaab, hence they are free to wander around just as they feel.

It should be well understood that the niqaab is merely an item of Hijaab. It is not the be all of Hijaab. The first Waajib and highest category of Hijab is to remain within the safety of the home precincts. If women obey Allah Ta'ala and remain at home, they will not be molested on the streets; they will not become *mal-oonaat* (accursed) for venturing outside for just every nonsense. Rasulullah (sallallahu alayhi wasallam) said that women are *aurah*, and when they emerge from their homes, shaitaan lies in ambush for them. He casts surreptitious glances at them and he lays his snare to involve them in *fitnah* with males. Women have no right to emerge from their homes in violation of the Qur'aanic ban.

But, since they violate the Qur'aanic ban, Allah Ta'ala constrains the kuffaar to place a ban of another kind on them.

If they remain at home, a ban on the niqab will really not affect them. Furthermore, many women use the niqab as a cover for their evil and haraam glances. Just as it is haraam for men to stare at women, so too is it haraam for females to stare at males. But, under cover of the niqab, they perpetrate zina of the eyes, mind and heart. Since they abuse the niqab and do not deserve to don the sacred cloth, Allah Ta'ala allows the kuffaar to rip it from their faces so that what they are not honestly concealing becomes exposed. Hijab is firstly at home. That is where they should remain.

Women should not emerge from their homes for working, for participation in Tableegh, in Walimahs, and in any other function. They may emerge to visit relatives occasionally. All the emerging should be done on their behalf by their mahram males. There is really nothing to be concerned about any ban of the niqab. Resort to *Inaabat ilallaah* --, repent, make Taubah, submit to the Shariah, adopt correct Shar'i Hijaab, and Allah Ta'ala will be your Protector. He will guard your honour, modesty and chastity. He states in the Qur'aan: *"And, Allah will protect you against the people."*

It is not permissible for Muslim women to participate in public street demonstrations as the kuffaar women do. Only lewd women prance like kuffaar clowns in public roads. This kind of Satanism is not meant for Muslim females who are supposed to be the repositories of the highest degree of modesty and chastity. Their brains are thinking currently like the brains of kuffaar women, hence they seek to emulate their kaafiraat,, faajiraat, faasiqaat counterparts in the western world of kufr. They should only voice their opposition by means of letters and petitions. The males should fight their case. And, obviously Dua is of utmost importance.

HARAAM OFFERINGS OF SHIRK

Besides animals slaughtered in the names of idols, according to the Fuqaha any other type of food offered in the name of idols is also haraam and najis. People should therefore

not eat of the food/sweatmeats which their Hindu friends and neighbours send, especially on occasions of their festivals.

LECTURE ON THE DAY OF EID

"If giving a bayaan (lecture) on the Day of Eid is considered suitable, then after reciting the Arabic khutbah, the Khateeb should dismount from the mimbar and deliver his talk." (Hadhrat Maulana Ashraf Ali Thanvi)

ATHAAB IS COMMENSURATE WITH THE SINS

Q. It is without doubt that everything that happens to a person is destined by Allah through His infinite knowledge and wisdom. However, no matter how hard one tries to ponder over this act, no wisdom can be seen underlying, for example, rape. The victim suffers psychologically and emotionally, and sometimes even physically. Death can also occur. From a human perspective, no wisdom can be gleaned from this act. But surely, there are reasons why Allah makes individuals go through this. What could it be?

A. The Qur'aan Hakeem states: *"And, not a leaf drops (from a tree), but He (Allah) is aware of it. Nor is there a seed in the darkness of the earth (underground) nor anything moist or dry, but it is (recorded) in a clear book."* When a leaf changes direction in a breeze it is the effect of Allah's direct intervention. Every atom is in His all-encompassing, boundless Knowledge, and everything is based on His Wisdom. Our

created minds with their finite parameters cannever fathom Divine Wisdom and the mysteries of Allah Azza Wa Jal.

Nowadays women with Niqab and abayas drive vehicles, and they emerge into the streets and public places as if the Niqab is a licence for roaming around. When calamity in the form of sexual molestation from the kuffaar befalls them, they should then not be surprised. This is the consequence of violation of Hijaab.

Allah's punishment is commensurate with the sin/crime. Rape is generally a punishment for women who have abandoned genuine Hijaab. Hijab is not confined to the Niqab. Genuine Hijaab is total abstention from outdoor activity. Females are allowed to emerge only for genuine needs, and then too with shaggy, oversized jilbaabs. The fashionable abayas with which they parade nowadays are haraam for wearing outside the home environ. When women are constrained to be out of the home for a genuine need, they have to emerge

with large, baggy, unattractive sheets, large enough to cover two women. This is the Sunnah form of jilbaab which the Qur'aan decrees Fardh for women.

In traditional jaahil societies, the only constituent of Hijaab which they observe is to ensure at the point of the gun that their womenfolk are fully covered when they go out of the home. But within the home compound there is absolutely no Hijaab. Women mingle freely with their brothers-in-law, uncles-in-law and male cousins. Haraam relationships are struck up. They socialize together and almost every kind of lewd mingling is condoned within the home compound. Even in our own circles, we observe even Ulama who speak of Hijaab, abandoning Hijaab at home. They deride those who observe strict Hijaab within the home environment. Now when Allah's Athaab overtakes them, there is no quandary and they should not be surprised and shocked. Allah's Athaab is invited. Allah Ta'ala is never unjust. Just remember that the Athaab is commensurate to the sin/crime.

'ISTIGHNAA' (INDEPENDENCE) OF OUR FORMER MASHAAIKH

Our former Mashaaikh had passed their lives in dire straits of poverty and hardship. They had adopted their poverty to conform with the poverty of Rasulullah (sallallahu alayhi wasallam). It was a voluntary, self-imposed poverty. If they had desired, they could have accumulated abundant wealth. But they never even considered it. Whatever they would

receive would be contributed in the Path of Allah Ta'ala.

Hadhrat Maulana Qasim Nanotwi (rahmatullah alayh) possessed only two sets of clothes. One set he donned while the other set was being washed. But the Mashaaikh of today live like nawaabs (rulers/kings). Even if they adopt Istighnaa', it is not as the lofty degree of Istighnaa'

of our former Mashaaikh who had lived with Istighnaa' despite their poverty and hardship. The is an incumbent need for Istighnaa'. (*Istighnaa' means independence – to be independent of others. The gaze should not be on the wealth of others nor should one expect any aid/gift from others.*)

(Maulana Ashraf Ali Thanvi)

THE VALUE OF TEARS

On one of his journeys, Hadhrat Isaa (alayhis salaam) passed by a stone which was shedding tears in profusion. Stones and all objects which are to us inanimate and lifeless, do have life and they engage in Thikrullah. Numerous Qur'aanic verses and Ahaadith confirm these facts. In one Aayat, the Qur'aan Majeed says: *"The seven heavens, the earth and whatever is in between these two recite the tasbeeh of Allah. Everything*

recites His praise, but you do not understand their tasbeeh." Sometimes Allah Ta'ala removes the veils and displays things which are normally concealed from us.

When Nabi Isaa (alayhis salaam) enquired the reason for so much crying, the stone said that from the time it was informed that the fuel of Jahannum consists of people and stones, it was overwhelmed with fear. The stone was therefore crying fearing that Jahannum would be its ultimate abode. Nabi Isaa (alayhis salaam) supplicated to Allah

Ta'ala to have mercy on this stone. Allah Ta'ala informed Nabi Isaa (alayhis salaam) that the stone would be sent to Jannat. He conveyed the glad tidings to the stone and continued on his journey.

After some months on his return, he passed by the same place and was surprised to find the same stone still shedding tears in profusion. When he enquired of the reason for crying, the stone said: *"O Roohullah! It were the tears which had secured Jannat for me. How can I now cease from shedding tears?"*

THE EVIL CONSEQUENCES OF WESTERN EDUCATION

Formerly Muslims viewed with abhorrence emulation and aping of the western way of life. Alas! The slow poison administered by the British has permeated the body of Muslims. Now in every sphere of life emula-

tion of the west is considered to be an excellent virtue. Today, we are observing with open eyes that after acquisition of western education, generally a person remains Muslim merely in name. Ignorance of the be-

liefs of the Deen and recklessness have become their salient features. Now, they flagrantly object to the Usool of the Deen. *Inna lillaahi.*

(Maulana Ashraf Ali Thanvi)

MINISCULE RESIDUE OF ALCOHOL IN A PRODUCT DOES NOT NULLIFY THE HURMAT RULING

Q. Chemical tests have established that even in vinegar there is a miniscule residue of alcohol. But despite this, vinegar is halaal. During the process of manufacturing the chemical processes of evaporation and oxidation eliminate the ethanol, leaving also a miniscule residue in soft drinks, etc. This miniscule quantity is almost the same as the quantity in vinegar. On this basis anything which contains a miniscule residue of ethanol should be halaal.

A. Islam was sent by Allah Ta'ala for all mankind. It is not a Deen exclusively for scientists, technologists, philosophers and those versed in mundane sciences and branches of knowledge. Islam applies equally to the scientists and the billions who are ignorant of the sciences. Islam is equally for the philosophers and for the village dwellers, the Bedouins, the jungle dwellers, the rural farmers and the sophisticated intelligentsia. In fact, the vast majority of Muslims belongs to the unschooled segment of mankind.

In this regard Rasulallah (sallallahu alayhi wasallam) stated with pride:

"We are an unlettered (illiterate - Ummi) Ummah. We neither write nor calculate. The month is so much and so much, and so much. (With his mubaarak fingers, he indicated 29 days and sometimes 30 days.)"

(Bukhaari Shareef)

The Ahkaam of the Shariah are simple and are not dependent on intricate scientific and

mathematical formulae and calculations. The rural people have to practise the Deen in the same way as the philosophers and the scientists, i.e. if they are Muslims. For determining the Ahkaam, there is no need for scientific knowledge. We are not reliant on chemical combinations and formulae for making any Shar'i determinations

For understanding and determining the Shariah's ruling we are not in need of the exposures of chemistry and physics. The processes of oxidation and evaporation are of no significance for the determination of a fatwa.

To establish whether *Tabdeelul Maahiyat* occurs, there is no need to make reference to the chemical intricacies involved in the process. We have to only establish if a total transformation has occurred for the production of a new/different substance. Thus, when wine is transformed into vinegar without the addition of any najaasat or haraam ingredient, such vinegar will be halaal regardless of any alcohol residue which the chemical tests of the experts establish.

It is quite obvious that during the age of the Sahaabah, the vinegar which was manufactured from wine, must have had a miniscule residue of alcohol. They were not obliged by the Shariah to ascertain in some way whether there is an alcohol residue in the vinegar. So even today, we are not required to test the vinegar for ascertaining the presence of an alcohol residue.

It is moronic to determine the alcohol residue in vinegar, then to present it as a basis for proclaiming soft drinks, for example, permissible in view of a similar miniscule alcohol content in the latter. The difference is palpable. While alcohol was not added to the vinegar to give it its alcohol residue, it is added as an ingredient in soft drink manufacture. The evaporation argument in this context is baseless. The alcoholic beverage added to the huge tank of pure sugar water exercises its powerful effect on all the water in the huge room-sized tanks. A few litres of an intoxicant, e.g. orange flavour, overwhelm all the pure sugar water in the tank by asserting its properties on the water. It transforms the entire tank of water into an orange flavoured soft drink, e.g. Fanta.

When the properties of the intoxicating liquid overwhelm the properties of the water to eliminate water from its natural state (Maa-e-Mutlaq), then the resultant beverage is najis and haraam. The argument of *Tabdeel-e-Maahiyat* here is baseless. The najaasat/intoxicant simply overwhelms the water with its properties. Thus, regardless of the miniscule alcohol residue, the final product will still be haraam, and may not be halaalized on the basis of the miniscule alcohol residue in vinegar since alcohol was not added to vinegar. Alcohol is transformed into vinegar which the Sahaabah consumed, hence its permissibility.

Miniscule alcohol content which is present naturally does not affect the permissibility of the item nor is it a basis for pronouncing halaal products to which alcohol is added. Consider fruit. Chemical analysis will establish a miniscule alcohol content in even some fruit, especially if overripe. Since alcohol is not added to fruit to give it its miniscule residue, the fruit remains halaal. But if one drop of khamr is added to the fruit, it becomes haraam regardless of the miniscule quantity. Soft drinks which may contain the same percentage of residual alcohol as vinegar will not be permissible on the basis of 'miniscule residue'.

Miniscule residue of alcohol is not a basis (*asal*) for the employment of Shar'i Qiyaas. Soft drinks, despite the miniscule alcohol content, is in fact the product of alcohol which has exercised all its properties on the water. If pure water is overwhelmed by the properties of an impurity, such water will be najis regardless of there being no alcohol residue in it. In soft drink manufacture, a couple of litres of extremely strong alcoholic concentrates (about 60% alcohol) are added to a room-sized tank of pure sugar water. The alcoholic concentrate then imposes all of its properties on the water whose colour and taste completely change. Such coloured water now called Fanta, Sparletta, Coke, etc. is therefore not permissible even if the alcohol residue is miniscule or even if there is no alcohol residue. Vinegar is not a basis for halaalizing soft drinks or any other product to which alcohol is added as an ingredient.

Thus, to determine the Shar'i ruling, evaporation, oxi-

dation or any other chemical processes are of no significance. Issues should be viewed simply. If najaasat or alcohol or any haraam ingredient has been added, the final product will be haraam and najis. Scientific formulae play no role in the simple Shar'i process.

Nullification of the intoxicating property (*iskaar*) does not automatically legalize the product. Add a tablespoon of *khamr* to a bucket of water. No one will become drunk with this water. Nevertheless, the water will be najis and haraam. Whisky, vodka, sherry and a host of, in fact most liquors, are of the non-khamr kind. Add a miniscule quantity to a glass of water. Will the water be halaal? Despite the nullification of *iskaar*, the water will be najis/haraam. Rasulallah (sallallahu alayhi wasallam) said that even a little of what intoxicates in a big quantity is also haraam. This is the fatwa of all four Math-habs. The view of Imaam Abu Hanifah (rahmatullah alayh) has been set aside by the Hanafi Fuqaha and our Fatwa is on the view of Imaam Muhammad (rahmatullah alayh) which is also the Fatwa of the other three Math-habs.

The contention: "What was najis becomes tahir, and what was haraam to consume becomes halaal.", is erroneous. The substance which is halaal and tahir is entirely a different substance. It is not the original liquor or the dead animal or the pig bone. It is the vinegar, the salt and the ash which are taahir and halaal. The statement is therefore incorrect. But, the chocolate coated with ethanol-shellac remains najis and haraam since it is simply a product to which impure and haraam ingredients are added.

NO VIRTUE IS INSIGNIFICANT

H a d h r a t H a d d a a d (rahmatullah alayh) was among the great Auliya of former times. By profession he was a blacksmith. Prior to his reformation and attaining *Wilaayat* (the special relationship of friendship with Allah Ta'ala termed sainthood), he fell in love with a woman who rebuffed him. But he was madly in love with her. He sought the assistance of a *saahir* (sorcerer) who assured Hadhrat Haddaad that he would prepare such magic which would change the woman's attitude. She too would fall in love with him. But the condition for the efficacy of the *sihr* (magic) was that for 40 days Haddaad had to incumbently abstain from doing even the slightest good deed. He had to remain in the state of

impurity and filth. The slightest act of virtue would neutralize the *sihr*, rendering it useless. Haddaad agreed.

He faithfully adhered to the evil prescription. But after the 40 days had lapsed, the woman still rebuffed him. Haddaad went to complain to the sorcerer. He asked Haddaad if he had done any good deed. He replied with emphasis in the negative. He did not practise a single deed of virtue. But the saahir told him to reflect. After some reflection, Hadhrat Haddaad said that the only act which he can recall was that once he had removed a stone from the middle of the pathway because it was an obstacle for people. The saahir said that it was that act of virtue which had rendered his *sihr*

inefficient. He had violated the condition.

This was the turning point in Hadhrat Haddaad's life. He reflected on his own evil, stupidity and the immense value of even such a seemingly trivial deed as removing an impediment from the pathway. He resolved to turn to Allah Ta'ala in repentance. Henceforth he devoted his entire life to his moral reformation and Thikrullah. In Islam, Hadhrat Haddaad (rahmatullah alayh) attained an extremely lofty state of *Wilaayat*. He became a Wali who demonstrated many acts of *Karamat* (Miracles).

Never regard any *amal-e-saali* (virtuous deed) insignificant no matter how small or trivial it may appear. It may just be the deed required for salvation in the Aakhirah.

A MEDITATION FOR REFORMATION OF DEEDS

Allaamah Suyuti (rahmatullah alayh) narrates a Hadith in *Sharhus Sudoor* in which it is mentioned that the deeds of the living are presented to their fathers, forefathers and close relatives in the realm of Barzakh. If a person reflects on the grief he will be causing them with his misdeeds, then it will assist him to abstain from evil deeds.

(Maulana Ashraf Ali Thanvi)

SAGHEERAH AND KABEERAH SINS

A sin is *sagheerah* (minor/small) in relation to another bigger sin which is termed *kabeerah*. Thus being minor is in comparison to another sin. But in reality, every act of disobedience to Allah and His Rasool (sallallahu alayhi wasallam) is *kabeerah*. To recklessly perpetrate sins which are said to be *sagheerah* is to invite self-destruction.

(Maulana Ashraf Ali Thanvi)

THE 72 DOOMED SECTS

According to the Hadith, of the 73 sects into which the Ummah will split, 72 will be in the Fire and one will be the saved (*Naaji*) sect. This does not mean that the 72 sects will suffer everlasting perdition in Jahannum, nor does it mean that those of the Naaji sect will be completely free from the Fire. The 72 sects will be punished for their erroneous beliefs as well as for their misdeeds while the Naaji sect will be punished for only their misdeeds. Both groups will eventually be freed.

(Maulana Ashraf Ali Thanvi)

THIS 'MOSQUE' IS A VENUE OF FITNAH, AND THESE WOMEN ARE MURTADS

A Concerned Brother writes:

"There is a mosque in Brixton, Johannesburg that is run and managed by the Tokan family. This mosque is really becoming a fitnah in our community. Women were giving the pre-taraweeh 'tafseer' and occasionally women give lectures on Fridays. Also, jum'ah khutbah has been given in the English language. Please comment on this masjid and the modernist women who have converted the masjid into a venue of fitnah.

Further, a woman by the name safiyyah surtee writes: "In South Africa this year, 'Eid day coincided with our national holiday, "Women's Day" on 9 August. Women's Day in South Africa is a commemoration of the brave group of women who took to the streets to protest in 1956, against the Apartheid Regime and its racist laws. Of the core group of organizers and leaders of the historic march was Muslimah, Rahima Moosa. I am very proud, as a South African Muslim women of this legacy left to us by our female struggle veteran. One of the protest songs sung on the day was "Wathint' Abafaz Wathint

'imbokodo!" (Now you have touched the women, you have struck a rock) which has come to represent the courage and strength of South African women.

Our masjid (Masjid ul-Islam in Brixton, Johannesburg) commemorated Women's Day with a jum'ah lecture by sister Rehana Moosajee, who has worked in government for over decade. She reflected on the struggle for gender equality and the way forward. For me, what stood out is her emphasis on the idea that women's participation in any sphere cannot be measured in numbers alone, especially when organizations still operate on male-paradigms and patriarchal values.

This Ramadan had been better than the last two years for me, because my toddler twins are more independent and sleep (a little) more. I managed to make it to the masjid most evenings, and even had the opportunity of delivering the tafseer of the Qur'an which would be recited in taraweeh to the entire congregation (men and women) a few nights.

The masjid coordinators organized a child-care room

for the first 8 rak'at of taraweeh, and both my husband and I were able to volunteer, as well as benefit from the facility. Whilst the broader Muslim community has a long way to go in ensuring equality of the sexes in Islamic education and sacred spaces, I was proud on 'Eid day, to belong to a thriving community in which the participation of women has truly been transformative."

COMMENT

Generally we do not comment on the views and statements which non-Muslims express on Islamic issues. However, since the non-Muslim bears an Islamically sounding name and the venue is described as a 'masjid', ignorant and unwary Muslims may be deceived and tricked into the kufr which the non-Muslim woman is propagating from a venue which is being portrayed as a Masjid when in fact it is not a Masjid. Or if some like to call it a 'masjid', let it be dubbed Masjid Dhirar (the masjid of harm, fitnah, corruption and Satanism).

If perhaps once upon a time the place was a Masjid dedicated to the Ibaadat of Allah Ta'ala, then today by the fitnah of the corrupt shayaateen and

murtadds, it has been converted into a venue for the promotion of Satanism. The curses of the Masjid is constantly raining on the murtaddeen who happen to be in control of the place. It is therefore not permissible to perform Salaat in this Masjid.

There is really nothing to comment on the kufr which the miserable murtaddah aunt has disgorged. Even a moron Muslim is able to understand that the disgorgement of spiritual flotsam and jetsam by the murtaddah old lady is plain kufr which despatches the proponent and promoter into the dregs of Jahannum.

The kufr flotsam and jetsam which the murtaddah aunt has expectorated are her shaitaani extrapolation with which Iblees has inspired her. Brother, we are living in a substratum, viz., earth, which is the arena created by Allah Ta'ala for the conflict between Imaan and kufr – Haqq and baatil. Thus, this sort of kufr and fitnah which fussaaq, fujjaar, kuffaar and the murtaddeen are excreting must be expected. The promotion of kufr and fitnah by the murtaddeen of the miserable aunt's ilk is also by the decree of Allah Azza Wa

Jal. Everything and every one and every community have an appointed time. The rope of Allah Ta'ala must necessarily run out until the appointed time is reached. The Qur'aan says: *"For every community there is an appointed time. When their appointed time arrives, they will not be able to delay or advance it a moment."*

We should therefore take into stride all the fitnah of the shaitaani fitnah-mongers – the male devils and the female devils. Fitnah too has to run its course.

Unwary and simple Muslims should be on their guard and not become entrapped in the kufr villainy promoted by the daughters and sons of Iblees. Mosques which have become converted into temples of kufr should be avoided. It is not permissible to attend such mosques. The *La'nat* of Allah Azza Wa Jal constantly rains down on these murtaddahs, faasiqahs, faajirahs and kaafirahs who have made it their satanic business to mislead stupid Muslims with their propagation of kufr in the name of Islam. May Allah Ta'ala save Muslims from the devils in human garb.

ANIMALS WITHOUT TAILS

Many people write to query about the validity of Qur'baani of animals whose tails have been cut off. Some Ulama permit this type of animal for Qur'baani. However, this ruling is erroneous. When the Shariah has issued a categorical ruling, it is not permissible to override it with logic. Innumerable masaa-il of the Shariah are ostensibly in conflict with our logic and we fail to understand the Divine Rationale underlying these masaa-il. It is our obligation to only submit and follow without seeking to abrogate the ruling

which contradicts our logic or appears to cause some inconvenience.

The argument that all sheep today are without tails since it is the practice of farmers to lop off the tails for 'health' reasons, is spurious. Firstly, the 'health' rationale is in diametric conflict with the Divine Rationale. Allah Ta'ala has bestowed the bounty of the tail to sheep for extremely good and valid reason. The contention that tails cause disease is a symptom of Satanism and

twaddle peddled by the kuffaar farmers.

Secondly, the argument that sheep with tails are not available is fallacious. Thousands of sheep with tails are slaughtered throughout the country every year at the time of Qur'baani. Many farmers who have been made aware of the Shar'i requirement, abstain from the foul practice of cutting off the tails.

Thirdly, assuming that sheep with tails are not available, then too, there is no need

for animals without tails. Goats and cattle are available.

Fourthly, we respectfully draw the attention of the Ulama who proclaim the permissibility of making Qur'baani of animals without tails to the fact that our Deen with its Shariah does not tolerate change in the *Mansoos Ahkaam*. Such change and mutilation of the Ahkaam are the hallmarks of other religions. It is precisely the nafsani latitude introduced by the Yahood and the Nasaara into their religions that today there does not exist a semblance of the Shariats of Nabi

Musaa (alayhis salaam) and Nabi Isaa (alayhis salaam).

Since the Shariah of Islam has been zealously guarded from its very inception, we can proudly proclaim its original existence in its state of supreme pristinity. If unbridled interpolation of the Ahkaam is condoned, this Deen will suffer the same fate as the Shariats of the previous Ambiya (alayhimus salaam).

There is no scope for invoking the principle of *dhuroorah (dire need)* for the issue of sheep without tails. There is simply no such dire need for substantiating a change on the basis of this principle.

PICTURES AND ALCOHOL

"Nowadays pictures and alcohol have become widely prevalent. (Someone asked: 'Due to this wide prevalence, will there be any concession in the ruling?' Hadhrat Maulana Thanvi responded): In matters pertaining to *hillat* (being hlaal) and *hurmat* (being haraam), *Umoom Balwa* (wide-scale prevalence) has no validity. *Umoom Balwa* is valid in *najaasat* and *tahaarat*, and that too if there is difference of opinion among the Mujtahideen of the Salaf."

THE METHODS OF THE SUFIYA

The methods and prescriptions which the Sufiya have devised for the Saalikeen (mureeds) are not Ahkaam of the Shariah. Therefore, there is no need to search for Qur'aanic and Hadith evidence to substantiate such practices. These methods are merely remedies for the reformation of the nafs. These prescriptions differ for people according to the diagnosis.

For example kibr (pride) is haraam, and its elimination is

compulsory. This is among the Ahkaam which is explicitly stated in the Qur'aan and Sunnah. For the elimination of kibr, the Mashaaikh have devised different methods. Since these methods are only remedies, there is no need to substantiate them in terms of the Qur'aan and Hadith.

For establishing the Ahkaam of the Shariah, it is necessary to present evidence from the Qur'aan, Sunnah and the practice of the Sahaab

bah and Taabieen. Any act which is not substantiated by the Qur'aan, Sunnah and the Ta'aamul of the Sahaabah and Taabieen will be bid'ah. However, the methods to eliminate man's natural impediments for practising the Shariah are remedies and treatments for which there is no need to present Qur'aan and Sunnah evidence. It is similar to physical ailments for which a physician prescribes different remedies. It will be ludicrous for someone

to ask the physician to produce Qur'aan and Sunnah substantiation for the medicines and remedies he employs to treat different sicknesses.

However, it should be remembered, that if the methods are elevated to the status of ibaadat, then it will be bid'ah. To treat and reform the nafs is substantiated, but to rebuke others who do not submit to these methods is bid'ah. (Maulana Ashraf Ali Thanvi)

THE UMMAH’S CATASTROPHES CAUSED BY EVIL ULAMA

By Hadhrat Mujaddid Alf-e-Thaani

In his *Maktubaat*, Hadhrat Mujaddid Alf-e-Thaani, in a letter to one of his Mureeds, wrote:

“The most important issue which I want to inform you of is that today there is almost no one of the men of the Deen (i.e. the Ulama) who strive only to spread the Deen and to strengthen Islam. When the desire is to obtain a post (in government) or some high position, then each man of the Deen will demonstrate his superiority (over other Ulama). They will contradict one another and exploit this situation to ingratiate themselves with you.

Alas! Matters of the Deen is assigned secondary importance. During the tenure of the previous

Regime, every catastrophe which befell the Muslim nation was caused by these so-called men of the Deen. We are afraid of the disaster of the Deen being demolished

It will be difficult for you to find an Aalim who loves his Imaan which is indeed a great blessing. The words and writings of an Aalim whose focus is on the Aakhirat, will bring everyone with wisdom and conscience to the Straight Path. Where on earth can we today find such an Aalim?

The happiness of the people is in the hands of the Ulama.. The enemies of the Deen disguised as Men of the Deen (Ulama and Mashaaikh) lead people towards the perdition of Jahannum.. A true Buzrug is the best of people. An Aalim/Shaikh who makes the Deen a way for gaining fulfilment of his worldly motives and desires, and who deranges the Imaan of others, is the worst person on earth. The happiness and the ruin of people, their guidance and their deviation are in the hands of the Men of the Deen (Ulama and Mashaaikh).

One of our Akaabireen (senior Auliya) saw shaitaan sitting idly. He asked shaitaan for the reason. Shaitaan re-

sponded: “Today the Ulama-e-Soo’ and the Mashaaikh do our job. They do not leave for us any work of misguiding people.”

The love for the dunya cherished by the Ulama is like a black stain on their beautiful faces.... The honour of spreading and strengthening the Deen belongs to them.....However, as a matter of fact, the lethargy in fulfilling the commands of the Shariat and the deviation of people from the Deen are the effects of the words and written articles of false ulama.

Those Ulama of the Deen who have not allowed their hearts to be seized by the world and who do not hanker after property, rank and fame, are the Men of the Aakhirat. They are the genuine Heirs of the Ambiya (alayhimus sa-

laam). They are those about whom the Hadith says: “The Aalim’s sleep is ibaadat.” They are the ones who understand the infinite blessings of the Aakhirat. They understand the ugliness and the evil of this world, and the eternity of the Aakhirat.

If the Aalim is corrupt, the people will also be corrupt. They will head towards disaster. All the catastrophes which befell Muslims during the reign of Akbar Shah were incurred by evil men of religion disguised as Men of the Deen. It was always these wicked men (the Ulama-e-Soo’) who misguided others in the name of Islam. ...

Also today’s men of *Tariqat* (*Tasawwuf*) mislead Muslims from Siraatul Mustaqeem. They undermine Imaan and Aqaaid of the younger generations.

QUEEN ZUBAIDAH AND THE ATHAAN

Queen Zubaidah was famous for the construction of the canal known as *Nahr-e-Zubaidah*. She was the wife of the Abbaasi Khalifah Haroon Rashid. At her own cost she had constructed a canal for water to flow from the surrounding areas to Makkah. Over the centuries millions of people benefited from the water of this canal.

After her demise, she appeared in someone’s dream and said that she was ushered into the Divine Presence and her Book of Deeds was scrutinized, page by page. As the Angel was turning the pages, he was commenting on her various deeds. Zubaidah had great hopes on the reward she would be receiving for having constructed the famous canal. However, to her consternation, when the Angel reached the page on which was recorded the feat of the canal, he simply flipped it over and did not even mention it, indicating thereby its insignificance.

Queen Zubaidah’s hopes in salvation receded and she was overcome with fear. If even

such a great deed of virtue was passed over as insignificant, then she had no other deeds to offer for her salvation. Whilst she waited in trepidation and fear for the verdict, the Angel suddenly became attentive and carefully read one of her deeds.

The deed was enacted on a very hot day when Zubaidah was strolling with a maid in the palace gardens. She felt extremely thirsty and instructed the maid to bring water. As Zubaidah put the glass of cold water to her lips, she heard the Zuhur Athaan being proclaimed. Without taking even a sip, she removed the glass from her lips, listened attentively and quietly responded to the Muath-thin’s Call. After the completion of the Athaan and recitation of the Masnoon Dua, she drank the water.

This act of respect for the Athaan – for Allah’s Name – was so weighty and so valued by Allah Ta’ala, that she was forgiven on its basis and Jannat was assured for her.

THE SINNER AND THE ATHAAN

While a jaahil (ignorant) woman was dying she was uttering some words. Her ignorant relatives did not understand what she was saying. They called a Molvi and asked him to listen to her ‘muttering’. The Molvi listened carefully and heard her saying in Arabic: “*These two men are saying: ‘Enter into Jannat.’*”

The Molvi Sahib informed her relatives that she had been given the glad tidings of Jannat. He was curious to know what her good deeds were to entitle her to this good fortune. They said that leave alone good deeds, she was in fact extremely irreligious. The Molvi Sahib

THE ULAMA-E-SOO’

By Hadhrat Mujaddid Alf-e-Thaani)

“It is indeed loathsome to spend Knowledge in a way which Allah resents. It means to abhor what Allah esteems, and to esteem what Allah abhors. It means to be aligned against Allah Ta’ala. Delivering lectures, preaching, issuing religious articles, books and magazines are useful only if issued for the Sake of Allah Ta’ala, not for rank, wealth, name and fame. The sign of such pious

men is their aversion for the world.

Those men of the Deen (the Ulama-e-Soo’) who have incurred the evil of worldly love are men of the dunya. They are the basest. They are the ulama-e-soo’. They are the robbers of Imaan and Aqaaid. But they represent themselves as men of the Deen, men of the Aakhirat and as the best of men. Shaitaan has seized them. They have adapted themselves to the devils, for they are indeed shayaa-teen. Those who follow

shaitaan are the losers.” (*End of Mujaddid’s Naseehat*)

In this and in many other letters, Hadhrat Mujaddid Alf-e-Thaani portrays the villainy of the Ulama-e-Soo’ and warns of their danger. What he has explained adequately brings within its scope the ulama-e-soo’ of the haraam television and radio stations, and the evil ulama and shaikhs of ‘tariqat’ who organize shaitaani souks (bazaars) and functions. These Ulama-e-Soo’ existed in every age. They bring irreparable damage to the Ummah.

THE DECEPTION OF SOME AGED MASHAAIKH

“Some aged Mashaaikh think that because of their old age it is permissible for ghair mahram women to appear in front of them. They also see nothing wrong with taking service from young lads. In most cases they are deceived in this regard. Regardless of how old a man has become, lust remains in his heart. He will most certainly become involved in sins of the heart and eyes. It is therefore imperative for women to stay far away from them.”

(Maulana Ashraf Ali Thanvi)

urged them to ponder. Finally they said that the only good deed she had was to become very attentive whenever the Athaan was being proclaimed. She would not speak nor allow others in her presence to speak for the duration of the Athaan. She would listen attentively.

This respect which she showed for Allah’s Name had effaced all her evil deeds.

These two episodes adequately illustrate the extreme importance of silently listening and responding to the Athaan. It is a Masnoon ibaadat which many people, including the Ulama, treat with woeful neglect. Indulging in conversation while the Athaan is being recited is an endemic malady. Some Fuqaha have said that speaking whilst the Athaan is being recited can lead to an evil Maut. It is imperative to exercise care when the Athaan is being proclaimed. It is not permissible to engage in conversation. Even if engaged in Tilaawat of the Qur’aan, end the recitation and pay attention to the Athaan.

THE STATUS OF KARAAMAAT (MIRACLES)

The emanation of *karaamaat* (*miracles*) from the Auliya is a confirmed Truth by the consensus of the Ummah. However, the masses have accorded an exaggerated status to miracles while they overlook the actual excellences of the Auliya.

According to the Auliya, the status of karaamaat is less than even the *Thikr-e-Lisaani* (*verbal thikr*) which is unaccompanied by concentration of the heart. Thikrullah, irrespective of it being without concentration, is rewarded by Allah Ta’ala. Proximity of Allah Ta’ala is acquired by means of such rewards. On the contrary, karaamat is merely the demonstration of a feat. Neither is there thawaab for it nor is Divine Proximity achieved thereby.

The display of karaamat is without the volitional power and action of the Buzrug. Sometimes the Buzrug is even unaware of the manifestation of a karaamat from him.

(Maulana Ashraf Ali Thanvi)

HADHRAT SHAH WALIYULLAH AND TAQLEED

In his kitaab, *Fuyoodhul Haramain*, Hadhrat Shah Waliyullah (rahmatullah alayh) said that Rasulullah (sallallahu alayhi wasallam) in a dream had compelled him to act in conflict with some issues of his desire. “I had a natural inclination to give preference to Hadhrat Ali (radhiyallahu anhu). Rasulullah (sallallahu alayhi

wasallam) compelled me to give preference to Shaikhain (i.e. Hadhrat Abu Bakr and Hadhrat Umar – radhiyallahu anhuma). Secondly, I had a natural dislike for Taqleed. Rasulullah (sallallahu alayhi wasallam) prohibited me from acting beyond the confines of the Four Math-habs.”

REWARD FOR THE AMWAAT

Q. While walking through the qabrustaan is it permissible to recite the Qur'aan Shareef loudly?

A. Yes, it is permissible to walk in the Qabrastaan reciting the Qur'aan Shareef audibly. The *Amwaat* (the deceased inmates of the graves) derive immense benefit from the recital of the Qur'aan Majeed.

Once when a Buzrug (Wali) visited the Qabrustaan, he witnessed numerous spiritual entities outside the graves gathering something. Intrigued by this scene, he supplicated to Allah Ta'ala to reveal the mys-

tery which he was observing. By way of *Ilhaam* the Buzrug was informed that the entities were the souls of the Amwaat, and that he should ask one of them to explain their action.

The Buzrug then requested one of the souls to explain what they were doing. The soul said: "Seven days ago on Friday, an Aalim while passing through this qabrustaan recited Surah Ikhlaas three times. His recitation generated a tremendous amount of thawaab. Since last Friday we are still gathering from the treasure of that thawaab."

Hadhrat Ibraaheem Bin Adham (rahmatullah alayh)

After Hadhrat Ibraaheem Bin Adham (rahmatullah alayh) had renounced the throne (of the kingdom of Balkh) and devoted himself to the worship of Allah Ta'ala, a group of his ministers visited him and asked: "Why have you aban-

doned the kingdom?" Hadhrat Ibraaheem said: "A concern has engulfed my heart. With this worry I am unable to execute the duties of governing the land." They asked him to explain his concern. They would assist him to overcome it.

Hadhrat Ibraaheem responded: "It is mentioned in the Qur'aan Majeed: *'One group will be in Jannat and one group will be in Jahannum.'*" It is also mentioned in the Hadith that on the Day of Qiyaamah the people of the Right Hand will be in Jannat and those of the Left Hand will be in Jahannum. I am now concerned about this issue. I do not know in which group I shall be. It is this worry and grief which have rendered me unfit for the affairs of the kingdom."

Truly, when the *fikr* of the Akhirat is overwhelming, then it is difficult to sustain relationships.

KASHF AND KARAAMAT

The revelation of episodes of the spiritual/celestial realm which are hidden from the gaze is called *kashf*. This occurs when a person's heart is emancipated from material and worldly relationships. For the incidence of *kashf* acceptance by Allah Ta'ala is not a requisite. In fact, being even a Muslim is not a condition for *kashf*. *Kashf* occurs to even a faasiq, kaafir and a mad man. It has no relationship with karaamat. Karaamat is the bestowal of divine honour to a person. But these persons (i.e. faasiq, kaafir, mad man) are not the recipients of this divine bestowal. However, sometimes Allah Ta'ala bestows *kashf* to a Buzrug by way of karaamat as it generally happens to Auliya. The sign that the *kashf* is from Allah Ta'ala, is increase in humility and the realisation of one's helplessness. A *kashf* unaccompanied by this attitude is not karaamat. It is *Istidraaj* (shaitaani manipulation).

(Maulana Ashraf Ali Thanvi)

A QUR'AANIC REMEDY

"When I was a mudarris (teacher) at Madrasah Jaamiul Uloom in Kanpur, there was a plague. In a dream I saw a Buzrug who advised me to recite Surah Qadr fully thrice and to blow on the food of the patient for cure and health. The efficacy of the prescription was established by experience."

Maulana Ashraf Ali Thanvi

This amal (practice) could be adopted at all times, not only when ill.

FAECES PILLS

Q. The West has now discovered a wonder cure which consists of human faeces capsules. It is dubbed a wonder cure for serious gut infections. While administering human faeces to patients is not new to the western medical establishment, the 'wonder' capsules are claimed to be unique for curing the patients. Regarding existing 'fecal transplants', the following seems disgustingly interesting: "Recently, studies have shown that fecal transplants – giving people stool from a healthy donor – can restore that balance. But they're given through expensive, invasive procedures like colonoscopies or throat tubes. Doctors have also tried giving the stool through enemas..... Donor stool, usually from a relative, is processed in the lab...It is packed into triple-coated gel capsules." A pa-

tient suffering from the C-diff disease has to take up to 34 fecal capsules in a single sitting. The questions I have on this issue are:

*** Is it permissible to medically treat patients with faeces or fecal capsules?**

*** Is it permissible to donate stool (human excreta)?**

*** Is it permissible to establish stool banks such as blood banks?**

A. For muftis whose brains have suffered derangement as an effect of fecal contamination, all four aforementioned acts of satanism are perfectly permissible. Those who have legalized blood donation have no difficulty in halaalizing the donation, storing and treatment with the human excreta pills.

Haraam and najaasat are natural attributes of kufr, hence treatment with human

excreta has become a 'wonder' and an epic break-through for the western medical establishment. It is just lamentable that the muftis of this age suffering from the malady of mental inferiority and lack of sound Deeni knowledge, deem all the filth offered by the west to be acceptable, permissible and progressive. The brains which permit the filth of human excreta for use as medicine are clogged with fecal matter.

If the kuffaar add water and some other essences to human and swine faeces to manufacture a 'soft drink', these *maajin muftis* will discover and fabricate ample *dalaa-il* to legalize the excreta 'soft drink' in the same way as they are beginning to halaalized gin, sherry, vodka, etc., etc. on the basis of the non-khamr trick. The answers to your question do not require knowledge and brains. The requisite for understanding the issue is only healthy Imaan.

DO NOT DESPISE ANYONE

Hadhrat Maulana Muhammad Qasim nanotwi (rahmatullah alayh) saw a Hindu in a dream after he (the Hindu) had died. The Hindu was in Jannat. When Maulana Nanotwi asked him: 'How did you reach here?', he (the Hindu) said: "Before I died, I recited the Kalimah of Islam. It was accepted by Allah Ta'ala." (Maulana Ashraf Ali Thanvi)

DUROOD AND SALAAM

Written Salaam

It is Waajib to respond to the Salaam written in a letter. The response may be verbal or written.

Abbreviated Durood

It is incumbent to recite Durood with the Name of Rasulullah (sallallahu alayhi wasallam). Writing the Durood in an abbreviated form (e.g. *S.A.W / PBOH, etc.*) does not discharge the obligation.

ACTING IN CONFLICT WITH ILHAAM

Acting in conformity with *Ilhaam* (spiritual inspiration) is not Waajib. However, if a Buzrug acts in conflict with his own *Ilhaam* then sometimes a worldly calamity may overtake him.

Once when a Buzrug visited a town, the Aalim (who was also a Buzrug) of that town decided

to visit the Buzrug. By way of *Ilhaam* he was informed not to visit the Buzrug. After a few minutes the Aalim again intended to visit the Buzrug. Again his *Ilhaam* warned him not to do so. Then, for the third time, he decided to visit the Buzrug. He took a few steps, slipped and broke his leg. Lat-

er it transpired that the Buzrug was involved in acts of bid'ah. If the Aalim had visited him, it would have been detrimental for the general public. The Aalim's public honouring of the Bid'ati Buzrug would have been construed as affirmation for the permissibility and correctness of the Buzrug's acts of bid'ah.

"MY SABR KILLED HIM"

A Buzrug was famed for his tolerance. A man went to the Buzrug's house to test his tolerance. He knocked at the door. When the Buzrug appeared, the man said that he desired to marry the Buzrug's mother. He (the man) commented: 'I have heard that

she is very beautiful." Along with this comment, he presented a lewd description of the figure of the Buzrug's mother.

The Buzrug patiently listened to his talk and said: "Fine.

However, my mother is an intelligent adult. I shall inform her. If she agrees, I have no objection." He took a few steps into the house, and turned to look. The disrespectful man was lying

sprawled with his head cut off. The Buzrug sadly commented: 'My Sabr has killed him.' In the Hadith it is mentioned that Allah Ta'ala announces war on the one who distresses His Wali.

ENERGY DRINKS AND HEART ATTACKS

"PEOPLE with high blood pressure or heart problems should be careful about consuming energy drinks as they could trigger cardiac arrest, doctors warn.

The drinks, which often contain large amounts of caffeine and stimulants like taurine, raise blood pressure and could raise the chance of having an irregular heartbeat, they concluded after looking at results from seven studies.

The US doctors said the evidence energy drinks raised blood pressure was "convincing and concerning". They found energy drinks raised systolic blood pressure by 3.5 points. it also lengthened a phase of the heart's electrical cycle called the QT interval. A long QT interval signals a person is at greater risk of suffering from a potentially fatal irregular heartbeat.

They concluded that drinking one to three cans raised the QT interval by 10 milliseconds. Red Bull UK was unavailable for comment."

Weekend Post 23 Mar 2013

While nafsani desires preclude Muslims from understanding the Shari'ah' prohibition of drinks with minute quantities of alcohol, they will readily understand the reasons proffered by their western kuffaar masters.

DOUBTS AND THEIR ANSWER

"It has been observed that generally the masses quickly understand doubts (which are created in the Ahkaam). But they find it difficult to understand the answers to the doubts. The reason for this is that doubts are the effects of *jahl* (ignorance). The masses quickly understand issues based on ignorance. On the other hand, the answers to doubts are the effects of Knowledge, and this is not within the comprehension of every person."

(Maulana Ashraf Ali Thanvi)

E-BUCKS

Are e-bucks permissible or not permissible?

According to some Ulama e-bucks are interest, hence not permissible. Another view is that e-bucks awarded by traders are permissible, but not by banks. Bank e-bucks are not permissible in terms of the second view. A third view is that e-bucks given by traders are permissible, and e-bucks awarded by a bank can be permissible as well as not permis-

sible. This third view is the view of the Mujlisul Ulama.

What are e-bucks?

Simply e-bucks are promises to award gifts when purchases are made. They are incentives to purchase from certain traders. The actual tangible products given are the gifts in fulfilment of the promises. The gift (*hibah*) transaction takes place when the actual items are given and possession is taken.

Money is not paid to secure e-bucks. The goods given are

pure gift which are permissible when a trader awards them. There is no element of interest involved when a trader awards a gift.

Bank e-bucks?

The bank awards e-bucks to only accountholders. The Ulama who maintain that bank e-buck are interest and not permissible, say that the bank gives e-bucks in lieu of the accountholder's money, hence this is interest. The money which one deposits in a bank is in reality a loan given to the bank. In consideration of the loan, the bank awards e-bucks. This is haraam in view of the

Hadith: "*Verily, every qardh (loan given) which draws a benefit is riba.*"

The impermissibility argument will be valid if one opens a banking account with the specific intention of gaining e-bucks. It will then be just as haraam as opening an account with the specific intention of gaining interest which will be given to the poor and destitute. Since opening an account with this intention is indulgence in riba, it is haraam. Both, the interest and opening the account are haraam.

However, e-bucks awarded to an existing accountholder

who did not open the account for e-bucks or interest, but to facilitate his normal trading activities, are permissible. The money which the existing accountholder deposits is not motivated by e-bucks. It is for paying his accounts, etc. E-bucks in this case are a gift awarded without the accountholder having opened the account with the intention of gaining e-bucks. He had opened the account for a genuine purpose, viz. to facilitate his trading activities. It is therefore permissible to accept the e-buck gifts of the bank in this case.

EXPLOITATION OF TWO PRICES

(Continued from page 1)

like giving a loan which brings in an additional monetary gain, hence the resemblance with riba.

It is of vital importance for the Muslim to mellow the legal directives with morality (*Murawwat*) since the *Maqsad* (*Objective*) of life on earth is moral reformation/excellence and spiritual elevation for gaining Divine Pleasure. Allah Ta'ala has created us for the Akhirah, not for this dunya.

Rasulullah (sallallahu alayhi wasallam) said: "*Verily, you have been created for the Akhirah.*" It therefore is unfitting the Muslim to engage in any act which is inimical for this lofty objective even if the

act is within the bounds of permissibility

(*ibaahat*). It should always be borne in mind and in the heart that *Rizq* is predetermined and fixed. Rasulullah (sallallahu alayhi wasallam) said: "*Rizq is sealed and the avaricious one is deprived.*" That is, regardless of any effort, the greedy one will not gain more than his predetermined quota of rizq.

The Qur'an Majeed states: "*This worldly life is nothing but play and amusement. Verily, the Abode of the Akhirah is the true life. Would that you know (and understand this).*" One should therefore not commit any deed which is not beneficial for one's Akhirah. The intelligent Mu'min does not embark on a venture merely

because it happens to be permissible. Remember that the consequence of permissibility in this dunya can be deprivation in the Akhirah, and such deprivation is in fact a lamentable loss which will be regretted when the regret is of no avail.

Availing oneself of the permissibility of charging a higher price for example, while permissible, is devoid of thawaab and is nugatory of moral progress. It is exploitive for it is the imposition of a hardship on a struggling person. From this angle it is immoral. The deprivation of Allah's Pleasure and thawaab in the Akhirah are in fact a tremendous loss. Uppermost in the Muslim's mind should be the development of his Jannat — his life in the Akhirah.

A SLUT MAGAZINE

Q. In Dewsbury/Batley, UK, there is a monthly publication called *Paighaam*. Recently they introduced a section for women called *Al Nisa*. This column encourages women to pursue secular education and gives examples of women who have excelled in this field, e.g. a Muslim woman who was to go in outer space, or it gives the experience of a Muslim girl who left home to study at university, etc. This magazine is published monthly and is distributed at nearly every Masjid in Dewsbury and Batley. Am I right in objecting to this magazine being distributed from the Musjids?

A. Yes, you are 100% right in your endeavour to prevent

the distribution of the slut magazine from the Musajjid. You as well as others should object to the distribution of the magazine with its haraam women's column. It appears that this magazine is a subtle agent of shaitaan, hence its encouragement for women to abandon Hijaab and follow the western kuffaar pattern of life. When the Shariah prohibits women from even attending the Masjid for Fardh Salaat, then by what stretch of Imaani imagination will the immoral emergence and immoral participation in kuffaar style in these activities ever be permissible for women? This magazine of shaitaan is fostering a slut-culture in Muslim society.

THE QUR'AAN'S MESSAGE

Whilst the deviates in the Muslim community swallow all the kufr twaddle peddled by the interfaith movement, the Qur'aan declares with emphasis:

"Verily, you and whatever you worship (your idols and false deities) besides Allah are fuel for Hell-Fire. You will en-

ter it. If these (idols, etc.) were (truly) deities, they (their worshippers) would then not enter it (Hell-Fire). All of them (the idols, false deities and their worshippers) will remain therein forever.

They will howl therein (in Jahannum) and they will be unable to hear therein."

(Surah Ambiya, Verses 98, 99 and 100)

The Message of Islam is clear and unambiguous. The truckling attitude displayed by molvis and sheikhs who embrace the kufr interfaith exercise betrays their tendency of kufr.

SAUDI HILAAL ANNOUNCEMENTS

Q. Why do the Ulama of South Africa refuse to unite with Saudi Arabia on the issue of Ramadhaan and Eid? What prevents us here in South Africa from uniting with Saudi Arabia? Having Eid on the same day all over the world is a beautiful spectacle of Muslim unity? According to the Hanafi Math-hab, differences in horizons (*Ikhtilaaf-e-Mataali*) is not valid, hence there should be

nothing to debar unity with Saudi Arabia.

ANSWER

It will also be a "beautiful spectre of Muslim unity" if the whole Ummah of the world could have the same times for Salaat. Unity on the basis of *baatil* is Satanism which culminates in greater disunity and whose consequence is Allah's punishment. A valid and lawful unity is one based on the Shariah, not a superficial facade of unity forged in conflict with the Shariah. Further, why do you highlight Saudi Arabia? Why not Pakistan or Egypt or Indonesia or any of the myriad of Kufristans deceptively dubbed Muslim states?

Ikhtilaaf-e-Mataali is valid with regard to far away places and cannot be discounted in entirety. Although this factor does not prevent acceptance of hilaal information from Saudi Arabia and our neighbouring countries, there are other valid reasons for our rejection of hilaal news emanating from Saudi Arabia in particular.

If ARABIA had been a truly Islamic State under the governance of a pious Khalifah, then all the Muslims of the world would have proudly and happily submitted to every decree emanating from the Khalifah. Obedience to the Khalifah would have been deemed Waajib. A pious Khalifah is Allah's Shadow on earth. No Muslim may oppose or disobey him.

However, as far as the Faasiq-Faajir, British-installed, American lackey Saudi regime is concerned, it is the shadow of Iblees on earth. Islamically and morally the Saudi regime is absolutely corrupt. Muslims all over the world have no respect for the announcements and decrees made by a faasiq-faajir regime whose policies and efforts are currently designed to eradicate Islam.

The palace scholars being the serfs of the Saudi fussaaf-fujjaar rulers, dance to the tune of their masters. It is their primary obligation to fabricate corrupt 'fatwas' to comply with the whimsical fancies and evil commands

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REDUCTION IN SPEECH

"It is mentioned in one Hadith: "*Modesty and speaking less are part of Imaan.*". (In another Hadith it is mentioned: "*Verily, Allah loves a person who speaks little and is modest.*")

The heart of the Mu'min should perpetually be engrossed in the *fikr* of the Akhirat. When he has gained this attribute, then he will be one who speaks little. In such a state, it is not possible for the tongue to be unfettered. However, when there is a need, then temporarily eloquence develops as was the case with the *khutbaat* of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah." (Maulana Ashraf Ali Thanvi)

THE KUFR OF INTERFAITH

(Continued from page 1)

explain and portray the way of the Ambiya in the field of Da'wat and Tableegh. Tableegh cannot be discharged by means of ambiguity and compromise with kufr and shirk. It is vital to inform mankind that all religions besides Islam are false, and that Islam is the only repository of salvation in the Hereafter. The consequence of rejection of Islam is everlasting damnation in hell-Fire. It is haraam and kufr to elevate the myriad of baatil religions and ideologies to the

pedestal of Islam which is the only absolute Truth.

Muslims who participate in the interfaith movement should reflect and understand that they are seriously compromising their Imaan. Harmonious coexistence never means acceptance of baatil, kufr and shirk. It does not preclude Da'wat and Tableegh. The Qur'aan declares: "*Verily, the deen by Allah is only Islam.*" This is the absolute Truth which the interfaith kufr ideology refutes.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

Q. Will we see Rasulullah (sallallahu alayhi wasallam) physically in the grave or will it be a spiritual experience?

A. The questioning in the Qabr will be to the human being, not to only a soul. The human being consists of physical body and spiritual soul. The human being will be interrogated and he/she will be shown Rasulullah (sallallahu alayhi wasallam) physically.

Q. On Eid days when inside the Musjid before Eid Salaat should the Takbeer be recited loudly?

A. While in the Musjid Takbeer should be recited silently. Shaafis and Hambalis, however, do recite it audibly.

Q. This year the Kiswah (the Cloth covering the Ka'bah) cost 22 million riyals. Is this really necessary?

A. With all the suffering in the Ummah world-wide, it is immoral to waste 22 million riyals (about R60 million) on changing the Kiswah. But the evil Saudi regime lacks the spiritual understanding for spending such

amounts in the Path of Allah. They will rather pride themselves with waste.

Q. Is it Mustahab to recite Takbeer Tashreeq after Eidul Adha Namaaz?

A. After Eidul Adha Salaat it is Waajib to recite Takbeer Tashreeq aloud once.

Q. What should a late-comer do regarding the Takbeer which he misses whilst performing his missed raka'ts?

A. After completing his Salaat, the Masboq (the late-comer) should recite the Takbeer once. The recitation should be audible for himself.

Q. If one's wudhu breaks on completion of the Fardh Salaat in the Musjid, should one remain to recite Takbeer Tashreeq?

A. If Wudhu breaks immediately after the Fardh Salaat, leave the Musjid. While walking away recite the Takbeer. It is not permissible to remain in the Musjid without Wudhu.

Q. In your book on ladies Tabligh you mention that women should remain glued to their homes. Should this rule not also be applied

A CORRUPT LEASING MODEL

Q. Some Islamic banks have a novel Ijaarah (leasing) system which they say is Shariah-Compliant. In this system, the leased goods become the property of the lessee when the lease expires. This system of leasing is called Ijaarah al-Muntahi bit Tambleek. Is this system valid in terms of the Shariah?

A. Firstly, do understand that there are no Islamic banks in the world. All bank entities which style themselves 'Islamic', are conventional kuffaar style riba banks. The term 'Islamic' and other Islamic terminology are

employed as red herrings to hoodwink Muslims – to ensnare the unwary and the ignorant into products of riba.

The 'novel' model of *Ijaarah* is a faasid (corrupt) haraam system. The *Ijaarah* contract is encumbered with the *faasid* conditions of *hibah* (gift) and/or *bay'* (sale). The contract is utterly corrupt and baatil. It is not permissible to participate in this haraam hybrid *Ijaarah deal*. We have explained this corrupt model in detail in an article, *A CORRUPT HARAAM LEASING MODEL*. If you are interested, you may write for a copy.

to walimah, eid breakfast and other functions attended by women? Would this not be better for them?

A. It is the Qur'aan Majeed which commands that women should remain glued inside their homes. In fact it is not only better for them to abstain from functions such as Walimah, etc., it is Waajib for them to abstain. In this era it is not permissible for women to participate in wali-

mah and any other function even if only women will be congregating. We have never heard of a function called 'eid breakfast'. This appears to be some new bid'ah practice. It is not permissible for both women and men to participate in this new bid'ah.

Q. Is cognac oil halaal?

A. Cognac oil made from *khamr* (grape liquor) is not permissible. It is haraam.

Muharram 1435
November 2013

ZAKAAT NISAAB
MEHR-E-FATIMI

R4,750
R12,000

SAUDI HILAAL ANNOUNCEMENTS

(Continued from page 11)

of the Saudi rulers. These palace ulama belong to the fraternity known as Ulama-e-Soo' (Evil Ulama). They too are Islamically *person'a non grata*.

This is the reason why the announcements of the Saudi regime are unacceptable.

DENYING A MUSLIM JANAAZAH

Q. In a non-Muslim country, a Muslim is a Musalli/member of a particular Musjid. If this Muslim is killed while committing a crime, is it permissible for the Jamaat to refuse to fulfil the rites of Janaazah for him? Can they refuse to perform his Janaazah Salaat and burial? This seems to be the trend here in America. The Musjids (i.e. the Jamaat of the Musjids) refuse to accept for Janaazah the bodies of Muslims killed in violent crimes that garner media publicity. In a recent high profile case, the body of the so-called 'Boston Bomber' was laying in a kuffaar funeral parlour for over a month because none of the Musjids would accept it for Janaazah Salaat and burial. They justify their stand on the basis of some Ahaadith. Some "Imaams" were even coming out for their 15 minutes of fame (shame) in kuffaar media to

denounce this brother as a 'kaafir'. What is the Shariah's ruling in this matter?

A. Regardless of how great a sin may be, it is Waajib on the community to perform the Janaazah and burial rites for the Muslim criminal. Only if the deceased had become a murtad will this not be permissible. The community which refuses the Janaazah service is sinful for refusing to fulfil their obligations towards the deceased.

The so-called imaams of the Musjids who are guilty of the sin of refusing Janaazah services are ignorant boot-lickers of the kuffaar. They are too stupid to even understand the text of the Hadith. Furthermore, no person in this age – 14 centuries after the Sahaabah – has the right to convolute and alter any law of the Shariah on the

basis of his personal corrupt understanding of Hadith.

The Shariah has been sealed fourteen centuries ago and does not tolerate the slightest alteration. Insha'Allah, we shall publish this issue. Regardless of how sinful a Muslim may be, and how evil his crime may be, it is not permissible to deny Janaazah service to his body. The whole community – every individual in that community –

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SALAFI IMPOSTORS POSING AS HANAFIS

The under mentioned characters are Salafis masquerading as Hanafis in South Africa:

- * Mufti Ismail Menk of Zimbabwe
- * Molvi Muaaz Ebrahim
- * Molvi Mas'ood Ebrahim (These two Molvis are related to Mifta-

hul Khair Madrasah in Lakefield.)

* Al-Kauthar Centre
Beware of their enticing talks of deception which ensnare the unwary and the ignorant into the web of deviation and baatil. Salafis employ the Shiah doctrine of *Taqiyah* (Holy Hypocrisy) to conceal their

true beliefs and ideology to achieve their pernicious objective of converting especially Hanafis to Salafi'ism.

Their vociferous claims of being Hanafi should be rejected. While they claim to be followers of our Akaabireen, their life-style and methodology of propagation belie their contention. Imaan is cast into jeopardy by sitting in their talks.

is guilty of the major sin of having shirked the Fardh-e-Kifaayah obligation of the Janaazah service which had to be compulsorily accorded to the body of the brother.

The 'imaams' who advertised their shame are simply spineless, truckling lackeys of the kuffaar whom they fear more than Allah Ta'ala. The 'imaams' who had branded the Muslim a 'kaafir' because of his alleged

crime, may perhaps themselves be kaafir. When someone brands a Muslim a kaafir without Shar'i basis, then there is the real danger of the kufr rebounding on him. Even if it is assumed that the brother was guilty of the crime of which he has been accused by the kuffaar, then too, his crime is not kufr. It does not cancel his Imaan.



"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 22 NO. 05

Roses have thorns



The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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"Most of the munaafiqeen (hypocrites) of my Ummah are its QAARIS." (Hadith)

SANHA'S HARAAM FLEECING FEES OF EXTORTION AND A CORRUPT FATWA

QUESTION: I am sending you a fatwa for viewing and comment. According to the fatwa, all the fees charged by SANHA for halaalizing products are permissible. The fatwa is somewhat disturbing. Please comment.

ANSWER:

At the outset, it must be emphasized that SANHA does not provide any valid service to either the Muslim community or to individual traders. Certifying *maitah* (carrion) which is haraam is never a service accepted in Islam. On the contrary, the consequence of such a corrupt, haraam imagined 'service' is the fie of Jahannum. Thus, all fees charged by SANHA are haraam. These fees consist of:

1. Money extracted from traders for so-called 'halaal' certificates and mock inspections of the premises.
2. Money which the kuffaar chicken plants have to pay for halaalizing their carrion.

Since the entire SANHA operation is Islamically fraudulent, misleading and deceptive, it is haraam, hence all the money which SANHA acquires from traders and chicken plants is haraam.

It is extremely short-sighted, to say the least, that there exists a valid Shar'i

Ijaarah contract between SANHA and the traders, and SANHA and the carrion chicken plants. This is the fundamental error in the 'fatwa'.

Whilst this is the factual position, let us now make the stupid and baseless assumption that the chickens are halaal. Should this be the case, then too, there is no valid *Ijaarah* contract. Sending a person to inspect the premises to ensure that haraam products are not stocked is not a duty which the trader imposes on SANHA. It is not a service ordered by the trader. It is an obligation on the one who issues the certificate to ensure that violations are not committed. Thus, SANHA will be acting as a government inspector or as a policeman. The police department cannot impose a fee on a person or institution for any inspection its officers undertake to ensure that the trader/institution does not deal in drugs or rotten pork, etc.

If the government's health inspector regularly inspects the shops of traders to ensure that they do not sell rotten carrion, the health department cannot demand a fee for such inspections. They are merely fulfilling their duty by making the inspection. In exactly the same way, SANHA will be merely

executing its duty to ensure that the terms of its carrion certificate are being complied with.

The expenses which SANHA incurs in making inspections have to be borne solely by the carrion purveyor or itself. No trader who surreptitiously sells haraam meat will be happy with any inspection of his premises. This confirms that the inspector is the worker of SANHA, not of the trader who holds the carrion certificate. It is palpably clear that the fees SANHA extracts from traders are acquired without their happy consent. They pay against their wishes. Islamically it is extortion.

Traders pay the fees because they are stupid. Since their Imaan is deficient, they believe that their Rizq will be curtailed if SANHA spreads the rumour that their products are not halaal. SANHA has resorted to this type of innuendo thuggery to diminish confidence in traders who refuse to submit to SANHA's 'halaal' certificate pressurization and demand for haraam fees which according to the Shariah is extortion. There are many traders who will vouch for this haraam attitude and action of SANHA.

If for example, SANHA's sister carrion outfit, NIHT or MJC, despatches its inspec-

tor to inspect SANHA-certified outlets, it (i.e. NIHT or MJC) cannot impose a fee on the traders whom they are investigating/inspecting with the motive of stabbing their carrion competitor in the back with blackmailing disclosures. One such example is an inspection undertaken by NIHT of ANCA, a SANHA-certified carrion chicken plant. The NIHT inspectors discovered gross malpractices which confirmed ANCA chickens to be haraam carrion. The cost of this inspection was borne by NIHT itself. Although NIHT also extracts haraam boodle from traders, nevertheless, it could not claim inspection fees from Anca for the simple reason that NIHT did not render any service ordered by ANCA.

Another notorious example is SANHA itself. SANHA had clandestinely carried out 'under-cover' inspections of a range of MJC-certified carrion plants and other outlets. SANHA's diligent inspections had established that the products of the MJC-certified plants were indeed haraam carrion. In this regard, SANHA had issued a secret 220-page document which it had used to blackmail and maul the MJC. The two carrion halaalizers were involved in a desperate turf war when SANHA at-

tempted to steal a slice from the MJC's haraam boodle pie. SANHA could not levy charges on the MJC for having conducted inspections of its plant nor on the carrion plants because the inspections were services to promote the carrion interests of the Carrion Halaalizer (SANHA).

Similarly, if *The Majlis* sends an inspector to a SANHA-certified restaurant to ascertain a complaint of halaalized pork being stocked, it (*The Majlis*) cannot charge the pork-selling SANHA-certified restaurant a fee and argue that the fee is in lieu of a service.

Since the inspecting organization is carrying out inspections in the interests of its own agenda, there is no *ma'qood alayh* for contracting a valid *Ijaarah* agreement. The claim of *Ijaarah* in the fatwa is pure bunkum. Inspection is an external imposition – imposed by the carrion outfit. It is not a service emanating from the trader who requires this performance for which he is happily prepared to pay a fee, e.g. paying a worker for cleaning his shop. No trader is happy to pay a stupid SANHA inspector for the nuisance of a silly 'inspection' which is devoid

(Continued on page 7)

THE SCAM OF THE CROOK UMRAH AGENT

Q. I recently received a sms on my cell phone from a travel agent in Durban who was advertising Umrah airfares for R5,490 on Saudi Airlines. I responded to it and booked for my family of 6 and paid the agent the sum of R31,000. After many requests to the agent to e-mail me my tickets, he informs me that they are having a problem with Saudi Airlines. I then contacted Saudi Airlines and was told that I could

not travel for Umrah on this "V Class" ticket which they say they told all travel agents that it could not be used for Umrah.

I then contacted the agent and told him that if he cannot sort this out, I want a refund. He now says that Saudi Airline is not willing to allow an Umrah travel nor are they willing to refund. They now want R2,000 more per passenger.

The agent keeps giving

me different stories, and is not doing anything to sort the problem out. After speaking to Saudi Airlines in Jeddah, I was told that the airline is neither refunding nor honouring the tickets as the agents were fully aware that these tickets could not be used for Umrah. They even advised me to report the travel agent to the local South African board. Please advise me as to how to sort this out.

A. The agent is not doing anything to sort out the problem because he is a satanic crook as are most of these Hajj and Umrah travel agents. This agent is operating a despicable scam in the name of the Deen. Our advice is that you should report the crook to the police for fraud and highway robbery.

These agents are crooks who survive on haraam. There is no South African board that can or will help you. They

are all in cahoots to defraud people. The best is to report the matter to the police. The agent has conned you.

Furthermore, see a lawyer to make a high court application against the crook agent and Saudi Airlines. Insha-Allah, you will then see results. Don't let these miserable, dishonest rascals of the hook. He has perpetrated intentionally wholesale and flagrant theft and robbery. How can he refuse to refund when he is not issuing the tickets for which you have paid?

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

Q. In your book on ladies Tabligh you mention that women should remain glued to their homes. Should this rule not also be applied to walimah, eid breakfast and other functions attended by women? Would this not be better for them?

A. It is the Qur'aan Majeed which commands that women should remain glued inside their homes. In fact it is not only better for them to abstain from functions such as Walimah, etc., it is Waajib for them to abstain. In this era it is not permissible for women to participate in walimah and any other function even if only women will be congregating. We have never heard of a function called 'eid breakfast'. This appears to be some new bid'ah practice. It is not permissible for both women and men to participate in this new bid'ah.

Q. If someone recites Tasbeeh in Ruku and Sajdah only once, will it be valid?

A. Something could be valid but sinful. An act of ibaadat could be valid but sinfully discharged. Reciting the Tasbeeh only once in Sajdah is in conflict with the Sunnah. If one adopts this as a permanent practice without valid reason, then whilst the Salaat will be valid, one will be sinful for deliberately violating the Sunnah without valid reason.

Q. Is it permissible for men to listen to nasheeds recited by young girls and vice versa?

A. It is not permissible for men and boys to listen to nasheeds of females and vice versa.

Q. I need a vehicle. A friend offered to buy the vehicle and sell it to me. He will add 20% profit. I shall pay the price in monthly instalments. Is this deal permissible?

A. What doubt do you have in the permissibility of the simple deal? The sale as described by you is permissible.

Q. Who was the founder of the Ahlus Sunnah Wal Jama'ah?

A. The Founder of the Ahlus Sunnah Wal Jama'ah is Rasulullah (sallallahu alayhi wasallam). It is for this reason that the followers of the Four Math-habs are called Ahlus Sunnah or the People of the Sunnah. The Sunnah is the Path of Rasulullah (sallallahu alayhi wasallam).

Q. Is payment of goodwill permissible?

A. Goodwill is in the category of riba. It is haraam.

Q. Our local jamaat committee has with the Imaam announced a Qiraat reading by Qari Sardien of Cape Town. The notice also states that ladies will be accommodated in the classroom attached to the Musjid. Is it correct to invite ladies to this function which will take place after Isha Salaat?

A. It is haraam to invite the ladies for the qiraa't session. When it is not permissible for the ladies to attend the Musjid for even Salaat, how can it be permissible for them to come and lis-

ten to the voice of a ghair mahram man? The prohibition is aggravated by enticing the females out of their homes to prowl the streets during the night time when it is Waajib to be indoors. It is the duty of the concerned musallis to object and voice themselves. Amr Bil Ma'roof Nahy Anil Munkar is a Waajib obligation on all Muslims.

Q. There is a report saying that someone had captured the picture of an Angel on video camera. The Angel was above the Ka'bah. Is this possible?

A. Discount the stupid falsehood of the haraam video camera with the faasiq handler capturing a picture of an Angel. Refute this haraam nonsense.

Q. In our community I am the only one who follows actual sighting of the moon for determining the Islamic months. The whole community follows the Saudi announcement. What should I do in such a scenario regarding Ramadhan, Eid, and also 15th Sha'baan and Ashura in Muharram,?

A. As far as Eid is concerned, one or two persons cannot celebrate it alone in isolation of the community. The Shariah has guidelines and rules for all situations.

(1) If you alone in the whole community see the hilaal of Ramadhan, but your testimony is not accepted by the Jamaat of your place, hence officially for the community the next day will not be Ramadhan. Nevertheless, you should fast the next day.

(2) In the scenario mentioned in No.1 above, there is the probability that you will have to fast 31 days because it is possible that at the end of the community's 29th day (which is your 30th day of fasting) the moon is not sighted. Hence, the next day will be the community's 30th day while it will be yours 31st Day. You are required by the Shariah to fast this 31st day. You cannot celebrate Eid alone.

(3) Assuming that you alone saw the hilaal of Shawwaal, but your testimony was rejected and the community regards the next day as the last day of Ramadhan. Then too you have to fast and believe that there was an error in your sighting.

(4) As far as Muharram is concerned, fasting on the Day of Aashura is not a communal act of Ibaadat. If you saw the hilaal of Muharram, but not the others, then you may act according to your sighting, and fast when it is the 10th according to your calculation.

(5) The same explanation as No. 4 applies for Sha'baan.

Q. Is it permissible to sell honey and lemons to Hindus for use in their rituals of shirk?

A. It is not permissible to sell to Hindus lemons and honey for the specific purpose of their puja/shirk rituals. To sell to them such items is to assist them in shirk and kufr.

Q. In the U.S. a Christian cathedral allowed a Muslim to give the

IS OUR QUR'BAANI VALID?

Q. A relative does Qur'baani for us. However, we pay him for the animals only after the Qur'baani has been made. The price for the animals is arranged only after the animals have been slaughtered. Is our Qur'baani valid?

A. When the price is not specified, there is *jahaalat* (ambiguity) in the sale. There are two types of *jahaalat* regarding sale transactions. Such *jahaalat*, the consequence of which is dispute (*mufdhi ilat tanaazu'*), and *jahaalat* which does not lead to dispute.

In the first type of *jahaalat* which leads to dispute, the sale is *faasid* (corrupt), and it is Waajib to cancel it. If the *jahaalat* does not lead to any dispute, then the sale will not be *faasid*.

Assuming that the *jahaalat* in the transactions arranged with your relative does lead to dispute, then obvi-

ously the sale will be *bay' faasid*, cancelling of which is Waajib. Failing to cancel it is sinful.

In the scenario you are in, even if the sale is *faasid* the question of cancellation does not arise since the animals have already been sacrificed. The question now is: Is the Qur'baani valid?

When the sale is *faasid*, the buyer becomes the owner of the asset when he takes possession of it. Thus, the animal purchased by way of *bay' faasid* became the property of the buyer when he either physically took possession of it, or allowed his Qur'baani to be made. Since he made Qur'baani of an animal which is his property, the Qur'baani is valid. But he has to make Taubah for the haraam act of entering into a *faasid* transaction and abstaining from cancelling the sale.

Athaan from inside the church. This was in the interests of fostering harmonious co-existence. Is this permissible?

A. Harmonious existence with shaitaan is haraam. The Qur'aan explicitly declares that shaitaan is our avowed enemy. This interfaith kufr act enacted to dupe stupid people is an inspiration and stunt of shaitaan. Giving Athaan in a Christian Church is a ploy of shaitaan. Shaitaan misleads people under Deeni guise. Muslims who become entrapped in such shaitaani plots may even lose their Imaan. With such subtle tricks does shaitaan make kufr and shirk religions acceptable to Muslims of weak Imaan. Such Muslims may even become murtad. The Shaitaani ploys of the interfaith movement are a gradual creeping disease. By degrees is the Imaan of weak Muslims desensitized and corrupted with their association with religions of kufr. The Qur'aan Majeed repeatedly prohibits Muslims from befriending the Yahood and Nasaara. Friendship with them makes their religions acceptable to Muslims. The 'benefits' of this dubious, haraam 'athaani' delivered in the church are hallucinatory. It is all a trap of shaitaan.

Q. Is it permissible to perform Salaat with a kurtah halfway on the thighs?

A. It is not permissible to be dressed with a garment halfway on the thighs for Salaat. In fact, it is shameless and not permissible to don such a garment even out of Salaat. While the Salaat will be valid, the act is Makrooh Tahrimi (forbidden and sinful). The tha-waab of the Salaat is ruined.

Q. Some Muftis say that prawns are halaal.

A. Those who contend that prawn/shrimps are fish fail to apply their minds. They have absolutely no Shar'i daleel for the ludicrous view of prawns being fish. According to the

Hanafi Math-hab prawns are Haraam. And Allah knows best.

Q. Qur'baani of an animal without a tail was made. What is the ruling?

A. It is not permissible to slaughter for Qur'baani an animal without tail. If such an animal was slaughtered, and if he realized his error after the days of Qur'baani, then the price of an animal should be given as Sadqah to the poor.

Q. Who are the Salafis?

A. Those who make blind taqleed of Ibn Taimiyyah, Muhammad Ibn Abdul Wahhaab, and Al-Baani are Salafis. The Salafis of this time blindly follow what the likes of Al-Baani gleaned from the works of Ibn Taimiyyah. They reject and denounce the Four official Math-habs of Islam known as the Ahlus Sunnah.

Q. Are perfumes containing benzyl and cetyl alcohol permissible?

A. Benzyl and cetyl alcohol are pure alcohols which are haraam. Perfumes containing alcohol are not permissible.

Q. Due to excessive dust which made me extremely sick, a person wore a surgical mask on my face during Ihraam. Do I have to pay any penalty?

A. If the person was really becoming sick, then although he had a valid reason for wearing the surgical mask in the state of Ihraam, he will still have to pay the kaffaarah penalty of having one sheep/goat slaughtered in the Haram, and all the meat must compulsorily be given to only the poor.

Q. Some Muftis say that we should not make Amr Bil Ma'roof Nahy Anil Munkar (commanding virtue and prohibiting evil) in practices in which there are differences of the Ulama. For example, some Ulama say television is permissible. Therefore, we should not give naseehat to those who watch television. Is this correct?

Questions and Answers

THE MAJLIS Q & A
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A. Nahy Anil Munkar should be done even in issues in which there is difference of opinion. How is it possible for us to act like dumb devils when we believe, for example that the chickens are haraam carrion, television is haraam, etc.? Even if others maintain that these haraam and immoral practices, etc. are 'halaal', it does not mean that those who believe them to be haraam should resort to concealing the Haqq and silently observe people consuming carrion and poison, and indulging in zina and immorality. Those who speak drivel must learn to apply their minds when they have to speak on Deeni issues.

Q. Is it permissible to use lipstick if one is with purdah dress?

A. Purdah dress or no purdah dress, lipstick is haraam.

Q. My brother publicly and shamelessly displays his haraam relationship with a woman. When I admonished him, he retorted that it is his sin and he will be punished, hence I should not worry. He will now be getting married to the woman. I do not want to attend his Nikah. The family says that I will be guilty of breaking family ties by abstaining. What should I do?

A. In fact, it will be sinful for you to attend the Nikah of your insolent, faasiq brother who has displayed contempt for Allah Ta'ala. Your family is in error. Ignore their protests and boycott your brother's Nikah.

Q. According to the Hadith, the Salaat of a man who consumes alcohol is not valid for 40 days. Does this mean that he should not perform Salaat for 40 days?

A. The Hadith does not negate validity of his Salaat. Even if one had consumed alcohol, he is not absolved of performing Salaat. Salaat remains compulsory. As soon as he is sober, he has to perform his daily Salaat. The Hadith which mentions that the Salaat is not accepted for 40 days if one consumes liquor means that for 40 days one will be deprived of the reward and benefit of the Salaat. The Hadith does not mean that the obligation of Salaat is not or should not be discharged for 40 days. Salaat has to be compulsorily performed as soon as the person has sobered up.

Q. Some scholars say that Talaq without witnesses is not valid. I am in a dilemma on this issue.

A. Only a deviated moron will contend that witnesses are a requisite for the validity of Talaq. The fellows are not scholars. They are juhhaal (morons). The validity of Talaq is not reliant on witnesses. Witnesses are necessary for Nikah, not for Talaq. Talaq is valid without witnesses.

Q. Is Talaq said in anger valid? Some scholars say that it is not valid.

A. Ignore what the morons blurt out. Whether the husband utters Talaq in anger or love or in joke, it is valid. Those who deny this fact are juhala

(ignoramuses). If one in anger shoots and kills a person, he will not be able to argue that he had committed the deed in anger. The deed is valid regardless of the attitude. No one issues Talaq in the state of love. Invariably, Talaq is administered in the state of anger. Those who do not accept the validity of Talaq simply because it was uttered in anger, will pass their life in the state of adultery with the ex-wife and the resultant children will be illegitimate.

Q. What should I do if I come to a Masjid in America knowing about the Qiblah controversy?

A. Whenever and wherever you find a Masjid, perform your Salaat there facing the direction which the Mihrab indicates. Don't probe the direction. Don't ask if it is north-east or south-east. Simply follow the direction which the Masjid's Mihrab indicates. That is the Sunnah way. Don't create a problem by prying into something unnecessarily.

Q. Due to us facing different Qiblah directions in prison, two Jamaats perform Salaat at the same time in the same building. Some brothers claim that this invalidates Salaat.

A. Conducting two Jamaats in the same building at the same time is not advisable. Nevertheless, it does not invalidate the Salaat. If it is possible to have slightly different times, then this should be adopted.

Q. Some people say that it is the majority which determines what is right or wrong. Is this correct?

A. Those who speak about the majority being the determining factor lack Deeni understanding. The Qur'aan Majeed states: *"If you follow the majority, then verily you will be mushrikoon."* The majority has always been on error and deviation. The majority is not a Shar'i criterion. The criterion is the Shariah, nothing else.

Q. Some Muslims in prison offer Salaam and respond to the Salaam of members of the Nation of Islam sect. What is the Shariah's ruling?

A. If a man is not aware of the beliefs of a deviant sect and he believes them to be Muslim, he will be justified to offer Salaam and to respond to their Salaam. But it will not be permissible for those who are aware of the explicit beliefs of kufr of the deviant group called 'Nation of Islam'.

Q. Is it kufr to say words such as 'Mother Nature' and 'Father Time'?

A. Saying 'mother nature' and 'father time' is un-Islamic. We should not adopt such kuffaar terms. They reek of atheism. In fact, atheist believe that 'time' is their god and 'nature' is their goddess. They hold the stupid idea of

TILAAWAT

Imam Hambal: 'O Allah! What is the best and shortest way to gain your Proximity (Nearness)?'

Allah Ta'ala: "Tilaawat (Recitation) of the Qur'aan."

Imam Hambal: "Is it Tilaawat with understanding?"

Allah Ta'ala: "With or without understanding."

Those who deprive themselves of the treasure of Tilaawat, should derive lesson from this episode and ensure that Tilaawat of the Qur'aan

Shareef becomes a permanent daily feature of their life. Those who are regular with Tilaawat, should gradually increase the amount of Tilaawat.

According to Hadhrat Shaikh Muhayyuddeen Ibn Arabi (rahmatullah alayh), the reward of Tilaawat increases if whilst reciting one points with the finger as well. Pointing with the finger as one recites, is also an act of ibaadat.

time and nature being their creators, hence 'mother' and 'father'. Nevertheless, we shall stop short of branding the person kaaafir. It is not permissible to employ such terms of kufr implications.

Q. Does toothpaste fall in the same category as soap which is halaal even if haraam fat/oil is used to manufacture it?

A. No, toothpaste is not in the category of soap. If it contains haraam ingredients, it will be haraam. In fact, there is no consensus in our Math-hab even on soap. Some of our senior Fuqaha agree with the Shaafi' view that all soap made from haraam oil/fat is haraam. Even our Fuqaha who say it is permissible generally do not use soap from the Taqwa point of view. But, for the masses it is permissible. Once the Fuqaha have ruled on permissibility, then it will not be per-

missible to create difficulties for the masses. The senior Ulama say that using such soap on the face, extinguishes Noor from the face.

Q. Is it permissible to eat shark?

A. Shark is a fish, hence permissible for Hanafis. It is permissible unanimously according to all Math-habs.

Q. When Israafeel (alayhis salaam) blows the Soor (Trumpet) the first time, will he too be destroyed? Who will then be the first to be given life?

A. Yes, Hadhrat Israafeel (alayhis salaam) will finally pass into annihilation with the effect of the Soor. Then he will be the very first being to be restored to life when Allah Ta'ala wills the resurrection of creation.

Q. Should one recite Bismillah before beginning a Surah after Surah Faatihah in Salaat?

A. It is permissible to recite Bismillah after Surah Faatihah when beginning a new Surah during Salaat. While according to the Hanafi Math-hab it is permissible, and this is the norm, according to the Shaafi' Math-hab it is Sunnah. Whenever it is possible to incorporate the teachings of the other Math-habs without violating one's

own Math-hab, then it is meritorious to do so.

Q. Is spitting in the toilet prohibited even if there is only water in the toilet bowl?

A. Yes, it is prohibited to spit in the toilet unless one is overwhelmed for some reason to spit. Regardless of there being only water in the toilet, spitting is not permissible.

Q. During Athaan the Muath-thin recites: Wa ash-hadu-anna Muham-madur..... What is the status of the Athaan with the added 'WA'?

A. The added 'Wa' in Athaan does not invalidate the Athaan. But it is improper and in conflict with the Sunnah. If someone does so intentionally then he will be guilty of the serious sin of violating the Sunnah.

Q. What is the meaning of Taqiyah?

A. Taqiyah is a belief of the Shiahs. It means to conceal one's true beliefs and proclaim what one does not believe in order to deceive others. For example, the Shiahs reject the Qur'aan Shareef. They believe that the Qur'aan is a fabrication and that it was falsified by the Sahabaah. However, in order to deceive Muslims, they claim that they believe in the Qur'aan. Taqiyah is this holy hypocrisy. It is a belief of the highest merit in the Shiah religion. The rewards for practicing Taqiyah are tremendous according to Shi'ism. In fact, Taqiyah is a cardinal article of the Shiah religion.

A lesser type of taqiyah is practiced by Salafis to deceive and entrap followers of the Ahlus Sunnah Wal Jama'ah. Salafis who do not follow any one of the Four Math-habs of the Ahlus Sunnah, masquerade as Hanafis and by deception propagate Salafi beliefs and practices.

Q. Some Hanafi molvis say that it is permissible to combine two Salaats like the Shaafis do if this becomes necessary. Is it proper for Hanafis to combine two Salaats?

A. Combination of two Salaat in one time is not permissible according to the Hanafi Math-hab. Those who claim this to be valid for Hanafis are in error. It is not at all permissible.

Q. Placing the wedding ring on the finger of his newly wed wife, a Muslim man following western custom,

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kneeled at the feet of his wife to fit the ring. What is Islam's view regarding this ring-fitting custom?

A. The man who has aped the western kuffaar custom of kneeling like a monkey at the feet of his wife for placing a ring on her finger has become one of them. Rasulullah (sallallahu alayhi wasallam) said: "Whoever emulates a people is of them. The ring practice is haraam, disgraceful and shameful.

Q. How many ways according to the Hanafi Math-hab are there for folding the hands during Salaat?

A. According to the Hanafi Math-hab, there is only one way of folding the hands during Salaat, and that is just at the navel. The Shaafis have three ways.

Q. Is malt vinegar halaal?

A. We are not aware of the process of making vinegar with malt. If any haraam ingredient, e.g. alcohol, is added to the malt to produce vinegar, then such vinegar will not be permissible. If no haraam ingredient is added, the vinegar will be halaal.

Q. Is it permissible to wear shirt and pants? In the U.K. people are forced to wear western dress otherwise one will not be employed.

A. Shirts and pants are kuffaar dress. In the scenario prevailing in South Africa, Islamic dress has already become widely prevalent (it is *aam*). Thus, shirts and pants are *Tashabbuh bil Kuffaar* hence not permissible. The same applies in the U.K. No one is forced in the U.K. to wear shirts and pants. This contention is a blatant lie. In terms of the Shariah, 'force' applies only if life or limb is threatened. At most, some employers may not employ Muslims with Islamic dress. This is not force. It is expected of Muslims to shun such jobs which demand them to kufriize their lifestyle. What will they do if employers stipulate that Imaan must be renounced for obtaining employment? Will they become murtad for the sake of a job? The argument of 'force' is not valid.

Q. The estate of my father was not wound up for many years. What happens to Zakaat on the funds in the estate?

A. Zakaat must be paid by the heirs only when they receive their shares of inheritance in the form of cash, gold and silver. As long as they had not taken possession of their money, Zakaat is not payable.

Q. Are the dividends received on shares in a company halaal?

A. Dealing in shares is not permissible. The dividends which are received on shares should be given to the poor without niyyat of thawaab. Whatever gain one receives on shares should be given to the poor. If the shares are sold, all of the money should be given as Sadqah to the poor.

Q. A shopkeeper has three prices for his goods. Example: The cash price of a cupboard is R900. If it is bought on 3 months credit, the price on the invoice states: R900 +

R300 = R1200. If the time is 6 months, on the invoice is written: R900 + R600 = R1500. If the terms are 9 months, it will be written: R900 + R1000 = R1900. Is this method permissible?

A. It is not permissible to state the price as is described in the question. The price should be clearly stated: R1200., or R1500 or R1900. While stating the price with clarity is legally in terms of the Shariah permissible and valid, it should be remembered that Islam places considerable emphasis on the moral aspect. It is cruel and exploitive to charge R1900 for the R900 cupboard simply because the poor customer is unable to pay cash. Morally speaking this too is a kind of 'riba'. It is heartless.

Q. In the U.K. there is a Musjid which allows guide dogs in an area attached to the Musjid. Guide dogs lead blind people. They argue that it is permissible to allow dogs at the Musjid because according to the Hadith dogs would be in the Musjid in Madinah. Is it permissible?

A. The trustees of the Musjid who are allowing 'guide' dogs on to the Musjid premises are morons whose brains are colonized by the western kuffaar. It is not permissible. Their argument about Madinah is a scandalous lie. They should produce their proof. If dogs wonder into a Musjid of their own accord, it is no basis or daleel for permissibility of the malpractice adopted in Britain by miscreant Muslims.

Q. Is it permissible to let premises for any haraam activity, e.g. a shop for operating a liquor store or a bank?

A. Obviously it is haraam. Letting out premises for haraam activities is to aid and abet sin and transgression which the Qur'aan explicitly prohibits. If premises was leased for haraam activity, the owner (lessor) should cancel the lease. If this is not legally possible, the lease should not be renewed. On expiry of the lease, the tenant should be evicted. Meanwhile the haraam rental should be given as Sadqah to the poor without niyyat of thawaab.

Q. A premises was leased out for a supermarket to a non-Muslim. If the lessee converts the supermarket into a liquor store, will the rent be halaal for the owner?

A. Since the owner did not lease his premises for a liquor store, the rental is halaal. However, it is Waajib for him to evict the tenant.

Q. In the U.K. Muslim school children in an interfaith excursion were taken to a cathedral. They went inside and were allowed to sing nasheeds. The objective is to

MAULANA NADWI AND IBN TAIMIYYAH

Q. Maulana Abul Hasan Nadwi (rahmatullah alayh) has written in praise of Ibn Taimiyyah. How do you reconcile your strong stance against Ibn Taimiyyah with this?

A. Maulana Nadwi's view regarding Ibn Taimiyyah does not alter the truth. The errors of Ulama are not proof in the Shariah. The honourable Maulana Nadwi (rahmatullah alayh) had grievously erred in his appraisal of Ibn Taimiyyah.

Another glaring error which the honourable Maulana Sahib had committed was to sign the fatwa together with a group of palace Ulama to grant the Saudi king of the time authority to permit the establishment of U.S. military bases in Saudi Arabia, and to launch the attack against Iraq from the Holy Land of Arabia. This was in the first Gulf War. The Maulana's constant association with the Saudi royal family and the establish-

ment/palace Ulama had blurred his judgment, hence he was a party to the destruction of Iraq and an active supporter of the invasion of a Muslim country by the kaafir U.S., and this too from the Holy Land of Arabia. On his death-bed, Rasulullah (sallallahu alayhi wasallam) commanded the Sahaabah: "*Expel the Yahood and Nasaara from Jazeerat-ul Arab (the Arabian Peninsul)*". The baatil fatwa of these Ulama had opened the door for U.S. domination of Arabia fourteen centuries after the demise of Nabi-e-Kareem (sallallahu alayhi wasallam).

Even sincere and great Ulama also err and become trapped in nafsaniyat. The Haqq overrides the view of Maulana Nadwi (rahmatullah alayh). May Allah Ta'ala save us from the evils of our nafs and the plots and snares of shaitaan.

promote harmony between Muslims and Christians. Is this permissible?

A. The cathedral trips are haraam. It is not permissible to visit churches and kuffaar places of worship. Such visits foster in children a respect and honour the venues of kufr and shirk. The children's Imaan is contaminated by desensitizing the inherent hatred for kufr and shirk. The kufr religion is placed on par with Islam by these interfaith activities. The taking and publication of pictures are added kabee-rah sins which compound the villainy of the kufr visit.

Q. Feasting-fund-raising functions are becoming the norm. In order to raise funds for Masjid, Madrasah and other charitable projects, the organizers arrange feasts of different kinds. Men and women freely participate. The women come adorned in their finery and perfumed. They are fed some plates of foods in western style, then an ap-

peal is made for funds. Sometimes they pay exorbitant prices for the platter of food. The money so raised goes to charity. Photography and videotaping are considered necessary. Some of these functions are restricted to only ladies. Is this type of fund-raising permissible?

A. A Muslim does not require knowledge to understand the evil and prohibition of the fund-raising methods described in the question. The intermingling of sexes, females attending adorned and perfumed, haraam video footages, and in general

the method and ethos of kuffaar merrymaking functions are the reasons for such functions being haraam. Almost every prohibition in the Shariah's Hijaab Code is violated. The lewdness of the affair is conspicuous.

Sadqah is an act of pure ibaadat in which *Ikhfa (Concealment)* is emphasized. The 'left hand should not know what the right hand gives' according to the Hadith. The riya in the merry-making deceptive 'charity' function is quite obvious.

The lack of *Ikhlaas* is also apparent. When 'charity' is given in lieu of food and after gratifying the nafs with merrymaking in a haraam manner, the money given as 'charity' in handouts of ostentation can never be described as Sadqah. It is not permissible to use such funds acquired in haraam ways for Islamic charitable projects.

The same arguments as above apply to the 'ladies charity function'. All these ladies are like zaaniyas. Rasulullah (sallallahu alayhi wasallam) said that they "are like this and like that". All of these lewd women attend such haraam functions fully adorned and perfumed, hence they are zaaniyachs. The money acquired at such haraam functions is likewise haraam.

Q. Absa Bank's Islamic division offers a range of Shariah compliant deals. Please comment on Absa's Islamic finance.

A. All banks, whether Muslim owned or otherwise, operate haraam 'islamic' banking systems. ABSA's so-called 'islamic' banking is haraam. There is no such creature as 'shariah compliant'. If one is compelled to open a banking account, it should be at a non-Muslim bank.

Q. I am moving into a new house which I have built. How is it to invite all my relatives to a meal when I move in?

SALAAT BEHIND THE BARELWIS

Barelwis are people of Bid'ah. They practise much bid'ah and acts of grave-worship. Someone asked Hadhrat Thanvi if Salaat behind a Barelwi is valid or not. Hadhrat said: "Yes, Salaat is valid. Although they brand us as kaafir, we do not label them kaafir. We say that the people of Barelwi are Ahl-e-Hawa (those who follow the nafs). We do not say that they are kaafir."

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A. Inviting the whole family for meals simply because you are moving into a new house is wasteful. There is no origin for this practice in the Sunnah. If Allah Ta'ala has given you wealth, contribute the amount which you will waste feeding obese people, to the poor and destitute. These types of 'family gatherings' are becoming bid'ah customs. In some places they have reached zina proportions. Such gatherings are wasteful and do not bode good. Family ties are not maintained with wasteful da'wats, but by assisting them when they are in need. Give the money to some poor people at your end, and you will gain much barkat and tha-waab.

Q. What am I supposed to do when the Imaam of the Musjid is a faasiq and there is no nearby Musjid with a non-faasiq Imaam? Is Salaat valid behind the Imaam who trims his beard to less than a fist-length?

A. Despite the fisq of the Imaam, your Salaat is valid behind him.

Q. Some Muslim students being brainwashed in schools are beginning to believe in Darwin's theory of evolution.

A. Whoever believes that our Ancestor was an ape as the moron Darwin propagated, is a kaafir. He loses his Imaan. Darwin's theory of evolution is explicit kufr which flagrantly denies the Qur'aanic belief of the origin of mankind with Hadhrat Nabi Aadam (alayhis salaam). All of these kuffaar scientists are atheists. Only a person for whom Allah Ta'ala has decreed kufr and everlasting Jahan-num will believe in the baboon theory of Darwin.

Q. How old is mankind?

A. Mankind, since the advent of Ha-

dhrat Aadam (alayhis salaam) on earth is approximately 8 thousand years. Prior to mankind, the earth was inhabited by jinn.

Q. Some Muslims are wearing garments on which the cross is displayed. Is this permissible?

A. The cross is a symbol of kufr and shirk. It is the religious symbol of the Christians. It is haraam for Muslims to display the cross or to wear garments on which the cross is portrayed. All forms of association with the cross are haraam. The act of being pleased with kufr is also kufr.

Q. Is shaitaan a jinn or an angel who has been cursed?

A. The Qur'aan emphatically and explicitly declares that shaitaan is a Jinn.

Q. Are shirt and pants acceptable garb for Muslim?

A. Shirt and pants are kuffaar dress, hence unacceptable.

Q. Are Lay's chips halaal?

A. The chips contain several chemical ingredients of dubious make and origin. Abstain from Lays and all other commercial chips.

Q. Most people are unable to afford exorbitant medical fee. In such circumstances will medical insurance not be permissible?

A. Medical aid insurance is haraam. If halaal mutton is not available, it does not mean that pork should be eaten even if it carries some moron carrion halaalizer's 'halaal' logo. In this world there are tests and trials for our Imaan. This world is the arena for the conflict between Imaan and kufr – halaal and haraam. Little sacrifices have to be made. The life of comfort and happiness is in the Hereafter. This world is not Jannat. So expect difficulties and trials. We have explained

them. Is there any merit in their argument?

A. The contention of 180 degree leeway is absolutely baseless. The maximum is a leeway of 45 degrees. If one is convinced that the Qiblah is a certain direction, then it will not be permissible to follow a person who faces another direction. Holding on to the Rope of Allah means to hold on to the Shariah. Unity on the basis of error or to please others is Satanism. Such unity be confounded. Nabi Ibraaheem (alayhis salaam) threw to the winds unity with his community when they insisted that he worships their idols, and so did every Nabi. Unity with baatil is haraam.

If you should follow the others to a face a direction which you believe is incorrect, then your Salaat will not be valid. Unity may not be forged on a basis which results in violation of the Shariah. The others are grossly unreasonable for their insistence on you to submit to baatil. Never follow their nafsaani whims and fancies. If they are so much concerned with unity then why do they not unite with you and follow the direction which you believe is correct. Why did they cause disunity when they

THE EFFECT OF HARAAM HALAALIZED ETHANOL

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Once when I was suffering from a sickness, medicine from a hospital was brought to me. The doctors assured me regarding the medicine (*that it contained nothing which was haraam*). When I used it, I saw such a filthy dream which I had never experienced in my life. I then threw away the medicine. When some per-

sons insisted that I use it, I said: 'The One Who cures is Allah.' Deriving any benefit from liquor is not permissible.

In fact, the Fuqaha have said that it is not permissible to even look at it with pleasure." (*The medicine had contained alcohol. Its effect was the filthy dream*).

This should be food for thought for the alcohol-halaalizing molvies.

the prohibition of medical aid in detail in two books. If you require these books, provide your postal address.

Q. The Hafez who is the Imaam of the Musjid gives a talk immediately after the Fardh of Maghrib. People feel compelled to sit. Anyone who gets up to perform his Sunnat Salaat is given unfriendly stares. May musallis ignore the talk and continue with the Sunnat Salaat?

A. The Hafez Sahib has introduced a new bid'ah. It is not permissible to give a talk immediately after the Fardh of Zuhr, Maghrib and Isha. The musallis should display their dislike for his bid'ah by walking out. They should not sit in his bid'ah bayaan.

Q. A Muslim male who is a gay got married to a male in a 'marriage' ceremony. What is his status?

A. The gay 'marriage ceremony' has placed the seal of kufr on this vile character. He has openly become a murtad.

Q. Is marriage during the month of Muharram sinful?

A. It is in fact sinful to believe that

reached the prison and discovered that the Muslims were facing south-east? They are in fact the cause of the disunity.

Another word of advice for even the seekers of misplaced unity is that if they are genuinely convinced that the Qiblah is north-east or east, then it will be haraam for them to unite with those who face south-east. If the east has been adopted merely for the sake of a misconceived unity, then that too is erroneous because if they believe that the Qiblah is north-east, then they have no right to face east.

Brother, ignore the unreasonable criticism. Let them speak their drivel. Take no notice. Do what is right. Yes, after studying the proofs of those who claim the direction to be north-east, if you sincerely believe that north-east is correct and our view is incorrect, then you will be justified to face north-east. But it is haraam to face north-east simply to achieve a baseless 'unity' – a unity which spawns violation of the Shariah. Confound such satanic unity. Our arguments and views on the Qiblah issue are enclosed for your study as well as for the study of anyone interested in the issue.

marriage in Muharram is sinful. This erroneous belief stems from Shi'ism.

Q. Is it proper to put flowers in the toilet?

A. Flowers should not be placed inside a toilet. Plants also engage in Tasbeeh and Thikr. The Qur'aan Majeed states: "*The seven heavens, the earth and everything in between recite Tasbeeh for Allah. And, everything recites His Tasbeeh, but you do not understand.*"

Q. Is it necessary to perform Tahyatul Musjid Salaat when entering a Jamaat Khaanah (not a Musjid)?

A. Tahyatul Musjid does not apply to a Jamaat Khaanah. But this does not mean that it is not permissible to perform Nafil Namaaz on entering a Jamaat Khaanah. But it will not be the Masnoon Tahyatul Musjid which applies to only a proper Musjid – a place which has been declared to be a Musjid.

Q. When a man married his second wife she had agreed to waive her right of equal nights and equal maintenance expenses. After a few months, she claims her rights. Does she have the right to renege from her earlier agreement?

A. As long as the second wife agrees to waive her rights, it is permissible. But she has the right to re-instate her rights and demand that it be fulfilled even if she had initially agreed to waive them.

Q. A convert Muslim has no Muslim heirs. Can he make a wasiyyat for his non-Muslim wife and children?

A. There are no inheritance ties between Muslims and non-Muslims regardless of how close the relationship may be. Non-Muslims do not inherit in the estate of a Muslim nor do Muslims inherit in the estate of non-Muslims. This man's non-Muslim wife and non-Muslim children do not inherit in his estate. He may make a bequest for them which should not exceed one third the value of his estate. The balance of his estate should be bequeathed to Islamic Charity.

Q. Some Muslims have struck up such a bosom friendship with non-Muslims that when the non-Muslim dies, his Muslim friend puts out personal messages such as "Rest in peace, you were a great pal." Is it

(Turn to page 12)

THE QIBLAH IN AMERICA

Q. When I first arrived at this prison in the U.S.A., the Muslims were performing Salaat towards the south-east. After a couple of years, a Muslim from outside came and said that we should face north-east. I as well as a group of brothers who follow the Ulama of South Africa stuck to the south-east direction. Recently the majority of the inmates decided to unify and perform Salaat facing east, saying that there is a 180 degree leeway in each direction for the Qiblah. I and a few brothers disagreed and have continued facing south-east. We are not making Jamaat with the majority since we are convinced that the Qiblah is south-east by our own observations as well as by the view of the Mujlisul Ulama. Are we wrong in not following the majority? The other group harasses us citing the Qur'aanic aayat of adhering to the 'Rope of Allah and not be divided'. They insinuate that we will be severely punished for not joining

THE MORAL CORRUPTION OF THE SAUDI REGIME

Their shameless urinals

Q. Alhamdulillah, the Hajj was quite easy and I hope our Hajj has been accepted. What I found disgusting in the Holy Places were the shameless urinals installed in Arafat, Mina and Muzdalifah. I am at a loss to understand the logic which justifies the installation of these shameless kuffaar contraptions which eliminate every sign of shame and modesty. Hujjaaj are forced to expose part of their satr in full view of the public, including females, when they use these disgusting urinals. I urge the Ulama to engage the relevant authorities on this issue. The sanctity of the Holy Places and the dignity of the Hujjaaj should not be sullied so disgustingly. It is sad to observe that Muslims have fallen to this low level of moral degradation which required the installation of these standing urinals.

A. Brother, we did object to the Saudi authorities in this regard. We had written letters to various governmental departments of Saudi Arabia, even to the king. Although we were convinced that our letters would be ignored, nevertheless, we believed it necessary as a demand of Amr Bil Ma'roof to deliver the Message. Our obligation is to only deliver the Message and offer Naseehat, and this is what we have done. Shamelessness to the degree of immorality is increasingly becoming a feature of Saudi culture. You will still observe much for lewdness and immorality legalized and promoted by the Saudi regime. We should make dua that Allah Ta'ala removes the treacherous Saudi regime and establishes in its place a benevolent, just and pious Khalifah who will uphold the Standard of the Sunnah.

THEIR EID YAUM WATAN

Q. On 23 September the Saudis celebrated their 83rd National day called 'Eid Yaum Watan' Please comment on the Shar'i status of this new 'day of eid'.

A. The Saudis are bid'atis similar to the Barelwi Qabar Pujaari bid'atis. This latter sect of Bid'atis (the grave-worshippers) have fabricated an 'eid' which they dub 'Eid Miladun Nabi'. The Saudi regime has fabricated the bid'ah of 'Eid Yaum Watan' Every Muslim – Aalim or Jaahil – knows that in Islam there are only two Eids – Eidul Fitr and Eidul Adha. There is no third day of Eid.

The Saudi 'eid yaum watan' is in reality a day to celebrate their disgrace and treachery. 23 September 2013 was to mark the 83rd anniversary of their treachery against Islam. Acting as the agent of the British, the Saudi nomads, viz., the present Saudi so-called 'royal' family, had shed the blood of countless thousands of Muslims in the Holy Land to dismantle the Khilaafate. They (the Saudi nomads) armed and directed by the British, presented Arabia and many other Muslim lands held by the Khilaafate, to the British kuffaar. Throughout its brief history, the Saudi regime has been the surrogate puppet government ruling the Holy Land of Arabia on behalf of Britain and of recent, on behalf of the U.S.A., its protector and master.

Whilst the Saudi regime dishonestly proclaims its abhorrence for Bid'ah and had ruthlessly dealt with Muslims who were trapped in the quagmire of Bid'ah, they (the Saudis) did not lag behind in the perpetration of Bid'ah. They have introduced numerous acts of Bid'ah, Fisq and Fujoor of a different kind. We therefore find the vast majority of the Ummah cherishing an intense

abhorrence and hatred for the Saudi regime. May Allah Ta'ala remove these scoundrels who have pillaged and plundered the Holy Lands to gratify their insatiable nafsani lusts.

THEIR DESTRUCTION OF MAKKAH AND THE HOLY PLACES

Q. Extensive construction work which is eliminating all the holy landmarks of Makkah is in progress. The Holy Ka'bah is overshadowed by western-style skyscrapers. What is the view of the Shariah regarding all of this massive works of construction taking place?

A. About the only sign and relic of Islam which still endures in Makkah Mukarramah is the Holy Ka'bah. Everything else about Islam has already been demolished and eradicated. One of the Signs of Qiyaamah is the flattening of Makkah Mukarramah. Giving effect to this Sign of Qiyaamah has fallen to the lot of the Saudi regime. Regarding the haraam buildings which the Saudis are constructing, the Qur'aan states: *"What! Are you constructing on every height a monument to play with? You construct palaces as if you are going to live forever (in this world)."* Original Makkah has already been crudely flattened, demolished and eradicated by the Saudi regime. The Saudi objective is to convert Makkah Mukarramah into a holiday resort, Paris-style. They will continue with their ignominy until the Divine Whip strikes them down with lightning swiftness. No power can endure for ever. The Qur'aan says that every reign has its appointed time. When the moment of destruction and punishment arrives, there will not be a respite of even a moment.

THE HALAALIZERS OF HARAAM ARE DEVILS

A LESSON FOR THE CARRION HALAALIZERS

Hadhrat Shaikh Abdul Qaadir Jilaani (rahmatullah alayh) narrated:

"Once while on a journey, I passed through a wilderness where I halted for a few days.. Water was no where to be found. My condition became extremely precarious without water. Suddenly a cloud appeared and it began to rain. I quenched my thirst. Soon there appeared a very bright light and a radiant form who announced: 'O Abdul Qaadir! I am your Lord. All unlawful (haraam) things have I made lawful (halaal) for you.'

I immediately recited: *'Authu billaahi minash shaitaanir rajeem' (I seek refuge with Allah from shaitaan the accursed one.). Be gone, O accursed, rejected one!"* At that very moment the glittering light became a dark object and the radiant form changed

into dark smoke. Then the voice said: 'O Abdul Qaadir! Your Ilm (Knowledge of the Deen) has saved you. I had deceived and deviated 70 Auliya with this very same stratagem.'

I retorted: 'No! It is not my Knowledge which have saved me. It is the grace and kindness of Allah Ta'ala which have saved me.'

Hadhrat Abdul Qaadir (rahmatullah alayh) then profusely expressed his gratitude to Allah Ta'ala. The people later asked him: 'How did you recognize that the apparition was shaitaan?' Hadhrat Jilaani (rahmatullah alayh) replied: **"When haraam was halaalized, I understood that it was shaitaan."**

In this episode is a sombre lesson and sagacious advice and advice for SANHA, MJC, NIHT and all entities of similar ilk. Those who halaalizes carrion are veritable **shyaa-teen**.

SANHA'S CARRION LIE

Q. Please comment on SANHA's claim that the late Mufti Ebrahim Sanjali (rahmatullah alayh) had legalized Rainbow chickens.

A. During the early 1970's an inspection of the Rainbow plant at Hammarsdale was undertaken. Among those who had participated were Maulana Yusuf Bin-nuri of Pakistan, Maulana A.H.Omarjee, Maulana Ansaari, Mufti Ebrahim Sanjalwi, Maulana Ebrahim Mia, Mufti Ahmed Mia, A.S. Desai (me) and others. Nolakhi and the rest of SANHA carrion halaalizers were either toddlers or not yet born. Hence, SANHA's

statements regarding this inspection are baseless conjecturing and false.

The Transvaal Ulama had emphatically branded Rainbow Haraam. Mufti Sanjalwi took one already-killed chicken and paraded with it the length of the plant, showing it to all participants. The neck veins were improperly cut. This was the general way in which the necks were cut.

It is a blatant and an obscene lie to claim that Mufti Sanjalwi had said that the chickens were halaal. A.S. Desai was present and can say under oath that Mufti Sanjalwi had rejected Rainbow.

NOT PAYING ZAKAAT! BEWARE OF THE ATHAAB!

THE FOLLOWING episode was narrated by Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), and it happened in Thanabovan where Hadhrat was resident.

A Mullaji had hoarded a sum of money which he kept in an earthenware vessel underground. He would almost daily open up the jar and count the money. His extreme love for the money prevented him from paying the compulsory Zakaat. Some youngsters who were his students had observed the daily practice of the Mullaj. One day during the absence of the Mullaji, they stole the money.

With some of the money they prepared a lavish meal, and also invited Mullaji. Whilst eating, the Mullaji enquired about the occasion for having prepared such a sumptuous feast. The youngsters said: "Hadhrat this is as a result of your blessings."

However, the Mullaji asked several times for the reason of the feast. But the youngsters each time responded with the same comment. When one boy sarcastically laughed, the Mullaji became apprehensive. It occurred to him that there was something sinister about the feast. He became so much dis-

turbed that he discontinued eating and hastened to his room.

When he opened the jar, he was so terribly shocked to discover that his money was missing that he suffered a heart attack and died on the spot. The youngsters who had played the prank were remorseful. They informed the people of what had transpired. A pious Aalim, Maulana Sa'duddeen of the town told the people that the money which was the cause for the death of the Mullaji was accursed and that they should bury it with him. Thus the remainder of the money was put

in a bag and buried together with the Mullaji.

A robber being apprized of this episode thought the Aalim was a moron hence he advised that such a considerable sum of money be wasted. During the night time, the robber opened the grave to steal the money. When he opened the grave, to his surprise he saw all the silver coins neatly spread out on the kafan of Mullaji. The coins were all sparkling very brightly. As the robber touched a coin, he let out a terrible scream. The extreme heat of the coin was unbearable.

In fear the robber fled. The sizzling pain would not disappear. Nothing could cool his burning finger. He had to keep his finger immersed in a container of cold water permanently. This would give him some relief. Whenever he removed his hand to change the water, the sizzling pain would compel him to scream. The mayyit (Mullaji) was being tormented with the silver he had hoarded and whose Zakaat he had not paid. The Qur'aan warns those who do not pay Zakaat that their faces and bodies will be branded with the heated coins which they used to hoard on earth.

SANHA'S HARAAM FLEEING FEES OF EXTORTION AND A CORRUPT FATWA

(Continued from page 1)

of a Shar'i substance, and which is imposed on the trader against his will by the carrion vendor.

Thus, the Mufti's statement: "SANHA is an organization which provides a service of certifying a certain product or outlet as Halal.", is baseless. As explained earlier SANHA's role is not as a worker of the outlet or of the carrion chicken plant. SANHA's role is that of an oppressive imposer of *zulm*. It is ludicrous to charge a fee for proclaiming that the products of a Muslim are halaal. This proclamation is not a 'service' which could be remunerable. It is not a *ma'good alayh* in terms of the Shariah.

The Mufti says that if a person wants a halaal certificate, he 'approaches SANHA and SANHA provides him with a supervisor whose job is to inspect that all products used in the outlet are certified by SANHA.' Either the Mufti Sahib is genuinely ignorant of SANHA's haraam Mafia-style operation or he is intentionally providing SANHA with Deeni cover for its carrion products on the basis of some corrupt *ta'alluq* he enjoys with the carrion vendor.

It is indeed lamentable that the Mufti Sahib has degenerated to a level unbecoming of even a layman who understands how SANHA operates. Firstly, it is a blatant lie that SANHA provides every outlet with a supervisor. There is no 24 hour supervisor any where in any of the halaalized carrion plants and certified shops and restaurants. Further, if we assume that SANHA does provide a permanent supervisor to a restaurant, then that supervisor is SANHA's employee. He is not the employee of the trader. The supervisor takes instructions from the Mafia, not

from the owner of the shop. It is crystal clear that the supervisor is in the employ of SANHA, hence he reports to SANHA, and it is his duty to work on the premises to serve SANHA's interests or to execute SANHA's orders. If the owner of the shop requests the supervisor to clean the toilet or not to divulge to SANHA any haraam product he may be selling, the supervisor will be under SANHA's obligation to reject the demands of the shop's owner.

However, despite the supervisor being in reality SANHA's employee, the carrion plant (Rainbow) is forced to pay the supervisor a salary. For the sake of the 'halaal' carrion certificate, Rainbow and others submit to this extortion and pay SANHA's supervisor's wages. This compounds the extortion and emphasizes the non-existence of a valid Shar'i *ma'good alayh* as a subject for a valid *Ijaarah* contract. How can SANHA charge fees for 'supervision' when Rainbow is paying the salary of the supervisor. Thus, supervision fees are a vulgar canard proffered by SANHA to deceive an ignorant Muslim public. It incurs no 'supervision' expenses.

The Fatwa further says: "The SANHA team also inspects the outlets regularly to ensure that no Haram products are utilized in the outlet. They charge him a monthly fee for these services." That a Mufti would issue such a corrupt, utterly baseless and unprofessional 'fatwa' defies credulity. What is the *ma'good alayh* here for an *Ijaarah* transaction? SANHA performs a service at its own initiation, leisure and pleasure in the interests of its own carrion agenda and imposes a fee on the trader for a 'service' designed by it (i.e. by SANHA). This is not a service ordered by the trader. It

is an imposition by an outsider – by a carrion outfit – yet the trader is extorted for a fee, then the Mufti says that this extortion is *halaal ujrat (wage)*. The 'service' on which the Mufti basis his 'fatwa' is a product of hallucination - hallucinated to give a semblance of Shar'i permissibility for SANHA's extortion and corrupt carrion industry. It is only a mufti *maajin* who issues such corrupt 'fatwas' which have no head, no legs and no tail.

The Mufti states: "It is permissible for them to charge the fee per carcass as there is no ambiguity in the fee." Assuming that there is truly no ambiguity, then too, it is absolutely corrupt and *baatil* to charge a *baatil* fee per carcass. For what is this fee? The fee per carcass *per se* is *baatil*. What service does SANHA perform for a carrion plant, e.g. Rainbow, to warrant a fee? If it is claimed that the fee is for conducting inspections, then such inspections are not services ordered by Rainbow. In fact, the carrion plant will be too happy if the Carrion Clique does not appear on the plant to create a nuisance. If the municipality's health inspectors visit Rainbow's plant to inspect if health regulations are complied with, the municipality cannot and does not levy a fee for such inspections. SANHA is in exactly the same capacity. It performs a hallucinated 'service' for its own ends, for which SANHA extorts money from Rainbow. Furthermore, the carrion chicken plant pays separate 'inspection' fees, apart from haraam 'licence' fees, carcasses fees and other fleecing fees which shall be explained further on.

SANHA levies different types of extortionist fees on Rainbow, etc. Inspection fees are charged separately. Under different headings, SANHA

charges a variety of fees which are all haraam. The very bottom line is that the 'services' which SANHA purportedly performs for traders and carrion chicken plants are not services of the traders. If for argument's sake it be conceded that these mock 'inspections' are services, then the latter will be services for the SANHA clique, not for the traders nor for the carrion plants.

The contention that there is no ambiguity in levying a fee per carcass is also an insult to intelligence. The number of carcasses differ on a daily basis. In addition, a fee cannot be charged per carcass because SANHA is not slaughtering nor cleaning nor packing nor transporting the carcasses. Those who are killing the animals are paid a wage for their killing services, and those who are cleaning and packing the carcasses are paid a fixed wage for their services. Now what is the meaning of a 'service' levy per carcass – a haraam *riba* extortionist fee – charged by the carrion clique? What Shar'i basis is there for this confounded haraam tax?

The 'fatwa' displays gross ignorance of the methods of SANHA's mafia-style operation regarding its fees to fleece, and Fees Cost Structure. The "monthly fee for services" which according to the fatwa is permissible, is not the whole story of the Fleecing Structure. SANHA does not charge a simple, straightforward, flat monthly fee for its 'services'. Although these 'services' are not genuine services of the carrion chicken plant, we shall temporarily regard the charges as such for pursuing this argument to disprove the validity of the fleecing fees in terms of the Shariah. The Fleecing Fees extorted by SANHA from Rainbow Carrion Chickens consist of

the following elements:

(a) "The cost of any publicity advertisement, notices (including handbills) and announcements shall be for the account of the Fleecee (i.e. the fleeced Rainbow Carrion Chicken Co.)." In its agreement with Rainbow, the Carrion Purveyor, SANHA, has designated Rainbow as the 'Licensee' while we have appropriately labelled the Company, the Fleecee, that is, an entity who is fleeced of its money in haraam ways which in terms of the Shariah are extortion.

So, while SANHA incurs expenses regarding its publicity stunts, it loads the expense on the Fleecee. This is haraam even with the agreement of the Fleecee. Since the Fleecee is desperate for the 'halaal' carrion certificate to market its Carrion chickens, it submits under duress to this haraam imposition of charges for the publicity stunts of SANHA.

(b) With regard to inspection fees, the following is the Fleecing Fees Cost Structure:

(i) Seven years ago SANHA charged Rainbow, a Fleecing licence fee of approximately R10,000 per month. What the current amount is, is anyone's guess. It should be within the region of R20,000 per month.

What is this 'licence' fee all about? What Shar'i basis is there for claiming validity and permissibility for this haraam fleecing monthly charge dubbed 'licence' fee? What is the purpose of this fleecing fee? The only purpose is to fill in a haraam manner the pockets of men suffering from inordinate greed for haraam boodle. These carrion-halaalizers survive on haraam. Their bodies are nourished with haraam, hence their brains see only good in haraam. It is pure extortion since there is absolutely no *ma'good alayh* for this fleecing 'license' fee to be a valid charge

(To be concluded in next issue, Insha-Allah)

SAUDI CLERICS TAKE STRONG STAND AGAINST FEMALE DRIVERS

RIYADH, Saudi Arabia: About 150 clerics and religious scholars held a rare protest outside the Saudi king's palace yesterday against fresh efforts by women seeking the right to drive, highlighting the struggle faced by reformers in the ultra-conservative kingdom.

Some of the senior religious leaders who protested outside the palace in the Red Sea port of Jiddah said the US was behind a campaign calling for woman to drive on October 26 that claims to have garnered 16,000 signatures.

The government has not cracked down on the driving campaign and King Ab-

dullah is believed to favour some social reforms.

The protest by clerics, who are among the most influential voices in Saudi Arabia, shows the challenge he faces in pushing gently for change without antagonizing conservative segments of the population.

The hardline Saudi religious establishment has influence over the courts and oversees the often zealous religious police run by the Commission for the Promotion of Virtue and Prevention of Vice. Since the right-to-drive campaign was launched last month, Saudi women have been uploading videos and sharing pictures online of themselves driving. — Sapa-AP

The Star 23/10/13

COMMENT

As Qiyaamah approaches, immorality in

the Ummah will increase. Immorality and kufr in Arabia will still reach the stage of idolatry. Women from the tribe of *Daus*, according to Rasulullah (sallallahu alayhi wasallam), will dance with gyrating 'backsides' around idols. (The term 'backsides' is mentioned by Nabi-e-Kareem – sallallahu alayhi wasallam)

The Saudi women's campaigns against Hijaab, for driving and for the right to rub shoulders with men in public – campaigns which have the support of the wayward Saudi king – are the preliminary steps in the process of idolatry mentioned in the Hadith.

Anyhow, it is heartening to see at least many Ulama in Arabia taking up a stand against the culture of immorality which the Saudi king has introduced in Arabia at the behest of America.

SCIENTIFIC INVENTIONS

"Western scientists are proud of their technological inventions. The actual cause for all these scientific inventions is not in anyone's control. The development of an idea in the mind for an invention is not in the control of the scientist. If it was in his control, why did he not think of it, say a couple decades before? It is only Allah Ta'ala who inspires the mind with an idea. When Allah Ta'ala wills to create something, He creates the idea and the method for its invention in the human mind. This is also a kind of ilhaam (inspiration)." (Hadhrat Maulana Ashraf Ali Thanvi)

AN INSOLENT SHIAH IS PUNISHED

NEVER BEFRIEND A SHIAH!

In Azeemabad (in India) a Sunni and a Shiah were bosom friends. When the Sunni prepared to set off on a journey for Hajj, he went to greet his Shiah friend. The Shiah said: 'I have a request, but lack the courage to say it.' On the insistence of the Sunni, the Shiah friend said: "When you visit the Grave of Rasulullah (sallallahu alayhi wasallam), then on my behalf deliver the message: 'O Rasulullah! I yearn to visit you, but your two enemies buried alongside you, prevents me.'" This was a reference to Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) for whom Shiahs cherish extreme abhorrence.

The Sunni was hesitant, but the Shiah friend said: "My message does not affect you. It is a message from me." The Sunni finally agreed to deliver his friend's message. He made ziyaarat of Rasulullah's Holy Grave but forgot about the message of his Shiah friend. One day before departing from Madinah, he remembered. Mustering up immense courage and with extreme apprehension he went to the Holy Grave and delivered the message of his Shiah friend. After stating the message, so much fear overwhelmed him that he fell down

unconscious.

In this state, he saw Rasulullah (sallallahu alayhi wasallam) standing. Hadhrat Abu Bakr Siddique (radhiyallahu anhu) with a Qur'aan in his hand, was standing on Rasulullah's right side. Hadhrat Umar (radhiyallahu anhu) with a drawn sword in his hand was standing on the left. At a distance was standing the insolent Shiah friend.

Rasulullah (sallallahu alayhi wasallam) beckoning to the Sunni said: "Did this person send the message with you?" The Sunni said: 'Yes, O Rasulullah!' Nabi-e-Kareem (sallallahu alayhi wasallam) made a sign to Hadhrat Umar (radhiyallahu anhu) who stepped forward and with his sword severed the head of the Shiah. His head rolled and landed in a sewerage gutter. The Sunni woke up in a state of a shock.

When he returned to India, he went to meet his Shiah friend. The Shiah's wife, shedding tears in profusion explained that one day when her husband went to the toilet an enemy suddenly approached and severed his head which he dropped in the nearby sewer. When the Sunni reflected, he realized that the night he saw in his vision the killing of the Shiah was the same day mentioned by the Shiah's wife.

HARAAM 'AMEEN' FUNCTIONS

Q. People here in the U.S.A. have a custom called 'Ameen'. On completion of a child's Qur'aan recitation an "Ameen" celebration is held in a reserved banquet hall in a hotel where the cost runs into thousands of dollars. Ladies come all dolled up. Photography and videos are used to capture the occasion. Food is served on tables in kaafir style with knives and forks, etc., etc. Does the Shariah allow such a celebration when a child makes khatam of the Qur'aan Shareef?

A. The 'Ameen' celebration is another new-fangled immoral bid'ah custom. The considera-

ble costs, the shaitaani hotel venue of the kuffaar, the attendance of 'zaaniyah' ladies (adorned in their finery and perfumed), the haraam photography and video, eating in kuffaar style, the riya (ostentation), the israaf, takabbur, etc. are all major sins and acts of immorality which compound the evil of the prohibition of this function.

Even if all of these immoral factors did not exist in these functions, then too the very so-called 'ameen' celebration is impermissible. There is no such function or custom in Islam. They are making a mockery of the Qur'aan

Knowledge of the Deen is not for the ilk of ulama-e-soo'

"I have stated many a time that the Knowledge of the Deen is harmful for some. (*The reference is to higher Deeni Knowledge/academic knowledge, not to such knowledge which is Waajib for every Muslim.*). There are many masaa-il which despite being correct, lead to corruption (*mufdhi ilal fasaad*). If the

masses become aware of such masaa-il, the consequence is corruption in abundance. The Ulama should know for themselves and their close associates search the kutub for conveniences while making the Deen difficult for others. The Ulama should guard against calamities of the Deen and of the dunya. Sometimes by taking advantage of concessions, the consequence is calamity." (*Maulana Ashraf Ali Thanvi*)

VIRTUES OF THE MISWAAK

Some virtues and benefits of using Miswaak regularly:

1. It delays the appearance of gray hairs
2. Improves eyesight
3. It is a cure for all sicknesses
4. It will be an aid when the Bridge (Siraat) over Jahannum has to be crossed.
5. Purifier of the mouth
6. Invites the Pleasure of Allah
7. Pleases the Malaikah (Angels)
8. Strengthens the gums
9. Whitens the teeth and prevents decay.
10. Aids food digestion
11. Reduces phlegm
12. Facilitates eloquence (in speech)
13. Grieves shaitaan
14. Facilitates the emergence of the Rooh (Soul) at the time of Maut.
15. Increases the reward of good deeds.
16. It will remind the dying person of Kalimah Sha-haadat at the time of Maut.

NON-MUSLIMS OPT FOR HIJAAB

The reality on the ground – the danger of being sexually molested and violated – has constrained even non-Muslims to understand the value of Hijaab (Purdah) – the segregation between males and females. Thus, in Australia segregated taxis are being introduced for the protection of women. Not so long ago, even a cabinet minister in South Africa had called for segregated trains for the safety of women.

WOMEN-ONLY PINK TAXIS

A TAXI company in Melbourne, Australia, plans to introduce "pink taxis",

which will be driven by women and only available to female passengers, saying women feel less safe with male drivers.

The company behind the scheme, Taxi Link, said the move will allow women to request a female driver when booking a cab.

The company plans to recruit 50 women drivers for its fleet of taxis, which will be painted pink.

A veterinary nurse, Brook Trott, 18, said she would be more comfortable catching one of the pink taxis.

"I would feel more safe if I was to get in a taxi with another girl, as a driver or just a passenger," she said. — The Daily Telegraph (*The Times* 15/Nov/2013)

RAINBOW'S HARAAM IMPORTED CHICKENS AND SANHA'S SHENANIGANS

Q. SANHA itself has now proclaimed all of Rainbow's value-added products haraam because Rainbow imports haraam Brazilian chickens. How does SANHA reconcile halaalizing the chickens of Rainbow when it has now been established that Rainbow deals with haraam Brazilian chickens?

A. You should direct this question to the Carrion Halaalizer. Rainbow imports millions of haraam chickens from Brazil, yet SANHA halaalizes Rainbow chickens. What guarantee does SANHA have that these Brazilian chickens are not packed in packets with SANHA's logo?

SANHA's assurance is worthless. It stinks of carrion. It is not worth the faeces of the carrion chickens SANHA halaalizes. Even the faeces of the carrion chickens has acquired 'value'. All of the excreta of SANHA's halaalized

carrion chickens is utilized to manufacture 'feed' for the very chickens which are halaalized for Muslim consumption, and which a stupid, gluttonous, wayward Muslim public consumes with satanic relish.

SANHA does not have 24 hour supervision at the packing division. In fact, SANHA does not have the slightest vestige of supervision at the packing and dispatch sections of Rainbow. Sanha's superficial pretence of supervision is related to only the killing section. There is absolutely no Muslim supervision in the divisions where the chickens are cut, packed, stored and then transported. Everything is in the control of the kuffaar.

There is absolutely no guarantee regarding the Brazilian chickens. The carrion plants which SANHA, MJC and NIHT halaalize have been importing and dealing in haraam imported carrion

chickens for years. The lid was always held tightly on this scandal. But, now that Rainbow has been constrained by its financial woes to make public its importation of haraam Brazilian chickens, SANHA felt compelled to stage a damage-control, face-saving stunt by announcing that Rainbow's 'value-added' products are no longer halaal. Meanwhile the Muslim community was fed these haraam carrion products as long as the import saga remained a secret.

Ask SANHA – When did Rainbow start importing Brazilian chickens? The reason for this question is that SANHA has just recently issued a statement that Rainbow's 'value-added' products are not halaal. Why only now say that these products are not halaal when Rainbow has been importing haraam Brazilian chickens for years?

Majeed. The added and aggravating crime of immorality is that they are giving 'respectability' and 'holy' coverage to the haraam function.

Billions of children in Islams 14 century existence had

made khatam of the Qur'an without the stupid and evil customs which people have fabricated in these times. Qur'aan khatam is not a new development which people are allowed to submit to their nafsaani

whims and fancies for fabricating merrymaking functions to gratify the inordinate nafs.

ABSTENTION FROM FUNCTIONS

Hadhrat Thanvi would abstain from functions even if they were without (bid'ah) customs. Despite the assurance that there will be no customs taking place, there are many acts which people consider as being insignificant whilst in reality these are baseless customs. His presence at such functions would later be cited as proof for permissibility, hence Hadhrat would abstain from attending.

INDONESIA PROSTITUTES CONTEST – MUSLIMS PROTEST

INDONESIAN Muslim hardliners have resumed protests in the country's capital and two other cities against the Miss World pageant being held on the resort island of Bali. Several hundred members of the Islamic Defenders' Front and the Islamic Society Forum held a rally late on Saturday in

downtown Jakarta.

The 63rd edition of the Miss World pageant was opened on Sunday last week in Bali after days of protests by the groups confined the event to the only Hindu-dominated province in Indonesia, the world's most populous Muslim country. — Sapa-AP (*The Times* 16/9/13)

ALLAH’S PUNISHMENT

“Beware of such a punishment which will not be restricted to only the transgressors among you.” (Qur’aan)

THE PUNISHMENT mentioned in this Qur’aanic aayat refers to Allah’s *aam* (universal) punishment which assumes a variety of forms. The universal *athaab* of Allah Ta’ala comes in different ways such as earthquakes, volcano eruptions, floods, tornadoes, internecine fighting, and brutal domination of the kuffaar.

When Allah’s universal *athaab* becomes halaal for a nation, it settles on and destroys both the transgressors and the pious. The pious too are not spared. Allah Ta’ala once revealed to His Nabi Yoosha’ (alayhis salaam) that He would be destroying a certain city of 60,000 people among whom 20,000 were such Auliya whose acts of worship were like the deeds of the Ambiya (alayhimus sa-

laam). Extremely surprised, Hadhrat Yoosha’ (alayhis salaam) supplicated to Allah Ta’ala: “O Allah! Punishing the transgressors is understandable. But why will even the pious ones be punished?” It was revealed to Nabi Yoosha’ (alayhis salaam) that all of these pious men had abandoned the obligation of *Amr Bil Ma’roof Nahy Anil Munkar* (Commanding virtue and prohibiting vice). Their association with the fussaag (flagrant sinners) and fujjaar (immoral people) had desensitized them towards the evil, sin and transgression which were being perpetrated around them.

The pious ones – the Ulama and the Mashaaikh – mingled with the masses. They socialized and fraternized with them. They accepted their gifts. When they were invited for wedding feasts and functions, they attended. Their attitude of dubious diplomacy which even in our time is described as ‘*hikmah*’ by the

Ulama who are adept in the art of sealing their lips in the face of *fisq*, *fujoor* and *bid’ah* perpetrated by their donors and friends, had condemned them to be recipients of Allah’s *athaab*.

The terrible disease of silence, concealing the Haqq and presenting interpretations to abrogate the *ahkaam* of the Shariah from which the Ulama of this era suffer, places us all within the scope of the foregoing Qur’aanic aayat. Undoubtedly, dark clouds of Allah’s impending *athaab* are overhanging the Muslim community.

Sometimes the cause for the universal punishment overtaking even the Ulama and the Mashaaikh is their own evil as is mentioned in the Hadith regarding the city of 60,000 inhabitants. Sometimes, it is Allah’s mercy for the transgressors which involves even the pious Ulama-e-Haqq, and even the Ambiya (alayhimus salaam) in the universal punishment. The Ambiya and the

Ulama become rallying figures. They play a pivotal role in guiding and consoling the afflicted community. When calamity and hardship break all the pride, arrogance and shaitaniyat of the people, then in their time of distress they begin following the guidance of the Ambiya and the Ulama.

Examples of such Ambiya who were also involved in the universal punishment which had destroyed their communities are Nabi Musa (alayhis salaam) and Nabi Daanyaal (alayhis salaam). Due to the villainy of Bani Israaeel, Allah Ta’ala punished them with aimless wandering in the Valley of Teeh for 40 years. They were trapped in this valley for 40 years walking in circles unable to find the way to the promised City of Jerusalem. Caught up in this punishment was also Hadhrat Nabi Musa (alayhis salaam). His presence, consoled his people. He guided them and was the cause for their moral reformation. Ultimately, after repenting and suffering severe hardships in the wilderness for 40 years, Allah Ta’ala granted them victory over the kuffaar and gave them the City of Jerusalem.

When Bani Israaeel had again lapsed into sin and transgression in the way the present-day Muslim Ummah has sunk into disobedience, Allah Ta’ala sent the kaafir, King Bukht Nasr (Nebucanezzar) against them. He utterly defiled and destroyed Masjidul Aqsa. He put thousands of Bani Israaeel to the sword. Enslaving Bani Israaeel, he took with him 70,000 in chains to trek through the desert and wilderness into captivity in Babylon. Among the 70,000 slaves was Hadhrat Nabi Daanyaal (alayhis salaam) as well. It was His obligation to keep the

Imaan of Bani Israaeel intact. That was Allah’s mercy on them.

The evil Ulama and Shaikhs of our time who indulge in haraam television, haraam radios, who participate in and arrange kuffaar sports, who halaaize carrion, who arrange merrymaking functions for females, who entice women to emerge from their homes, who encourage qawwaali singers to perform in the Musaaajid, who honour fussaag qaaris, who conceal the Haqq, who maintain silence when the Haqq is trampled on, who utilize their position and status to acquire donations and gifts, who participate in the kufr interfaith religion, who hanker after name and fame, etc., etc., should heed the Warning in the Qur’aan, and should derive *Ibrat* from the episodes of Allah’s *aam athaab* which had pulverized and destroyed many nations of flagrant transgressors in bygone times.

We need not look into the distant past for gaining *Ibrat*. The heartrending upheavals in Burma, Egypt, Syria, Libya and elsewhere should suffice to remove the blinkers from our eyes and to convince us that we, here in South Africa, are not a chosen community who can claim exemption from Allah’s universal punishment. In fact, all the signs for the materialization of Allah’s *athaab* are clearly discernable. We come within the scope of the Qur’aanic aayat:

“When We intend to destroy a community, We command their affluent ones (i.e. We give them rope to hang themselves). Then they (recklessly) perpetrate fisq in the city. Then the decree (the universal punishment) is confirmed for them. Then We utterly destroy them.”

BADENAZRI – LUSTFUL GLANCES

Q. As much as I try, I am unable to restrain my eyes from looking at ghair mahram females. I am aware of the severe punishment mentioned in the Hadith for this sin. Please prescribe a remedy to rid me of this sin.

A. Your ‘inability’ is the effect of nafsaaani imagination. Allah Ta’ala did not impose on us an unbearable burden with the Ahkaam (Laws) of the Shariah. Pleading ‘inability’ implies complaint and accusation against Allah Ta’ala. The implication is that Allah Ta’ala has unjustly imposed on you such a burden which is beyond your bearing capacity. Such an implication is kufr. The problem with most people wallowing in this haraam malady of *badnazri* (lustful glances at females), and also vice versa, is that they are just not prepared to struggle against the nafs. Sounding a dire warning

for indulgence in this abomination, Rasulullah (sallallahu alayhi wasallam) said:

“Whoever looks at the beauty of a woman (i.e. a woman unlawful for one) with lust, on the Day of Qiyaamah hot iron rods will be inserted in his eyes.”

In the path of Islaah (moral reformation) there is no shortcut and no easy way. The solution for all moral evils is only Mujaahadah, i.e. to struggle against the nafs – to apply pressure on the nafs and to restrain it from its evil dictates. To divert the eyes, you are not in need of muscles. Only a little fear for Allah Ta’ala is the requisite.

Mujaadah is the system Allah Ta’ala has ordained for us. If Allah Ta’ala had desired that we should not undergo difficulty in the process of Islaah, He would not have created in us an evil nafs. Nor

would He have created shaitaan. From this you should understand that there is no solution for *badnazri* and all other evils but to wage mujaahadah against the nafs.

Every night set aside a few minutes for Muraaqabah (meditation). Sit in seclusion and reflect on Maut, the Qabr and Jahannum. If you are constant in such meditation, Insha-Allah, fear for Allah Ta’ala will generate in your heart. It will then become easier to restrain the eyes and the nafs. When your eyes want to stray, immediately remind yourself that Allah Ta’ala is watching you and the two Angels who are constantly with you are recording your sins. Also, lapse into thikr when the nafs makes evil demands. With Thikr, Shaitaan relinquishes his grip and flees, and it (Thikr) aids in the struggle to subdue the nafs.

GERMANY: ONE-MAN BANK

“PETER Breiter, 41, is an unusual banker. Not for him the big bonuses, complicated financial instruments and multimillion-euro deals.

He is happy writing transaction slips out by hand for the 500 inhabitants of the tiny southern village of Gammesfeld.

“Why would I use a cash machine?” said Friedrich Feldmann, a customer in the bank’s waiting room on his once-weekly visit to withdraw cash. “They cost money.”

The Raiffeisen Gammesfeld eG cooperative bank is one of the 10 smallest in

Germany by deposits and is the only one run by just one member of staff. Small banks like this dominate the German banking landscape. — Reuters

(The Times 15/2/13)

In these ‘one-man banks’ there is much lesson for Muslims. If Muslims of this era refuse to learn from the simple ways of Islam, then at least they could benefit by emulating the beneficial methods and systems of their kuffaar colonial masters who have succeeded in colonizing the brains of Muslims. Muslims of this age excel in only licking the boots of their western masters in useless and corrupt fashions and styles of nafsaaaniyat.

IGNORE THE DREAM

Hadhrat Maulana Ashraf Ali (rahmatullah

alayh) proffered the following advice with regard to certain types of disturbing dreams:

“If a person whose moral and spiritual conditions are virtuous and in accordance with the Shariah, and furthermore, he wakes up regularly at night (for Tahajjud) – if he sees in a dream that he is morally and spiritually corrupt, then regardless of the degree of moral corruption, he views himself in a dream, even if he sees himself eating pork or uttering kufr (in the dream) – Ma-aazallaah! - he should not become worried and depressed. He should continue with his acts of ibaadat and life according to the Shariah. He should not be affected by the dream. If he does feel somewhat depressed, then he should recite *Hasbunallaahu wa Ni’mal Wakeel*.

THE ULAMA AND TABLEEGH

“Since Tableegh is no longer incumbent, it is not necessary for the Ulama to go to the homes of people for guiding them. It is best for the Ulama to remain in their homes and for the people to come and seek Deeni guidance from them. The factor which had prevented Fir’oun from obeying Nabi Musaa (alayhis salaam), viz., *takabbur* (pride) has also prevented the mod-

ernists from following the Ulama. These modernists, even the most contemptible among them, suffer from pride which is the special feature of modern education.”

(Hadhrat Maulana Ashraf Ali Thanvi)

“Tableegh” in this context does not refer to *Amr Bil Ma’roof Nahy Anil Munkar* (Commanding virtue and prohibiting evil). It refers to propagating Islam. Whilst such propagation is Mustahab and meritorious, it is no longer Waajib.

THE OBSCENITY AND IMMORALITY OF THE SHIAH RELIGION

PART TWO

(Continued from Vol.22 No.1)

By Sayyid Husain Al-Musawi

The author, a close student of Ayatullah Khomeini, was at one time a member of the Shiah clergy. Revulsed by the obscenity, immorality and crudity of Shiah belief practices, he abandoned the Shiah religion and wrote this expose which reveals that Shi'ism is a religion for sexual perverts and maniacs.

Nikah Mut'ah

Nikah mut'ah has been practiced in the ugliest forms. The women have been humiliated in the worst forms of humiliation. Most of them (Shi'ahs) fulfill their lusts in the name of religion behind the curtain that is called *mut'ah*.

They have brought *riwaayahs* (narrations) that give motivations to practise *mut'ah*, setting and detailing its rewards, as well as punishments on those who do not do it. In fact those who do not practice *mut'ah* are considered *kaafir*. As Saduq narrated from As Sadiq that he said, "Indeed, *mut'ah* is my religion and the religion of my father. Whoever denies it, it means he is denying our religion and having the *aqeedah* of a religion other than our religion," (Man La Yahdhuruhi Al Faqih, 3/366). This is the declaration of *kaafir* on those who reject *mut'ah*.

To strengthen further this *mut'ah*, the name of Rasulullah was even brought in, such as written in "Man La Yahdhuruhi Al Faqih", 3/366, "Whoever does *mut'ah* with a woman, he will be safe from the wrath of Allah, the Compeller. Whoever does *mut'ah* two times, he shall be gathered together with the people of goodness. Whoever does *mut'ah* three times, he will be side by side with me in paradise."

It is the spirit of these words that drives the *ulama* of the city of knowledge, Najaf, the dominion of the *imams*, to do *mut'ah* with many women. Such as the *ulama* Sayyid Shadr, Barwajardi, Syairazi, Qazwani, Sayyid Madani and many others.

Check out this *riwaayah*. From Sayyid Fathullah Al Kashani, he narrated in *Tafsir Manhaj As-Sadiqin*, from the Prophet SAW, verily he said, "Whoever does *mut'ah* once, his status is like Husain AS; one who does it two times, his status is like Hasan AS; the one who does it three times, his status is the

same as Ali Bin Abu Talib; and whoever does *mut'ah* four times, his status is the same as my status."

Indeed, it does not make sense. Say there was an evil man doing *mut'ah* once, his status is the same as Husain AS; and then *mut'ah* twice, his status goes up again. That easy?? Are the status of Rasulullah SAW and the *imams* that low?? Even if the person doing *mut'ah* has attained a high status of *imaan*, is his status the same as the status of Husain, his brother, his father and his grandfather?

(*Mut'ah in practice is sanctified fornication/adultery. It is to hire a woman for sexual gratification in lieu of the payment of a sum of money. In other words, it is holy prostitution - The Majlis*)

The Imam Has Mut'ah With A Small Child

When Imam Khomeini stayed in Iraq, I went back and forth to visit him. I studied under him, thus the relationship between myself and him became very close. At one time, he agreed to go to a city in the framework of fulfilling an invitation, namely the city that is located on the western part of Mosul, that could be reached in about half an hour by car.

Imam Khomeini asked me to go along with him. We were received and honoured with an extraordinary honour during our stay with one of the Shi'ah families who lived there. He had pledged allegiance to propagate the creed of Shi'ah in that region.

When the visit ended and on our way home, on the road, on our return, we passed through Baghdad and Imam Khomeini wished to rest from the tiring journey. Then he instructed that we head to a resort area where there lived a man from Iran named Sayyid Sahib. There was a pretty strong friendship between him and Imam. Sayyid Sahib asked us to stay overnight at his place that night and Imam Khomeini agreed.

When the time of *Isha'* came, dinner for us was served. The people who attended kissed Imam's hand and asked him questions regarding a number of issues and Imam answered them.

When it was time to sleep and the people had already gone home, Imam Khomeini saw a little girl, her age was around 5 years old but she was very beautiful. Imam requested from her father, i.e. Sayyid Sahib, to present the girl to him so that he could do *mut'ah* with her. So the father agreed to it, feeling very pleased. So Imam

Khomeini slept and the girl was in his embrace, while we heard the cries and screams of the child.

The night passed by. When the morning came, we sat down and had breakfast. The Imam looked at me and noticed very obvious signs of unpleasantness and disagreement in my face, because how could he do *mut'ah* with a little girl, whereas in the house there were girls who are already *baligh* (adolescent)?

Imam Khomaini asked me, "Sayyid Husain, what is your opinion about doing *mut'ah* with a small child?" I said to him, "The most supreme words are your words, what's true is your acts, and you are a *mujtahid imam*. It is not possible for me to opine or say unless it is in accordance with your opinion and words. It needs to be understood that it is not possible for me to oppose your fatwa."

Then he said, "Sayyid Husain, indeed the ruling of having *mut'ah* with a small child is permissible but only with fondling, kisses and squeezing with the thighs. As for the sexual intercourse, indeed she is not strong enough to do it." See also the book of Imam Khomeini titled "Tahrir Al Wasilah", 2/241, number 12, which allows *mut'ah* with babies that are still suckling.

Mut'ah with Married Women

So obvious, the damages caused by *mut'ah* are very huge and complex such as: **First**, it's violating against the *nass* of the *Shari'ah*, for making *halaal* what is made *haram* by Allah.

Second, the fake *riwaayahs* that are diverse and their attribution to the *imams*, whereas therein contains vituperations which would revulse a person who has even an atom of *imaan* in his heart.

Third, the damage inflicted by allowing *mut'ah* with a woman who already has a husband. In these circumstances a husband will not feel safe with his wife because of the possibility that later his wife will have *nikah mut'ah* with another man. This is damage upon damage! Nobody can imagine how the feelings of a husband who finds out that the wife who is under his care has *mut'ah* with another man.

Fourth, the fathers also feel insecure about their daughters, because it is possible that their daughters would do *mut'ah* without his permission, and then suddenly get pregnant with God knows who.

Fifth, most people who do *mut'ah* allow themselves to

do *nikah mut'ah* but will object if their daughters are wedded by means of *mut'ah*. They are aware that this *mut'ah* is similar to *zina* (fornication) and is an *aib* (shame) for them, but they themselves are doing it with other people's daughters. Supposing *nikah mut'ah* is something that is allowed by *Shari'ah*, why do most fathers feel disinclined to allow their daughters or relatives to have *nikah mut'ah*?

Sixth, in the *mut'ah* marriage, there is no witness, announcement, and consent of the female's guardian, and the spousal inheritance law does not apply, but she is just a contracted 'wife'. The permissibility of *mut'ah* opens opportunities for young adults to drown in a puddle of sin that corrupts the image of religion.

So the danger of *mut'ah* is very clear from the standpoint of religious, moral and social life. Thus *mut'ah* is *haram* as it is a conglomeration of moral, spiritual and physical dangers.

The claim (i.e the claim of the Shiahs) that the prohibition of *mut'ah* only applied specifically on the day of Khaibar, is a claim that is not based on *daleel* (proof of the *Shari'ah*). Besides that, if the prohibition only applied on the day of Khaibar, there must have been an affirmation from Rasulullah. The meaning of the words that *mut'ah* marriage was forbidden on the day of Khaibar is that, its prohibition commenced on the day of Khaibar and will be in force until the Judgment Day. As for the words of our *ulama* (*ulama* of Shi'ah), they are a ridicule of the *nass* of the *Shari'ah*.

Numerous people who indulge in *mut'ah* mix up the children and mothers, the women and their brothers, fathers.... and other chaos.

A woman came to me asking about the incident that befell her. She said that she had indulged in *nikah mut'ah* with an influential personality of the *ulama* fraternity, Sayyid Husain Sadr, twenty years ago, and she got pregnant. After having enough, he divorced her. She swore that she was pregnant from the relationship with Sayyid Sadr, because no one else did *mut'ah* with her except Sayyid Sadr. After her beautiful daughter became an adult, and was ready for marriage, her mother discovered that the daughter was pregnant. When enquired about it, she said that she had had *nikah mut'ah* with

Sayyid Sadr and her pregnancy was because of that *nikah mut'ah*. The mother was shocked and lost control and said that Sayyid Sadr is her father. And then the mother told the story to her daughter, his flesh and blood! In Iran, such incidents are innumerable and perennially happening countless times!

Let us refer to the words of Allah SWT, "But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty...." (An Nuur:33).

Whoever is not able to marry in a *shari'ie* way because of the lack of provision, let him guard his chastity until Allah gives *rizq* (sustenance) to him so that he is able to marry. Supposing *mut'ah* is made *halaal*, surely Allah would not have commanded to guard the chastity and wait until the time comes that the affairs of marriage are eased for him.

It has been equally known that Islam came to command virtuous deeds and forbid immoral deeds. Islam came to actualize the welfare of the Allah's slaves so that their way of life is well-regulated. On the other hand, it cannot be doubted anymore that *mut'ah* will disturb life. *Mut'ah* entails incalculable damages.

Indeed, the outbreak of the practices of *mut'ah* will plunge the *ummah* into the lending of the private parts. The lending of the private parts means a man will give his wife or mother to other men. (In fact, this is precisely what is happening in Shiah society - The Majlis)

It is very unfortunate, the *fatwas* about the lending of the private parts are promoted a lot by the *ulama* of the Shi'ah, such as As Sistani, Sayyid Sadr, Ash Shairazi, Ath Thabathabai and Al Barwajardi. Most of them allow their guests to borrow their wives if the guests are interested and will be lent during the guests' stay.

It is our duty to warn the general public about this indecent practice, so that they will not accept the *fatwas* of the personages which allow this immoral and indecent practice.

The matter does not just stop here. It even allows sodomy with the women. They narrated a few *riwaayahs* and ascribe them to the *imams*.

(To be concluded, Insha-Allah)

IJAARAH (LEASING) PREMISES FOR HARAAM ACTIVITIES

Q. Please view and comment on the article on *Ijaarah* (Leasing) prepared by a Muslim lawyer.

A. The issue which he has written on is quite simple. There is nothing difficult about it. It is not a matter which requires going beyond the confines of our Math-hab. Yet, you will find the lawyer citing from Al-Mughni which is a Hambali kitaab as well as from Maaliki kitaabs. For the answer to the simple issue of leasing for haraam activities, there is no need for us or for him to seek answers in the kutub of the other Math-habs, if he is a Hanafi as we presume.

As far as the mas'alah is concerned, there is no conundrum in our Math-hab. It is a straight forward issue. Note the following:

- (1) Leasing premises for any haraam activity is haraam. This is the fatwa of our Math-hab. We do not require the views of the other Math-habs on this issue. Hence, the lawyer quoting from Al-Mughni, etc. is superfluous.
- (2) For answering this simple question there is also no need to delve into the *ikhhtilaaf* between Imaam Abu Hanifah and Saahibain. The Fatwa of our Math-hab is on the view of Saahibain. Leasing premises for a haraam activity is *I'aanat alal ma'siyat* (Aiding in sin and transgression). This is the end of the discussion. There is no need for any further elaboration. Nevertheless, we shall dilate a bit.
- (3) Leasing premises for haraam activity, e.g. for selling wine, is haraam according to all Fuqaha since this is *I'aanat alal Ma'siyat*. However, there is difference of opinion on the validity of the transaction

(*aqd*). According to Saahibain, the *aqd* itself is *baatil*. According to Imaam Abu Hanifah the *Aqd* is valid.

(4) The effect of this *Ikhtilaaf* is that the money acquired from this leasing is halaal according to Imaam Abu Hanifah notwithstanding the fact that the lease is not permissible even according to him, while according to Saahibain the money is Waajibut Tasadduq, i.e. it has to be compulsorily given to the poor without niyyat of thawaab.

(5) According to one view of Imaam Shaafi, the *Aqd* is valid as Imaam Abu Hanifah says. However, the official view of the Shaafi Math-hab is the same as the ruling of Saahibain and the other Math-habs, viz., it is not valid.

(6) The contention made by the lawyer in his point No.1 is incorrect. Whilst all the Fuqaha state that the *Aqd* is not valid, Imaam Abu Hanifah says that it is valid despite the impermissibility of the lease. This fact may be verified from Mabsoot Saraksi and all the kutub of the Ahnaaf.

(7) The *Ikhtilaaf* between Imaam Abu Hanifah and Saahibain on this issue pertains to the lease which explicitly permits the lessee to sell liquor in the leased premises. Since the *Ma'qood Alayh* is the *manfa'ah* of the premises, not the sale of liquor, the lease is valid according to Imaam Abu Hanifah. But, at the same time the lease is *faasid* according to Imaam Abu Hanifah on the basis of the haraam *Wasf* (attribute) encumbering the lease. Since the lease is *faasid*, not *baatil*, according to Imaam Abu Hanifah, the lessor is entitled to the rent which is halaal for him. But as mentioned earlier, the fatwa of the Hanafi

Math-hab is on the view of Imaam Abu Yusuf and Imaam Muhammad.

(8) The situation of *Ikhtilaaf* which the lawyer contends exists between Imaam Abu Hanifah and Saahibain, as mentioned in his point No.2, is incorrect. In this situation there is consensus of all three our Imaams on the validity of the *Aqd*. There is no factor in this *Aqd* (the second situation mentioned by the lawyer) to give rise to difference of opinion. The "second situation" is described by the lawyer as follows:

"The second situation covers a case where the landlord leases the premises for a permissible activity as stated in the lease (eg. general dealer). The tenant however voluntarily, and without the consent of the landlord, uses the premises for a prohibited activity. Such conduct of the tenant is a new independent cause.....". (See the lawyer's point No.2).

The lawyer then states his conclusion regarding this situation as follows:

"It is only this situation, that gave rise to a difference in opinion in the Hanafi school between Imam Abu Hanifah, on the one hand, and Imam Abu Yusuf and Imam Muhammad, on the other. The latter still held that the lease was void, and the rental specified impermissible."

This contention is palpably erroneous. There is no reason for Saahibain saying that a perfectly valid lease agreement is invalid. There is nothing in the *Aqd* to render it invalid. The lease contract expressly specifies a halaal activity to be conducted in the premises. At what stage does this *unanimously* halaal and valid *Aqd* become invalid, i.e. *baatil*, ac-

cording to Saahibain as alleged by the lawyer? The premises was leased to Zaid for a general dealer's business. There is no factor which renders the *Aqd* null and void. The selling of wine by Zaid at a later stage does not even create a *Wasf* of *fasaad* relevant to the *Aqd* (transaction) because there was no mention of this sin at the time of the *Aqd*. It is a unilateral, later introduction of Zaid into his business, not in the lease contract.

There is no *Ikhtilaaf* (difference) of our Aimmah regarding this "second situation" mentioned by the lawyer. The *Ikhtilaaf* pertains to the "first situation".

(9) In his point No.3, the lawyer states:

"Imam Abu Hanifah (ra) only permitted a contract that was a means to escape from haram conduct....."

The lawyer is under a misconception. Firstly, Imaam Abu Hanifah does **not permit** any contract which is haraam or which constitutes *I'aanat alal Ma'siyat*. His ruling of validity is not to be misconstrued to mean permissibility. It is grossly irresponsible to entertain the idea that such a great Imaam whose lofty status of Taqwa is unmatched, would ever promote or condone a contract which constitutes *I'aanat alal Ma'siyat*. But, in Fiqah, sometimes terms such as *jawaaz* and *saheeh* mean *valid*, just as three Talaqs in a single statements are valid but sinful.

Thus, Imaam Abu Hanifah's view of an *Aqd* based on *I'aanat alal Ma'siyat* being valid, is based on rational grounds. Despite the sin, the consequence of such an *Aqd* will be that the rental remains halaal. Again we remind that

this is not the Fatwa of the Hanafi Math-hab.

Secondly, while the lawyer has attempted to argue away the real and sharp difference between Imaam Abu Hanifah and Saahibain, he has failed to produce evidence for his view. The fact of the existence of this *Ikhtilaaf* is irrefutable, and it applies to the "first situation", not to the "second situation" in which there is no *Ikhtilaaf*.

(10) The contention of the lawyer in his point No.4 is incorrect concerning his statement:

"....is null and void, with the result that the rental is impermissible, by consensus of jurists across the board in all schools."

According to Imaam Abu Hanifah, despite the sin factor and impermissibility, the contract is not null and void. It is *faasid* (corrupt and sinful). Yes, according to the other three Math-habs and Saahibain the contract is *baatil*, and this is the view we all accept as the official stance of the Hanafi Math-hab.

We are Hanafis and strictly follow the Fuqaha of our Math-hab. For purposes of issuing fatwa we do not refer to Al-Mughni which is a Hambali kitaab, nor to the kutub of the other Math-habs, nor do we attach paramount importance to Allaamah Shaukaani's *Nailul Autaar* or to Maaliki kutub such as

Mawaahibul Jaleel Lil Khattaab mentioned by the lawyer sahib.

The mas'alah of *Ijaarah* is adequately dealt with by the Hanafi Fuqaha. There is nothing unsolved in this issue to necessitate the acquisition of assistance from the kutub of the other Math-habs.

MICROORGANISMS

Questions:

1. Can microorganism on their own be considered halaal?
2. Are the different fatawa required for the different types of microorganisms?
3. Does the medium, in which the microorganism is grown, affect its halaal status?
4. If so, what types of media are suitable and what types are not? For example, if beef is used, must the animal be halaal slaughtered?
5. What will be the status of the product or microorganism if pork or pork products are used as growth media?
6. Must the najasit of the original medium be considered? For example, they may be cultured in beer or urine and then used.
7. Must the medium be washed off after culturing, for the microorganism to be considered halaal?
8. If so, what types of washing or cleaning is required?
9. What needs to be shown if this washing or cleaning is to be considered adequate?
10. Mushrooms are sometimes grown in poultry litter that may contain some poultry manure. How should this be treated?
11. Most manufacturers and laboratories work with stock microbial cultures. Should the media in which the seed culture is grown, be considered during halaal determination of the stock culture?

tion of the stock culture?

For example, if the seed culture is grown in a non halaal medium but the stock culture is now grown in a halaal suitable medium, how does this affect the halaal determination of the product obtained using the stock culture?

Answers

(1) Microorganisms which are invisible due to their infinitesimal size, are for practical purposes as far as food is concerned, 'non-existent'. The question of such 'invisible' organisms being halaal or haraam is inapplicable and irrelevant. Such organisms which are visible, e.g. algae and mushrooms, are classified as plants, hence halaal.

(2) This applies for all types of microorganisms. The larger ones are not in the form of animals. They are plants.

(3 & 4) Whilst it is haraam to utilize a haraam medium to grow microorganisms, the end product, viz. the plant, e.g. mushroom, is halaal although abstention is best from the Taqwa point of view if a haraam medium such as poultry faeces or swine faeces is used. We believe that swine manure is sometimes used to cultivate mushrooms.

(5) Only halaal media are permissible. If the beef is haraam, using it as a medium for microorganisms is not permissible. Any non-plant edible produced in a haraam medium, e.g. yogurt, buttermilk, will likewise be haraam.

(6) If pork or pork products are used as growth media, the products will be haraam, ex-

cept if the products are plants. Whilst the plants *per se* will be halaal, abstention will be best, and the practice of using the haraam medium is sinful.

(7) While washing the medium will be better, it will not affect the halaal or haraam status of the product. Such status is determined as explained above.

(8) Washing in terms of the Shariah for the purposes of purity is effected with only water and nothing else.

(9) Nothing needs to be physically shown regarding such washing. One should only feel satisfied that the item has been adequately washed for hygienic purposes. This washing is not a requisite for determining *hillat*, hence there is no defined Shar'i process for it.

(10) It is not permissible to grow mushrooms in poultry litter. Nevertheless, as men-

(Continued on page 12)

Questions and Answers

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(Continued from page 5)

permissible to put out such a message?

A. Firstly, such a message addressed to a dead person is extremely futile and moronic. Secondly, the Qur'aan forbids bosom friendship with non-Muslims. Thirdly, the Qur'aan Majeed states: "Do not say any prayers over any of them who has died nor stand at his graveside, for verily, he has committed kufr with Allah and His Rasool." Such futile messages of 'rest' and 'goodwill' for the kuffaar are haraam.

Q. Absa bank says that they have 8 different Islamic deals, and all are Shariah-compliant. Is this correct?

A. All so-called 'Islamic' and 'shariah-compliant' dealings of Absa and of all conventional banks are haraam riba and baatil dealings. Don't be deceived by the 'islamic' terminology and approval which corrupt 'shariah boards' accord the riba capitalist banks.

Q. Zaid approaches Amar for a loan of R5,000. Amar wants to give the loan with a cheque or by depositing in Zaid's account. The bank

will charge Zaid R30 for cashing the cheque or when he draws out the money from his account. Who should pay the R30?

A. Zaid for whom Amar is doing the favour should pay the bank's fee of R30. Whilst it is permissible for Amar to pay, it is really Zaid's responsibility.

Q. Is it permissible for ladies to perform Tahyatul Wudhu during Fajr time and before Maghrib Salaat?

A. Ladies too are not allowed to perform Tahyatul Wudhu during Fajr time nor before Maghrib Salaat.

Q. Is Tahyatul Wudhu valid after drying oneself with a towel?

A. Yes, Tahyatul Wudhu is still valid even after drying oneself with a towel.

Q. Is blood donation permissible in an emergency? Prominent Ulama say it is permissible.

A. Even in an emergency situation blood donation is not permissible just as it is not permissible in such times to take by force anyone's blood. Whether the blood is taken by force or willingly, the ruling of prohibition is the same. If a person is on the

verge of death due to starvation, then it is permissible for him to take by force sufficient food from another person to save his life. But he may not take by force sufficient blood from another person to save, for example, his dying son whom the doctors say needs blood. The same argument applies to obtaining blood willingly donated. But food even if not willingly given can be taken by force in dire circumstances.

We are not in agreement with the view that donating, buying and selling blood is permissible regardless of whose opinion it may be. It is a pure personal opinion unsubstantiated by facts/proofs of the Shariah. We are not obliged to follow the opinion of any Aalim regardless of his stature. Those who are in disagreement with our fatwa are at liberty to follow whomever they wish. We are not imposing our view on anyone. But, whoever disagrees with our view should refute it with the facts of the Shariah, not with the personal opinions of Ulama. There is no Shar'i obligation on us to agree with any majority view of even our seniors.

We are obliged to follow only the unanimous rulings of the Fuqaha of our Math-hab.

Q. My driver driving our company car was involved in an accident with another car. If it is my driver's fault, can the other person hold me liable for the damages to his car? If it is not my driver's fault, can I claim from the other person damages for my car? If it is my driver's fault, can I hold him responsible for the damages to my car?

A. According to the Shariah, you are not liable for the damages committed by your driver even if he was driving your company's car. He is solely liable for the damages to the other vehicle.

If he was not negligent, then you cannot claim from him for the damage to your vehicle which according to the Shariah is an Amaanat in the possession of the worker. Only if negligence is proved may you hold him liable. If it is the fault of the other car, you can claim damages for your car.

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WASTING ON FUND-RAISING FUNCTIONS

There was a *jalsah (function)* in Muradabad for raising funds for some Deeni project My advice is: Close all these functions of waste in which huge sums of money of Muslims are destroyed. Rather contribute this money (which is wasted in organizing the function) to the Deeni project.
(Maulana Ashraf Ali Thanvi)

CRITICISM

Those who follow the Haqq should not be concerned with the criticism and insults of people. This criticism in fact fortifies the people of Haqq.

ROOHAANI (SPIRITUAL) AND NAFSAANI (EMOTIONAL) HAALAAT (STATES)

(By Hadhrat Maulana Ashraf Ali Thanvi)

THE SAALIKEEN (Mureeds)

MICROORGANISMS

(Continued from page 11)

tioned above, the mushrooms remain halaal, but Taqwa requires abstention, and using such a medium is sinful.

(11) The issue here relates to the domain of Taqwa. That is, the end product relates to taqwa. But, the use of a haraam media is haraam. So whilst the end product will be halaal for consumption, since it is a plant, it is not permissible to utilize a haraam medium.

pursuing the path of moral reformation and spiritual progress) experience two kinds of conditions: Roohaani and Nafsaani. The Roohaani conditions are such attributes which remain with the soul even after death and separation from the physical body, e.g. tawakkul, sabr, shukr, ikhlaas, sidq, etc. These attributes do not weaken in consequence of the weakness of the physical body. They remain inherent with the soul after separation from the body.

The Nafsaani attributes such as emotion, anger, vengeance, etc., are eliminated after the separation of the soul from the body, and they become weak

with the weakening of the physical body.

Generally, the Nafsaani Haalaat occur to people of little intelligence. These conditions occur with rarity in people of perfect intelligence. The reason for this is that these haalaat require mental tranquillity (i.e. mental inactivity). An intelligent person's mind is generally not in the state of tranquillity. Precisely for this reason did the noblest personalities of the Ummah, viz., the Sahaabah, not experience such haalaat. They were men of the highest level of intellectual perfection.

Furthermore, the Nafsaani Haalaat develop generally during the age of youth. They oc-

cur rarely during old age. However, even in the Nafsaani Haalaat there are some such spiritually subtle conditions which occur to even men of perfect intelligence, e.g. crying in profusion which even the Sahaabah experienced abundantly.

Hadhrat Maulana Gangohi (rahmatullah alayh) had a mureed who was maghloobul haal (a person who is overwhelmed by emotional states which are beyond his volitional control). This mureed would laugh very loudly. When some people questioned about his loud laughter (loud laughter is prohibited in the hadith), Hadhrat Gangohi said: "He is maghloobul haal." Such states do occur to the Saalikeen. Then,

they asked Hadhrat Gangohi: "Did you also experience such states at any time?" Hadhrat Gangohi responded: "Was I some moron to experience such a state?"

This response of Hadhrat Gangohi confirms that generally Nafsaani Haalaat occur to persons of little intelligence, and do not as a rule occur to people of intelligence and wisdom. Regarding these Nafsaani conditions Hadhrat Junaid Baghdaadi (rahmatullah alayh) said:

"These are such imaginations by means of which the infants of Tareeqat (Tasawwuf) are nurtured." These emotional states aid the weaklings. However, the Auliya had no care whatsoever for such conditions.

The Majlis

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Roses have thorns.



The Haqq too has thorns! "We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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THE HAQQ

"May Allah have mercy on Umar. The Haqq has not left any friend for him."

SANHA'S HARAAM, KUFR BCCSA MOVE

"What! Do they search for the hukm (decree/decision/resolution) of Jahiliyyah? And whose law can be more beautiful than the Law of Allah for people who believe with conviction (in Allah)." (Aayat 50, Surah Al-Maaidah)

THE BROADCASTING Complaints Commission of S.A. (BCCSA) is a government-created body like a secular court. It is a non-Muslim (kuffaar) court for deciding disputes pertaining to radio broadcasting issues.

SANHA (South African Haraam Authority) has created a purely *nafsaani* dispute with Mufti A.K. Hoosen. It is a SANHA-created dispute designed to humiliate Mufti A.K. Hoosen in the kuffaar BCCSA court. It is a case of baying for blood. The objective of this article is to alert Muslims of the type of entity SANHA is so that Muslims begin to realize that they are consuming carrion chickens and carrion meat products halaalized by a clique of men who are ei-

ther hovering on the brink of kufr or are munaafiqeen masquerading as Muslims.

What exactly is the issue of 'dispute'? According to the Shariah there is absolutely no dispute. SANHA, goaded on by ulterior motives, has fabricated a 'dispute' in the light of kufr law – the kufr code of conduct of the BCCSA. SANHA's haraam carrion dispute has three ludicrous elements: The primary grievance of SANHA is that Mufti A.K. Hoosen has unequivocally proclaimed SANHA's halaalized chickens to be **HARAAM**. This was the last straw which broke SANHA's backbone. SANHA is prepared to tolerate any other type of criticism emanating from the Mufti. But to proclaim its halaalized carrion to be HARAAM carrion is unbearable and intolerable to the Carrion Cabal of SANHA.

The Carrion Cabal's only source of livelihood and for living a life of pomp and opulence is the haraam boodle it extracts from those connected to the Carrion industry. Mufti A.K.

Hoosen's Fatwa that the chickens are Haraam struck at the very roots and heart of SANHA, hence this haraam carrion-halaalizing entity has cast aside the Qur'aan and the Divine Shariah to seek aid and succour from the kuffaar BCCSA in diametric conflict with the Qur'an's commands.

While the first and foremost grievance of SANHA is the Fatwa of Haraam, the second complaint is that Mufti A.K. Hoosen has labelled the Carrion Cabal, 'scholars for dollars'. The third grievance is that Mufti A.K. Hoosen had likened his student, Yusuf Patel to a *kalb* (dog).

Leaving aside all issues, purely in terms of the Shariah, SANHA has absolutely no grounds for creating this haraam dispute. All three complaints registered by SANHA in the court of its lord, the BCCSA, have no validity in the Shariah. Firstly, it is Mufti A.K. Hoosen's Shar'i right to proclaim SANHA's halaalized chickens to be Haraam carrion. In fact, the Mufti is under Shar'i duress to make the proclamation. Abstention from issuing the Fatwa of Haqq is *Kitmanul Haqq* (Concealing the Truth). It is also aiding in haraam and allowing the community to consume haraam, diseased carrion chickens by deception.

Secondly, it is the right of an Aalim to label carrion-halaalizers as Ulama-e-Soo' (Evil scholars), scholars for dollars, Kilaab (dogs) and Khanaazeer (pigs) because the Qur'aan Majeed and Rasulullah (sallallahu alayhi wasallam) had described evil scholars with these epithets. Either SANHA's carrion 'scholars' are scholars for dollars or they are not. When a Muslim is accused with an evil or labelled with an evil or insulting logo or epithet, the ta'leem (teaching of the Had-

ith) is that he should reflect and do some soul-searching to fathom the reality of the accusation. If, after sincere meditation he understands that the epithet does apply to him, then he should repent, make Taubah and recite Istighfaar.

If after deep and sincere reflection, he is satisfied that the accusation against him is false and slander, then he has no ground for concern. Rasulullah (sallallahu alayhi wasallam) had explained that in this event the slandered person's sins are effaced, and the slanderer's good deeds are transferred to him (i.e. to the slandered one). Thus, in both cases he has nothing to lose. On the contrary, he stands to gain immensely.

Thirdly, the Ustaadh has the full right of likening his treacherous student to a dog. The Qur'aan Majeed compares treacherous and evil scholars to dogs, and the Hadith likens them to khanaazeer (pigs).

Thus, this issue is not for a kaafir court to adjudicate. The implications of SANHA embracing the BCCSA are indeed spiritually catastrophic for the Carrion Clique of SANHA. This haraam clique consists of E.B. Lockhat, M.S. Navlakhi and Yusuf Patel. Either they are munaafiqeen concealing their kufr or they are incorrigible morons who are totally bereft of *Aql*. Hence, they fail to understand the consequences of their BCCSA action.

The BCCSA is the *hukm of jaahiliyya law* mentioned in the Qur'aanic aayat cited above. In bootlicking the kuffaar forum, SANHA has flagrantly and rebelliously rejected Allah's statement in this aayat. Allah Ta'ala asks: *Whose law is better than Allah's Law for the Mu'mineen?* SANHA's treacherous and rebellious rejection of the Qur'aans resolution forum implies that for them (the Carrion Cabal), the law

of jaahiliyyah, viz., BCCSA law is more beautiful and more reliable than Allah's Law. This implication is categorical *kufr*.

Furthermore, Allah Ta'ala states in the Qur'aan Majeed:

"Those who do not decide (decree/resolve issues) according to that (Shariah) which Allah has revealed, verily, they are kaafiroon." (Aayat 44, Surah Al-Maaidah)

"Those who do not decree according to that (Shariah) which Allah has revealed, verily they are zaalimoon." (Aayat 45, Surah Al-Maaidah)

"Those who do not decree according to that (Shariah) which Allah has revealed, verily, they are faasiqoon." (Aayat 47 Surah Al-Maaidah)

All three terms refer to the *kaafiroon*. To highlight the villainy of the kuffaar who prefer the law of kufr, Allah Ta'ala describes them as *faasiqoon* and *zaalimoon*. These three verses apply to SANHA without *ta'weel* (interpretation). The applicability is explicit. SANHA has vigorously, flagrantly and treacherously rejected all the Qur'aanic aayaat which command disputes to be resolved by a Muslim forum. Thus, the Qur'aan Majeed states:

"If two parties/groups among the Mu'mineen fight/dispute, then (O Believers!) make peace between them."

Despite the fact that SANHA had no valid Shar'i grounds for creating a 'dispute' which is nothing but hallucination of the nafs, Mufti A.K. Hoosen had proposed that Maulana Radhau Haq Sahib, senior Ustaadh at Darul Uloom Zakariyya mediate and arbitrate the fictitious dispute. Noteworthy is that Maulana Radhau Haq Sahib is the Ustaadh of both Mufti A.K. Hoosen and M.S. Navlakhi. In addition,

(Continued on page 12)

Recognition of Muslim Marriages

Is it necessary for Muslim marriages to be recognized legally?

Neither is there a legal nor an Islamic need for Muslim marriages to be recognized. Nevertheless, if a Muslim has some mundane or other reason for wanting to register his marriage for the purpose of gaining legal recognition, then it will be permissible.

The marriage can be registered by a legally appointed Muslim marriage officer. There will soon be a proliferation of such marriage officers in the field for registering Muslim marriages thereby gaining legal

recognition.

Before legally registering the marriage, it is of imperative importance, in fact WAAJIB, to enter into a marital agreement called *Antenuptial contract* which **EXCLUDES the Accrual Clause**. Adopting any other matrimonial regime is HARAAM.

The *Antenuptial Contract excluding the Accrual Clause* allows for an Islamic Will. All other matrimonial contracts are in conflict with the Shariah in that the Islamic Will is not regarded valid in terms of the kufr law of the country.

Questions and Answers

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Q. Is a 42 year old man a mahram for the daughters of his wife by a previous marriage? They are 16 and 12 years old.

A. Even an 80 year old male is not a mahram for his wife's daughters from a previous marriage whether they are 16 years, 12 years or 60 years. The prohibition is more emphasized if the man is only 42 years old. The element of fitnah is great.

Q. Many criticize your method of admonition. Please comment.

A. We understand the wisdom and utility of our method of Amr Bil Ma'roof. The critics are free to criticize. It is their right. We have no argument with them. They should feel free to criticize us.

Q. Some critics say that you are not up-to-date with 'fiqhul waqi'.

A. We need to be up to date with only what our Fuqaha said and ruled centuries ago. Our critics are adept in talking nonsense. Instead of speaking drivel, they should produce Shar'i dalaai-il to prove our 'error'. Hitherto, they have spoken only drivel. They say this and that without presenting Shar'i proofs for the error of our rulings. It is not sufficient to say that we are not "up to date" with their hallucination of 'fiqhul waqi'. They should present Shar'i dalaai-il to refute what we say.

Q. Dr. Naik says that wearing a tie is permissible.

A. Wearing a tie is haraam. A person who wears a tie is a faasiq. The modernist character, Dr. Naik does not understand what he blurts out.

Q. Is it permissible to wear a Jinnah cap?

A. A Jinnah cap is the dress of the Fussaaq. It was the headgear of Jinnah the first governor general of Pakistan. It became a popular headgear in emulation of Jinnah. It is not permissible to wear the dress-styles of fussaaq.

Q. Is it permissible to supply building material to a church?

A. It is not permissible to supply any building material to a church. It is *'Aanat alal Ma'siyat (to aid sin)*.

Q. A new mode of leasing by the Islamic banks is called *Ijarah wa iqtina*. At the end of the lease period, the tenant automatically becomes the owner of the property. At the time of entering into the lease, the owner of the property promises to give the property to the tenant. It is similar to leasing of vehicles. Contemporary scholars have sanctioned this deal.

A. This form of leasing is not valid in the Shariah. The condition of the promise is *faasid*. Even if it is written in a separate document as is done in this scheme, the deception does not alter the fact that it is a condition verbally stated in the actual leasing contract. Writing the condition in a separate document is self-deception. The lessor agrees at the very inception that the leased article will belong to the lessee at the end of the term of the lease. So, they are trying to fool people

and to soothe their own conscience by imagining that the promise is apart from the leasing contract.

Contemporary scholars who agree to this corrupt leasing contract are not authorities of the Shariah. They are modernist liberals who disgorge their personal opinions and give it an 'Islamic' flavour with fabricated terms such as *ijarah wa iqtina* when in reality there is no such concept in the Shariah.

Regardless of the promise being unilateral, the irrefutable fact is that it is a binding term of the lease agreement, and this is haraam. The proponents of this baatil ijaarah scheme have not provided a single Shar'i basis for the corrupt ijaarah scheme. Furthermore, 'Islamic' banks are a myth.

The promise to sell or give the leased asset to the lessee at the end of the leasing term is baatil. The lessor cannot be compelled to fulfil such a promise, nor is it permissible for him to make such a promise. The view of the promise being binding on the lessor is baatil.

Q. Is it permissible to put down a badly injured and sell the meat to a zoo for feeding lions?

A. If the animal is badly injured and needs to be killed, the Shariah allows it to be killed by means of *Thabah*. It must be slaughtered in exactly the same way as a sheep is slaughtered with the Tasmiyah as well. After *Thabah*, it may be sold to the zoo to feed the lions. If the animal is killed in any other haraam manner, then it will be *maitah*, hence selling it will not be permissible. Only after *Thabah* may the animal be fed to other animals. And *Thabah* includes the recital of the *Tasmiyah* even if the slaughtered animal is a donkey.

Q. Some people say that it is not permissible for a wife to adopt her husband's surname. They say that the Hadith prohibits it. Is this correct?

A. The prohibition in the Hadith applies to a person who commits deception. He deceives people regarding his lineage by assuming the surname of someone to whom he is not related then creating the idea that he is the son, etc. of that person. On the other hand, a woman takes on to her husband's surname for the sake of convenience, not for deception. No one is deceived by her new surname.

Will it be permissible to say about your wife that "*She is the wife of Zaid*"? Of course it is permissible. Now instead of saying to everyone that she is "the wife of Zaid", it is said for simplification: Mrs F. Zaid." This is all what is meant when a woman adopts her husband's surname. She only says that she is the wife of so and so.

Q. Some Muftis say that Coke is permissible on the basis of Imaam Abu Hanifah's view.

A. There is no longer a need to even argue this simple prohibition in terms of alcohol content. The destruction to

GROUP I'TIKAAF

Q. In some places during the last ten days of Ramadhan, group I'tikaaf programmes are organized. Large numbers of people occupy the Musjid for I'tikaaf. Congregational thikr takes place. Food is provided for the whole group. Durood Shareef majlis also takes place. Here where I am, this question cannot be asked because the mureeds of the sheikh will shoot one down and interpret the question as disrespect for the sheikh. Please clarify in the light of the Shariah whether these group I'tikaaf programmes are permissible.

A. The group form of 'I'tikaaf' which has gained momentum where the halqah thikr shaikhs visit and establish bases, has exceeded the bounds of the Shariah and has entered into the domain of bid'ah. In most places the I'tikaaf has been

reduced to merrymaking functions whereas I'tikaaf is supposed to be in seclusion and solitude as much as possible. The manner in which these public group I'tikaafs is conducted defeats the objective of I'tikaaf. These functions resemble feasting at wedding gatherings. They have degenerated into bid'ah. It is precisely for this reason that you are unable to pose the query. The wayward mureeds believe that their shaikh's I'tikaaf function is waajib, hence they take offence when questioned.

Furthermore, there is no origin in the Sunnah for this practice. These functions also disturb the other musallis and interfere with their freedom and their few minutes of solitude (Nafl I'tikaaf).

If Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) had been alive today, he would have expelled all these bid'atis from the Musaajid.

health has been overwhelmingly and conclusively established. Coke and all soft drinks cause numerous diseases, hence there is no longer the need for even the alcohol factor for declaring its prohibition. The element of *Dharar* suffices for its *hurmat*. In fact Coke's prohibition is more emphasized than the prohibition of eating taahir (clean) sand. *Dharar (Harm)* is a valid element of prohibition.

Q. Are prawns permissible? I am hearing conflicting views.

A. For Hanafis prawns and all non-fish sea animals are haraam. We have explained this issue in detail in a booklet which is available.

Q. Is it permissible to fish with live bait? A Maulana says that it is permissible because fish do not feel pain.

A. Live bait is cruel and haraam. The curses of the tortured animal will settle on the cruel person. It is absolutely baseless to claim that fish do not feel pain. Also, fishing is not permissible for sport or to wile away the time.

Q. Is it permissible to wear a kurtah which reaches the ankles when one goes into Ruku', and is it permissible to wear a kurtah which is halfway on the thighs?

A. It is not permissible to wear a kurtah which reaches the ankles or below the ankles when in Ruku'. It is also not permissible to wear the obscene female's mini-dress.

Q. What is *mudhaarabah* which the Islamic banks offer?

A. *Mudhaarabah* is a partnership in which the one partner provides the capital investment and the other partner provides the management without any capital investment. The profit will be shared according to the mutual agreement of the parties. It may be any ratio. While banks purport to conduct this type of partnership, they are dishonest. Their ventures are *riba* transaction which they camouflage with Islamic terminology.

Q. A scholar says that it is permissible to eat with knife and fork.

A. The 'scholar' is a moron. That is why he speaks such nonsense. It is not permissible to eat with knife and fork. In addition to it being the style of the kuffaar, it is in conflict with the Sunnah, and the Sunnah of licking the fingers and deriving the special *tha-waab* for this act are lost. Only when necessary may one eat with a spoon. The arguments presented for this practice are baseless.

Q. Please explain the meaning of *Talaqqi bil Qubool*.

A. We are not a Madrasah. Attend a Madrasah if you are interested in technicalities. We lack the time to delve into a detailed explanation of technical issues. However, *Talaqqi bil Qubool* briefly means that whatever Hadith narration the Fuqaha have accepted is authentic regardless of the classification of the Muhadditheen.

Q. Is it necessary for Muslim marriages to be legally recognized. I don't understand the row on this issue.

A. There is no need for legal recognition of Muslim marriages. Modernists, hypocrites and morons clamour for stupid recognition.

Q. Is it permissible to slightly bow when greeting – making Salaam? Some Shaikhs allow their mureeds to kiss their hands. Whilst doing so, the mureeds go into a bow. Is this permissible?

A. It is not permissible to bow when greeting. It is permissible to kiss the hand of one's Shaikh without bowing.

Q. Is it permissible to play board games? A Mufti says that with some conditions these games are permissible.

A. All forms of board games are haraam. All such games come within the scope of haraam *lahw* and haraam games such as chess and backgammon which Rasulullah (sallallahu alayhi wasallam) described as dipping

Questions and Answers

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one's fingers in the blood of a swine. The fatwa regarding board games is incorrect and baatil. Rasulullah (sallallahu alayhi wasallam) said: "Every sport of the Mu'min is baatil....." This prohibition is *mutlaq (general)* and it is reinforced by the stern warning against backgammon/chess. Our book on kuffaar sports adequately explains this prohibition.

The arguments presented in the fatwa for the permissibility of board games are akin to the argument: *It is permissible to look at the faces of ghair mahram females on condition that you do not look with lust.* Regardless of the hallucinated conditions, all board games – all acts of *lahw-la'b* – are baatil and haraam. Shar'i prohibitions may not be scuttled with self-opined conditions and imagination.

Q. Is it true that Allah Ta'ala created also evil?

A. What is the mystery in this? Every intelligent child is supposed to understand this simple fact.

There is only One Creator, Allah Ta'ala. There are not more than one Creator. Your question should not be difficult to fathom. Who created Shaitaan? Is the Shaitaan not the embodiment of evil? Who created the nafs which is the epitome of evil? Allah Ta'ala has created both good and evil. He gave us Aql (intelligence), will-power and the teachings of the Ambiya to aid and guide us through this worldly life strewn with the thorns of evil which Allah Ta'ala has created to try and test us.

Q. Many of the statements of Ibn Arabi appear to be in direct conflict with the beliefs of the Shariah. Salafis brand him out of the fold of Islam. What is the view of the Ulama of the Ahlus Sunnah regarding Ibn Arabi?

A. If we did not know who Hadhrat Ibn Arabi (rahmatullah alayh) was and if it was not for the consensus of our Akaabireen Auliya and Mashaaikh of all ages acknowledging the greatness of Ibn Arabi, then merely on certain of his utterances we would have issued the fatwa of kufr. But when the great Ulama-e-Haqq and Auliya acknowledge that he is a great Wali, then it does not behove us non-entities to hold a contrary opinion. It is best to say that we do not understand many of the mystical statements of Ibn Arabi.

Q. What is the Shariah's view regarding participating in funeral and memorial services for non-Muslims? Ulama too have participated in these services held for Mr. Mandela.

A. Such participation is haraam. Their reaction betrays their kufr. Here in this country even people who are supposed to be ulama are committing kufr with their 'dua's for the non-Muslim. They fear the shadows of the kuffaar more than fear for even Allah Ta'ala. We are living in times of great fitnah. People will be Mu'min in the

morning, then kaafir in the evening, then again Mu'min the next morning, and kaafir in the evening. In this way will they vacillate between kufr and Imaan until many will die with kufr. May Allah Ta'ala save us all from this miserable calamity.

Q. Is it permissible to use gold-plated cutlery or as ornaments?

A. It is haraam to use gold-plated cutlery. It is extremely wasteful to use it as ornaments, hence not permissible.

Q. If one's wudhu breaks during the Fardh of Jumuah Salaat after Tashahhud, will one be a Laahiq?

A. Even if wudhu breaks in Jumuah after Tashahhud, the musalli should conduct himself as a Laahiq.

Q. Is it permissible to write or say *alayhis salaam* after the name of a Sahaabi who was among the Ahl-e-Bait (the Family of Rasulullah – sallallahu alayhi wasallam)?

A. Since it is a salient feature of the Shiahs to use the invocation of *alayhis salaam* for their Imaams, etc. it is not permissible to emulate them. If the Sahaabah are from the Ahl-e-Bait, the appropriate invocation will be used for them, namely, *Radhiyallahu anhu*. If they are not Sahaabah, then *Rahmatullah alayhi* will be used.

Q. I am shocked at the performance of Bham in the Mandela funeral scenario. He has gone overboard in what you will describe as kufr. His performance has opened my eyes. Is this man who poses as an Aalim still a Muslim?

A. There is no need to be shocked any more. The Reverend Abraham Bham has now confirmed that he is not a Muslim, hence his flagrant and shameless participation in kufr. Perhaps he yearns to be resurrected on the Day of Qiyaamah with the idol of kufr he idolizes. Kufr is emerging like dark smoke from all his bodily apertures. Salaat is not valid behind this vile reverend who is a veritable shaitaan in human form.

Q. Until what age will a baby's urine be paak (clean)?

A. A baby's urine is napaak (impure) from the very day he/she is born. Urine is never paak.

Q. What is the need for legal registration of Muslim marriages?

A. There is no need for registering one's Nikah. The vast majority of Muslims do not register their nikahs. If you perceive a need to register your Nikah, then opt for the antenuptial contract which EXCLUDES the accrual clause.

Q. The roof of the building in which I am a tenant was blown off in a recent storm. Whose responsibility is it to repair the roof? The lease does not mention this type of damage.

A. The tenant cannot demand that the landlord repairs the building. He can only cancel the lease and vacate the premises if he finds it unsuitable for his occupation. Regardless of there being no agreement on this type of damages, the landlord cannot be compelled to repair his building nor can

THE NNB JAMIAT'S MADRASAH OF JAHL

Q. My brother who is becoming an Aalim at the Madrasah run by the Fordsburg Jamiat wears chains and bracelets. I advised him that it is haraam for males to wear any kind of jewellery. I told him that my marhoom Ustaadh had said that jewellery which men wear will become snakes and scorpions on the Day of Qiyaamah. But he rejected what I said and demands proof. What naseehat can I offer him? My second question is that a student can pursue Islamic education at the Madrasah only if he has a matric certificate. This condition is incomprehensible. Please comment.

A. Your brother is not becoming an Aalim. He is becoming a Jaahil (Ignoramus). He has completely lost the Straight Path of the Deen because the institution where he is studying is a liberal, modernist 'madrasah' which is teaching a smattering of Deeni knowledge for worldly objectives. The madrasah of the NNB Jamiat is not a Madrasah of the Deen. In fact, admission to that madrasah is dependent on the possession of a kuffaar matric certificate. When the Deen has been made subservient to kuffaar certificates, what type of 'molvis' will such an institution produce. The products of this corrupt 'madrasah' will be liberal hybrids. In the words of the Qur'aan Majeed: "They are neither this nor that. They vacillate in doubt between the two."

It is among the signs of Qiyaamah according to Rasulullah (sallallahu alayhi wasallam) that "The knowledge of the Deen will be imparted for objectives other than the Deen." Narrating a Hadith, Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said that (among the signs of Qiyaamah) will be that "the dunya (mundane objectives) will be pursued with the amal (deed) of the Aakhirah." The NNB Jamiat's hybrid 'madrasah' of jahl is in fact a materialization of this prediction of Rasulullah (sallallahu alayhi wasallam). The sacred Ilm of Wahi is sullied and besmirched by making it subservient to kufr education.

You will not be able to convince your wayward brother regardless of whatever proofs are presented. When his teachers allow him to adorn himself like an hermaphrodite and parade around with feminine jewellery, what can you then expect of him? His brains have already been deranged.

Rasulullah (sallallahu alayhi wasallam) cursed those males who imitate females and vice versa. If your brother and his teachers are so stupid as not to understand this and what the Fuqaha of all Math-habs have ruled, then they are all lost cases. Your brother appears to be a *ghabi* – one who is dense in the mind. He is incapable of understanding the truth. Just make dua for his hidaayat.

the landlord compel the tenant to honour the lease. The tenant has the right to move out. If the landlord desires the tenant to remain, then he has to repair the building.

Q. I have seen Hanafis from Afghanistan not extending their forefinger during Tashahhud. Please comment.

A. To refrain from extending the finger in Tashahhud is not proper. Nevertheless, it is the practice of a small minority of Hanafis. They are the followers of Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh). He was a great Mujaddid and he had eradicated much of the bid'ah which had existed in the Indo-Pak subcontinent. Almost all the Pathans of Afghanistan, who are all Hanafis, but followers of Hadhrat Mujaddid Alf-e-Thaani, do not extend their finger. It was the Mujaddid's teaching that it is not Sunnah to extend the finger. This was his research. He was a great person and entitled to his view. Those whom you had seen not extending their fingers are the followers of Hadhrat Mujaddid Alf-e-Thaani.

Q. I have seen women whose jilbaab drags on the ground. Is this proper?

A. The jilbaab should not drag on the ground. It should be below the ankles without dragging on the ground.

Q. Is it permissible for a woman to wear Khuffain?

A. It is permissible for a woman to wear Khuffain.

Q. A Maulana says that according to Faqeeh Abu Ja'far (rahmatullah alayh) it is Mustahab to have an amaamah on during Salaat, Please comment.

A. The *Istihbaab* mentioned by Faqeeh Abu Ja'far (rahmatullah alayh) is related to THREE garments. It is not specific with the Amaamah (turban). The Qamees (kurtah) whilst also enumerated among the three, is not specifically Mustahab in this context. If instead of Qamees, one dons a shawl, it will fulfil the *Istihbaab* requirement. If instead of *Izaar (lungi)* which is also included in the three, a *saraaweel* (trousers) is worn, the *Istihbaab* is fulfilled. Thus, if the musalli wears a chaadar, saraaweel and a qalansawah (topi) instead of a qamees, izaar and amaamah, the *istihbaab* of three garments is still fulfilled. The *Istihbaab* in the context here refers to THREE items of clothes. It may be any three Islamical-

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ly permissible items.

Q. Is it permissible to buy and sell gold on credit?

A. It is not permissible to buy or sell gold and silver on credit. It has to be a cash transaction. The payment for the gold/silver jewellery may be effected in any kind of commodity whether stock or currency notes. But it is not permissible to buy and sell gold and silver on credit.

Q. Is exchange of currency notes permissible? If yes, how is the rate of exchange to be determined?

A. Exchange of currency notes is permissible. Any amount of one currency notes may be exchanged for any amount of another currency. But the deal must be cash. It is riba to sell currency notes on credit in view of the fact that currency notes come within the scope of *Thaman*. The rules pertaining to the exchange of gold and silver apply to currency notes. Trading on credit with currency notes is not permissible.

Q. A man had uttered Talaq to his wife 9 times. But he continued to live with her. Now after two years, he gave her three Talaqs. What is the ruling regarding these three Talaqs and the Iddat?

A. The woman and man were living all this time in the state of adultery. There is no iddat for a zaaniyah (a woman who commits zina). The three talaqs are futile and of no effect. The marriage had ended long ago when he had uttered three Talaqs.

Q. I have heard that there are two views on the question of music. Is there a view which says that music is halaal?

A. There are no two views regarding the prohibition of music. There is only one view, and that is music is haraam. We have explained this issue in detail in our book, *Sautush Shaitaan (The Voice of Shaitaan)*. If you want a copy, provide your postal address.

Q. Some Ulama say that according to Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) prawns/shrimps are halaal. Is this correct?

A. Prawns/shrimps are not halaal according to the Hanafi Math-hab since prawns are not fish. Let us assume that Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) had said that prawns are halaal on the assumption that prawns are fish, then too we shall maintain that prawns are haraam, and that Hadhrat Thanvi had erred. The fact is that Hadhrat Thanvi was not aware of prawns, hence he said the issue will depend on what the experts (the zoologists) say. If prawns are fish, they are halaal, and if not fish, then haraam. This is Hadhrat Thanvi's view.

Q. One Imaam of a Masjid says that Imaam Mahdi (alayhis salaam) and Nabi Isaa (alayhis salaam) are both the same person. Even after it was explained to him that these are two different persons, he persists in his belief. Is such a belief kufr?

A. Denial of the belief that Nabi Isaa (alayhis salaam) and Imaam Mahdi (alayhis salaam) are two separate persons is kufr. The correct belief should be explained to him. If after the correct belief has been explained, he persists in maintaining his kufr belief, then he will be a kaafir and Salaat behind him will not be valid.

Q. Is it permissible to buy and sell websites?

A. When 'selling' websites, there is no material commodity being sold. A name is sold, hence buying and selling websites are not permissible. One may pay a company for services, but services not rendered cannot be bought or sold.

Q. How can you label women who attend functions to be prostitutes?

A. Rasulallah (sallallahu alayhi wasallam) said: *"A woman who applies perfume and passes by a gathering is like this and like that (i.e. like an adulteress)." Women who parade in public and mingle with males, and deny the requisites of Purdah/Hijaab, are undoubtedly like prostitutes. It is a befitting appellation for them.*

Q. A family member when invited to a function brings along his own food. He does not eat the food served at the family function. This causes ill-feeling. He believes that the food at the function is haraam. Is his action proper? Should he not eat of the food to keep the muhabbat?

A. The family member errs in one respect. He should not bring along his own food when invited to a family function. He should not attend the function if doubtful/haraam food will be served. In the present time, most Muslim homes in fact consume haraam food. All commercially killed halaalized chickens are haraam carrion. Almost all butchery meat is haraam. The family member is therefore justified for abstaining from the food served at the function. His error is his participation in the function and bringing along his own food. "Muhabbat" (love) may not be on the basis of eating haraam food.

Q. When I left on a journey for Johannesburg, I was in the state of haidh. I attained purity in Johannesburg. Am I a musafir in Johannesburg?

A. A woman set out on a journey of more than 48 miles while she was in the state of her menstruation. The distance covered by her in her state of menses will not be taken into consideration. The distance of 48 miles necessary to secure for her the concession of Qasr will be reckoned from that point where she attained purification from her menstrual period. Hence, if she attained the state of purity at point A and from A to her destination the distance is 48 miles or more, she qualifies for Qasr Salaat.

Q. Is the 'diminishing musharakah' partnership business halaal?

A. The hybrid 'diminishing musharakah' concept forged by scholars for dollars for the benefit of the capitalist

THE REVEREND'S SELF-PROFESSED KUFR

Q. As a student in a Madrasah I was told not to refer to Maulana Ebrahim Bham with the reverend title. But, now what should be my reaction after having observed his participation in the kufr memorial services, etc.?

A. It is now proper for you to refer to the gentleman as 'Reverend'. He has flagrantly displayed his hidden kufr. Almost every statement in his vile condolence message is 'kufr'. Rasulallah (sallallahu alayhi wasallam) said: *"When a faasiq is praised, the Arsh of Allah shudders."* Now how much more will the Divine Throne shudder, when such glowing praises and honour are lauded on a kaafir? This wayward reverend has denied flagrantly the Qur'aanic prohibition and the Ahaadith of Rasulallah (sallallahu alayhi wasallam).

The miserable reverend has praised the non-Muslim dead more than any praise he may have lauded

on Rasulallah (sallallahu alayhi wasallam) and the Sahaabah. He believes that the dead atheist who departed with kufr will *wujoobun* brighten our lives with *roohaaniyat* from his grave, hence the shaitaan disgorges the kufr of: *"...and he shall remain a source of immense inspiration for generations to come."* What inspiration does a Mu'min derive from a dead atheist? For his kufr services, the priest of the NNB Jamiat says: *"We shall remain indebted in gratitude to Mr. Mandela for his contribution."*

Everything his nafs has vomited is *kithb, fisq, mudaanahat* and *shaitaaniyat*. These rubbishes are out to curry favour with the kuffaar. They fear the shadows of the kuffaar. That is because there is not an iota of *Khauf-e-Ilaahi* in their hearts. The same applies to the haraam messages of Daarush Shaitaan, Samnet and the Temple of Quds of Cape Town. They all are birds of a feather.

riba bank is baatil. It is haraam. We have explained in detail, in refutation of this baatil scheme.

Q. Is it permissible to give Athaan without topi?

A. It is Sunnatul Muakkadah (compulsory) to don Islamic headgear at all times, not only for Salaat. Whilst the Athaan recited by a bare-headed fellow is valid, it is not permissible to allow him to proclaim the Athaan without a topi.

Q. Is Salaat with jeans valid?

A. Salaat with jeans whilst valid is Makrooh. The thawaab is reduced, and if one habitually does so, it will be sinful. By validity is meant that the Fardh obligation is discharged. Nevertheless the sin of being dressed in a lewd garment of fisq destroys the thawaab and benefits of the Salaat.

Q. Is it permissible to pay a person money for having violated a promise?

A. Monetary payment for violating a promise is haraam. There is no such payment in Islam.

Q. Sometimes money is paid to reserve an item. Is this a valid sale? Does the money become the property of the seller or is it an amanat in his custody?

A. Money paid to 'reserve' an item is part payment of the purchase price. The sale is transacted when the money (part payment) is made. The seller has the right to retain the goods until he receives the full payment. The seller is the owner of the money. It is not an amanat.

Q. Is it permissible to hire a cottage at a holiday resort to spend a few days with the family? The cottages are far apart, so purdah will be maintained.

A. You are dwelling in self-deception with the idea that 'purdah' will be

maintained' at a holiday resort where all and sundry – kuffaar, fussaah and fujjaar – stay and frolic. You do not understand the meaning of purdah. In addition to the virtual impossibility of observing correct Shar'i Purdah, it should be understood that holiday resorts are the haunts of fussaah, fujjaar and kuffaar. All sorts of vices are committed at holiday resorts. Liquor, zina, music, singing, intermingling of sexes, etc. are the norm. Minus these vices, the place is not a holiday resort.

The same filthy – physically and spiritually – beds and utensils will be used. How is it possible for a Muslim to sleep in a bed in which zina could have been committed. Even if the bedding has been washed, it is still *mal-oon* as is the whole resort. It is an abode for shayaateen, not for Mu'mineen. It is not permissible for Muslims to waste time and money in an evil place.

Q. Is it permissible for a Muslim transport company to transport empty liquor bottles to a winery? According to a Mufti, it is permissible, but Makrooh Tanzeehi. And what is the ruling regarding transporting grapes for a winery? The Mufti also says that transporting weapons for the kuffaar is haraam because the weapons will be used against Muslims.

A. It is not permissible to transport beer/liquor bottles to a beer/liquor company. The claim that it is permissible is highly erroneous. It is *I'aanat alal Ma'siyat (aiding in sin)*. The opinion that it is not so, is rejected. Common sense is adequate to convince one that transporting liquor bottles to a liquor firm is aiding in sin and transgression. The contention that it is Makrooh Tanzeehi is corrupt and

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incorrect. Transporting liquor bottles is Makrooh Tahrimi which means HARAAM, the consequence of which is Hell-Fire.

It is haraam to transport grapes for making *khamr*. One does not require great and profound brains to understand this simple issue. When it is known that the grapes will most certainly be used to make *khamr*, how can such *I'aaanat* ever be permissible?

Weapons are just as taahir (paak/clean) and halaal as grapes. What is the difference? Why is the transport of halaal weapons haraam if these will be used for sin, whilst transporting halaal grapes for the sin is halaal. But since it will be used for haraam, its transport is haraam. Similarly, since the grapes will be used for *khamr* by a winery, its transport is also haraam. Since both the weapons and the grapes will be for sinful acts, transporting them is haraam.

Q. Is it permissible to hire trucks to a circus to transport its wares?

A. It is not permissible to hire trucks to a circus which is a shaitaani institution in which almost everything from A to Z is haraam. A host of cruelties, immoralities and obscenities are attached to a circus.

Q. The Mufti says that it is permissible for us (a Muslim transport company) to transport electrical equipment for a cinema. Is this correct?

A. A cinema is a 100% haraam institution. How can it ever be permissible to aid such an immoral haraam institution? Will it be permissible to transport electrical equipment to a brothel? This is such a simple issue which every layman with healthy Imaan can understand. One does not need to be qualified in Knowledge for understanding this prohibition. Regarding such simple issues, Rasulullah (sallallahu alayhi wasallam) ordered Muslims: "*Seek a fatwa from your heart.*"

Q. Is it permissible to transport children to a zoo?

A. It is haraam to take Muslim or even non-Muslim children to the zoo. Such outings are haraam.

Q. Is it permissible to hire out posh cars for a matric farewell function?

A Mufti says that it is permissible.

A. How can it ever be permissible to hire out 'posh' cars for a zina function – a matric farewell haraam function. Is this 'mufti' then so stupid as to be unaware of what takes place at these haraam functions?

Q. Pigeons are making a mess in our yard. They have built nests under the roof. Is it permissible to break the nests to get rid of the pigeons? Can I shoot them with a pellet gun?

A. As long as there are eggs/chicks in the nest, it will be haraam to break it. It will be zulm. The curse of the pigeons will fall. When the chicks are big and fly away, the pigeons will abandon the nest. Then break it. The moment they begin to rebuild it, break it. Don't give them a chance to

build the nest. They will then find another place to build their nest. It is cruel to shoot them with a pellet gun, sling, etc. How will you feel if your home is broken or you are shot at in order to enable others to grab or destroy your home?

Q. Is it permissible for a married woman to adopt her husband's surname. I have read an article that says it is not permissible.

A. It is permissible for a woman to adopt her husband's surname. In so doing there is no deception and she does not assume her husband's lineage by so doing. It is an adoption for convenience. Instead of saying each time to everyone: "I am the wife of Mr. Abdullah Muhammad", she says for convenience: "Mrs. Muhammad". That is all. The article is salafi drivel.

Q. Is it permissible to reserve a place in the first saff by leaving something in a particular spot?

A. It is haraam to reserve a place in the Saff. The one who occupies a space first has entitlement to it. It is not permissible to reserve for oneself a specific place in a Musjid.

Q. There are several Ahaadith which indicate the permissibility of combining two Salaat. Please comment and explain these Hadith narrations.

A. We are not Mujtahids. We are Muqallids of the Hanafi Math-hab. Imaam Abu Hanifah (rahmatullah alayh) and the thousands of Hanafi Fuqaha were well aware of the Ahaadith which you have quoted. The issue of the impermissibility of combining two Salaat was decided and concluded almost 14 hundred years ago. Those who are today, 14 centuries after the event, raking up nonsensical arguments are juhala. According to the Hanafi Math-hab, Jama' Baines Salaatain is not permissible.

Q. Is stunning animals prior to slaughter permissible? A Mufti says that as long as the animal is alive at the time of slaughtering it, the meat is halaal.

A. You have mentioned two different issues: (1) The act of stunning, and (2) The status of the meat. Stunning is haraam. Even the honourable Mufti is not 100% certain that the animal is alive after the brutal stunning, hence he says: "... apparently the animals seemed to be alive." It is not permissible to consume the meat of such brutally stunned animals. The whole system of killing from A to Z is haraam.

Q. HBZ bank has a Shariah compliant 'forward cover' insurance for currency trading. Is this type of insurance permissible?

A. HBZ Bank is worse than even Al-barakah Bank. HBZ openly advertises its interest deals. The 'forward cover' is haraam. There is no shariah-compliant insurance scheme.

Q. I want to have a khatm of Qur'aan function when moving into our new house. Is this type of function permissible?

BLOOD DONATION

Q. According to some Muftis, it is permissible to donate blood. A doctor asks: What will be done in an emergency? For blood is subjected to a strict process of screening, hence the need for donation.

A. We differ with the opinion regarding 'donation' of blood. Under no circumstances is it permissible to donate blood, faeces or urine. In an emergency when there is no medicine/remedy available, not even a haraam medicine, then we are to rely on Dua and resign ourselves to Allah's decree.

Tadaawi bil haraam (treating with haraam substances) applies to a haraam substance on hand at the time of emergency. It does not legalize the commission of a haraam act such as 'donating' blood, faeces, urine and pork to be saved in 'banks'.

In a state of dire emergency what will the doctors do if the only blood

available is contaminated with HIV or other diseases? What will they do if no blood at all is available? Allah's decree will take its course. If suitable blood is not forthcoming, and if there is no other remedy, the doctors advise the family to have the life-sustaining machine switched off and to take their patient home since they are unable to do anything for him.

Thus, when no remedy is available, and the patient dies, it should not be the doctor's concern. Maut arrives at its stipulated time as the Qur'aan declares: "*No person will die except at the appointed time.*" Doctors are also required to operate within the confines of the Shariah. Such operation is more important than the baseless idea of a life being saved with haraam medicine. The haraam remedy will not prolong life by one second. In all activities of life, the Muslim should be governed by the Shariah and by his *Aqeedah*. His belief should be that one dies only at one's appointed time.

A. Reciting the Qur'aan Majeed whether in a new or old house is meritorious. But there is no custom in Islam to organize a khatam to be attended by relatives and friends to grace the occasion of a new house. Such functions are usually merry-making and are motivated not by a desire for barkat, but by show, vanity and pride.

Q. Here in the prison in the U.S.A. all the inmates are given a gift bag of a variety of foods at Christmas time. Many of the items are halaal. Is it permissible for Muslim prisoners to accept these gift bags? Some say that it is not permissible.

A. It is permissible to accept the gift bags from the prison. Those who say that it is not permissible are in error.

Q. Is duck halaal? What about their webbed feet?

A. Duck, geese, turkey, fowl, guinea fowl and all such birds are halaal regardless of webbed feet. The duck should be slaughtered in exactly the same way as a fowl is slaughtered. Some ignoramuses commit the brutal act of slitting the webs before slaughtering the duck. To do so is cruel and haraam.

Q. Is it permissible for a woman to wear 9 carat jewellery?

A. It is permissible for women to wear imitation jewellery made of any kind of material even 9 carat gold. Only imitation rings are haraam. Rings must be of either gold or silver.

Q. What is the meaning of Talaqqi bil Qubool?

A. *Talaqqi bil Qubool* is acceptance accorded to a Hadith by the Fuqaha. When the Fuqaha cite a Hadith as a basis for the formulation of a mas'alah, it signifies the authenticity of the Hadith regardless of them not narrating the *Isnaad*. The acceptance of a Hadith by the Fuqaha is *Talaqqi Bil Qubool*, and this confirms the high degree of authenticity of the Hadith.

Q. We are told that a father should make equal gifts to all his children. Please explain this mas'alah which is quite confusing. One child may be in need of something, but not the other children.

A. When making gifts, then it is necessary to make equal gifts to one's children. But this equality does not apply to the basic needs of children. For example, one child is in need of shoes whilst the other are not. It does not mean that in this case shoes should be procured for all the children or if they don't need shoes then the value of the shoes be given to them in cash or kind. If one child is in need of medical expenses, it does not mean that that amount of money should be spent on every child. Spending according to their needs is valid. But when giving presents/gifts, then these should be equal.

Q. Is it permissible to abstain from medical treatment even if the disease is life-threatening?

A. Medicine is not in the same category as food. There is no certitude in medical diagnosis, prescription and opinion. If a person has true Tawakkul, then it is perfectly permissible for him to abstain from medical treatment. In fact it is better for one's health to stay away from these doctors who are unable to diagnose properly. They prescribe drugs with serious side effects.

Q. A musallis remembers in his third raka't that he had made only one Sajdah in his second raka't. What should he do?

A. On remembering in the third raka't that he had forgotten to make a second Sajda in a previous raka't, he should immediately (that is on remembering) make two Sajdas and repeat whatever he has recited and done since the time he had missed the Sajdah. Then at the end make Saj-

(Turn to page 12)

THE PURPOSE OF HADITH

The purpose of the Hadith of Rasulullah (sallallahu alayhi wasallam) is practical application in daily life. The objective of Hadith is not assignment to the kutub (books) after subjection to academic argument and elaboration. In normal everyday life, the commands, prohibitions, advices and admonition of Rasulullah (sallallahu alayhi wasallam) have to be incumbently implemented.

Once a person came from a distant country to study Hadith by Imaam Ahmad Bin Hambal (rahmatullah alayh). On his arrival after a strenuous journey, he was the guest of Imaam Hambal (rahmatullah alayh). During the night time, Imaam Hambal placed a jug of water in his room for the purpose of wudhu for Tahajjud Salaat. In the morning, Imaam Hambal observed that the jug was full of water. It was clear that the guest did not use the water for wudhu. When Imaam

Hambal questioned the guest, he (the guest) conceded that he had not performed Tahajjud Salaat. Imaam Hambal asked: *"Tell me, why have you come here?"* The guest said: *"To learn Hadith."* Imaam Hambal responded: *"Take the road back from whence you have come. You are unfit to learn Hadith."* Thus he expelled the person and did not teach him Hadith because he did not perform Tahajjud Salaat.

Rasulullah (sallallahu alayhi wasallam) said: *"Whoever imparts knowledge (of the Deen, i.e. higher knowledge at the academic level) to an unfit person, is like one who garlands swines with pearls, diamonds and gold."* A person who does not practically implement what he has learnt in the Hadith is unfit to learn Hadith and has been likened to a pig. Such unfit and unqualified persons described as *'khanaazeer'* in the Hadith, subvert the commands of the Hadith by mis-

appropriation of the technical definitions, classification and principles discussed in Fiqah.

Instead of practising in accordance with the commands of the Hadith, the unqualified *juhala* mellow, render insignificant and even abrogate the teachings stated in the Ahaadith. For example, technically, an *Amr (Command)* is to denote *Wujoob* (compulsion) as well as *Istihbaab* (being Mustahab or preferable). For example, Rasulullah (sallallahu alayhi wasallam) commanded fasting on the 15th Sha'baan, on the 10 Muharram and on some other days. Miscreants who have acquired a smattering of knowledge, abstain from acting according to this command because they say that the *Amr* is for *Istihbaab*, not for *Wujoob*.

Rasulullah (sallallahu alayhi wasallam) instructed that after wudhu, two raka'ts Tahyatul Wudhu should be performed. Claiming that the instruction is

not for compulsion, most people abstain and deprive themselves of the immense thawaab of these two raka'ts. They justify their abandonment with the corrupt argument that to perform this Salaat is Mustahab, not Waajib.

Countless commands of the Hadith are summarily abandoned on the basis of a corrupt understanding of the technicalities of Fiqah, which the miscreants cite in justification of abstaining from practical implementation of the instructions of Rasulullah (sallallahu alayhi wasallam). Jaahil molvies say that there is no need to face the animal towards the Qiblah when slaughtering it because the command in the Hadith is for *Istihbaab*. All the requisites of the Waajib Islamic system of *Thabah* are discarded, in fact abrogated for gratifying monetary lusts, and the argument of these requisites being Sunnat or Mustahab is presented in justification for the kufr of abrogation.

The purpose of Fiqah is not to derogate the status of the

ahkaam ordered in the Hadith nor to adopt a lackadaisical attitude as far as practical implementation is concerned. Mustahab does not mean abstention from ibaadat nor is it permissible to entertain the idea of any teaching being insignificant on the basis of its *Istihbaab* classification in Fiqah. As far as practical implementation is concerned, every teaching of Rasulullah (sallallahu alayhi wasallam) is practically compulsory regardless of its classification in Fiqah.

To abandon any teaching of the Deen on the basis of it being insignificant since it is classified Mustahab in Fiqah, is called *Istikhfaaf* which is kufr. There are numerous such teachings in the Hadith which are discarded by people on the basis of the convoluted understanding of their insignificance merely because in Fiqah the classification is Mustahab. This attitude of *Istikhfaaf* culminates in the ruin of Imaan.

BEWARE OF MOCKING THE SUNNAH!

Every practice of Rasulullah (sallallahu alayhi wasallam), irrespective of its apparent superficiality, is a Sunnat worthy of emulation, and on which even a person's Najaat (Salvation) in the Aakhirah could be achieved. A person who suffers the misfortune of being deprived from Sunnat practices, should be remorseful and supplicate for taufeeq to observe the blessed Sunnat acts of Rasulullah (sallallahu alayhi wasallam). But never should one mock any Sunnat practice. The consequences for mockery of any Deeni tenet or act regardless of how insignificant it may appear, can be catastrophic, both spiritually and physically, in this world and in the Aakhirah.

Abu Salmah, a resident of Basrah (in Iraq) was a notoriously insolent person who derived pleasure mocking Sunnat practices. Regarding this most unfortunate, miserable man, Allaamah Qutbuddin Yooqeeni (rahmatullah alayh) narrating from Allaamah Ibn Khalqaan (rahmatullah alayh) said that Abu Salmah was extremely insolent. One day when the virtues of the Miswaak were being explained, Abu Salmah who was also present, derisively commented with extreme insolence and mockery: "I shall use the Miswaak on my anus." He promptly inserted a Miswaak inside his pants and for a few moments held it on his anus.

Subsequent to the perpetration of this extremely disrespectful vile act, Abu Salmah was overtaken with extreme pain in his stomach and anus. He suffered for nine months. His stomach

became bloated resembling a pregnant woman. In the ninth month he gave 'birth' to a creature. A rat-like creature emerged from his anus. This creature had four legs and its mouth had the appearance of a fish. Four teeth protruded out of its mouth. Its tail was one cubit (about 9 inches/15 cm). The posterior of its body was like a rabbit.

On its emergence, this frightful creature let out a terrible piercing scream. Abu Salmah died three days after giving birth to this animal which was his punishment in this world for having insolently mocked the Sunnah of Rasulullah (sallallahu alayhi wasallam). Whilst perishing, he cried that the creature is killing him. Numerous people in the vicinity saw this frightful animal. Some saw it whilst it was alive while others saw it after its death. *"May Allah protect us from such vile insolence and evil mocking of the Sunnah. May Allah grant us a Maut on His Beloved Path (the Sunnah), and may He resurrect us (on the Day of Qiyaamah) with the pious Souls."*

Al-Bidaayah Wan Nihaayah of Ibn Katheer) This awful episode happened in the year 668 Hijri.

Zindeeqs and modernists whose Imaan has been corrupted and deranged with the pollution of westernism and liberalism should take lesson and fear. The *Athaab* of Allah which will overwhelm them assumes a variety of forms, both exoteric and esoteric. The Divine Punishment consisting of Allah's Wrath and Curse, disfigures both the body and the soul. His Chastisement is commensurate to the crime.

VACCINE QUACKERY AND FRAUD PAKISTAN ULAMA IN CAHOOTS WITH GOVERNMENT

Some senior Ulama in Pakistan are fully supporting and promoting the government's brutal policy of enforced immunization of children. Having been assured by some members of the corrupt medical establishment of the hallucinated 'safety' and 'necessity' of vaccination, these Ulama have thrown caution to the winds, and have deemed it meritorious to throw in their lot with a vile kufr government in cahoots with the U.S.A. These Ulama have now become cogs in the diabolical U.S. immunization plot conspired to maim and destroy nations.

There exists an avalanche of evidence written and compiled by innumerable scientists and western medical experts which conclusively proves the massive fraud of vaccines, the damage and injury caused to human health by the haraam poisonous potions called vaccines. Thousands of pages of evidence are available, which confirm beyond any doubt the disastrous effects of these fraudulent satanic vaccines and the haraam policy of immunization which vile governments enforce brutally on the illiterate masses.

As far as the disaster of immunization is concerned, these Ulama are blissfully ignorant. They have miserably failed to proffer even an iota of Shar'i evidence for their baatil support of the

haraam polio vaccination programme currently being cruelly enforced in Napakistan. These Ulama have failed to understand that it is haraam to introduce filth and disease into the body in anticipation of the satanic potting off future expected disease. Rasulullah (sallallahu alayhi wasallam) said: *"Allah has not put the cure of my Ummah in substances which are haraam for them."*

Vaccines consist of najasaat and poisons. Injecting such satanic potions into the body can never be permissible in terms of the Shariah of Allah Ta'ala. These Ulama have miserably failed to comprehend this simple fact which does not require profound brains and vast knowledge for comprehension.

The vaccination programme is a stunning colossal fraud. A current vaccine fraud of massive proportion is a \$19 million fraud. The National Institute of Health in the U.S.A. contributed \$19 million for a research programme, but they soon realized that "something was terribly wrong with the research". The findings of the health authorities state: *"The investigation found that the Respondent falsified results in research to develop a vaccine against human immunodeficiency virus by intentionally spiking samples of rab-*

bit sera with antibodies to provide the desired results. The falsification made it appear that rabbits immunized with the vaccine induced antibodies capable of neutralizing a broad range of HIV-1 strains."

Massive research fraud schemes are perpetrated by the big pharmaceutical companies. It is a massive Mafia operation in which top government officials are involved. The poor Molvis in Pakistan have now allowed themselves to be hoodwinked and bamboozled to support the muck and poison programme of the kufr government of Napakistan.

The \$19 million vaccine research fraud is the tip of the iceberg of vaccine industry fraud. Two scientists, Stephen Krahling and Joan Wlowchoski accused some scientists of spiking mumps vaccine with animal antibodies to deceive the world into believing that these poisonous vaccines are effective. It was the fraud that had allowed the peddling of the false claim of the mumps vaccine being 95% effective, "say the scientist whistleblowers". *"In reality, the fraudulent Merk mumps vaccine actually contributed to the spread of mumps across America"*, the scientists explained.

"The spread of mumps, of course, results in more people buying mumps vaccines. This is how scientific fraud can produce enormous profits for vaccine companies. In many cases, vaccines actually spread the disease they claim

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IMAGES OF STUFFED ANIMAL HEADS

Q. Is it permissible to keep and display the stuffed head of an animal? A Molvi says that according to Mufti Mahmoodul Hasan (rahmatullah alayh), a stuffed animal is not in the hukm of *tasweer* (a picture). It is said that the head is merely the skin of the animal and a part of an animal.

A. Although Mufti Mahmood (rahmatullah alayh) said that a stuffed animal is not in the hukm of *Tasweer*, he nevertheless maintained that it is not permissible to keep and display such stuffed images. Since he has clearly stated the ruling of impermissibility, there is no ambiguity. The fact is that it is not permissible.

However, we disagree with the view that it is not in the hukm of *tasweer*. Undoubted-

ly, it is in the hukm of *tasweer* to a greater degree on the basis of *Dalaalatun Nass*. The *Illat* (rationale) for the prohibition of *tasweer* exists par excellence in images of stuffed animals.

What does the Mufti say about statues and ornaments in the form of people and animals made from pottery, metal, glass, plastic, etc.? Are these statues permissible? Most assuredly the Mufti will say that statues of animate objects are haraam even if these are not idols of worship, and kept only as ornaments. On what basis are they haraam? All such images are in the hukm of *soerat* and *tasweer*.

It is not only mounting and displaying of statues which are haraam. The actual statues are

haraam whether displayed or kept enclosed in a box just as pictures are haraam whether displayed or enclosed in a photo album.

The prohibition of pictures and statues is not pivoted on their '*potentiality*' of leading to idol worship. While this *illat* had existed, the actual *hukm* of *hurmat* is not dependent on the existence of this *illat*. A greater *mansoos illat* for the prohibition is *Tashaabuh bi khalqillaah*. In this context *khalqillaah* (the creation of Allah) on the basis of other Ahaadith refers specifically to animate objects. It excludes inanimate objects by *Sareeh Nass*.

That the *illat* for prohibition is not the *potential of idol worship* is apparent from the

fact that millions of people worship trees, stones, stars, and other peculiar inanimate objects. But this *illat* does not render pictures or statues of inanimate objects haraam. The actual *hurmat* is established by way of *Ibaaratun Nass*. The *hurmat* is not *Ma'lool bil illat*. Regardless of the purpose, images of animate objects are haraam.

Furthermore, Imaam Nawawi (rahmatullah alayh), in his Sharhul Muslim, Vol.2, Kitaabuz Zeenatwal Libaas, in Baabut Tahreemut Tasweer, has recorded *Ijma'* on the *hurmat* of three dimensional images (statues, ornaments and the like) which in the terminology of the Fuqaha are called '*Maa lahu zillun*' (That which has a shadow)."

The stuffed head was a part of an animal when it was a portion of the living animal.

The stuffed head is not a mere skin. It is a perfect image of an animate object which was made by a human being who stuffed the skin and skull to give it its form. Since it is no longer a part of a living animal, it is moronic to say that it is not a haraam image (soerat). It resembles a statue in every aspect.

Thus, the fatwa should be that images – three dimensional images which include the heads of stuffed animals, are *haraam per se*, and are in the *hukm* of *tasweer* and *soerat* on the basis of *Ibaaratun Nass* to a greater degree than the applicability of the prohibition to pictures in view of the *potential illat* and the *Mansoos Illat* existing to a greater degree in three dimensional images than on two dimensional images, i.e. pictures. The honourable Muftis have missed this point and have erred.

NO GUIDANCE WITHOUT INTENTION

As long as a person has no intention of reforming himself, the teaching and training of a murshid (guide) will be of no benefit nor will anyone's dua normally be of benefit. Who can be a greater guide and teacher than Rasulullah (sallallahu alayhi wasallam), and whose dua can be more acceptable than Rasulullah's

dua? His uncle, Abu Talib had profound love for him. Rasulullah (sallallahu alayhi wasallam) constantly made endeavours in the hope that Abu Talib would accept Imaan. However, since Abu Talib himself had no intention of reforming, all endeavours were of no avail.

A KUFR JOKE

Q. I was listening to a lecture by a prominent Maulana in which he said: "On a lighter note a boy came to his father and asked him where did we originate from. The father replied: 'From Aadam (alayhis salaam) and Hawwa (alayhis salaam).' He went to his mother who was an academic and asked the same question. She replied that we came from apes according to darwin's theory. The boy now confused came back to his father and told him what his mother said. The father replied: 'I told you from where I came. Coming from apes is your mother's origin.' Is this kind of joking allowed in a

bayaan? Is it not bordering on kufr?

A. Although the Maulana Sahib did not intend kufr, nevertheless, he did not apply his mind when he made this haraam joke. It was extremely improper for the Maulana to have made such a vile joke which in fact is kufr. It makes a mockery of an important teaching of the Deen. Assuming that the child's mother did make such a statement, then she would have become a murtad and the Nikah would have ended. It is not permissible to even joke with kufr. Making such crude and kufr jokes negates the gravity of the kufr of darwin's baboonic theory. The Maulana Saheb had erred in cracking this joke of kufr.

VACCINE QUACKERY AND FRAUD

(Continued from page 6)

to prevent." This is precisely the cause of the polio epidemic in Napakistan.

"The fact that an AIDS vaccine research has now been caught taking bogus AIDS vaccine in precisely the same way Merck scientists say Merck faked their vaccine tests is yet another significant red flag that screams the obvious: *The vaccine industry is riddled with scientific fraud.*

In the vaccine industry, fraud is part of the corporate

culture, and it's found in the fraudulent science, drug price fixing, widespread bribery of doctors, the faking of "scientific" evidence and the industry's payoffs to mainstream media in the form of advertising money." The following information should be salubrious for the bamboozled Ulama of Pakistani: "*Most vaccines don't work. Flu shots don't prevent the flu. Mumps and measles vaccines actually cause mumps and measles. POLIO VACCINES CAUSE*

A COURT 'DIVORCE'?

Q. According to a Darul Ifta, a court decreed divorce is a valid Talaaq. Please comment on this fatwa.

A. The Darul Ifta's answer on the court 'divorce' issue is erroneous. In no circumstances is a 'divorce' pronounced by a kaafir/secular court valid. It is never Talaaq. When a man applies to a kaafir court for termination of the 'marriage', he does so to terminate the haraam marital regime. He

applies for cancellation of the legal registration. He does not apply for a Shar'i Talaaq. Only a thorough moron will be so stupid as to apply to a kaafir court for Talaaq and spend thousands of rands in legal fees for something which he can accomplish by simply saying: 'I Talaaq you.'

Furthermore, a magistrate/judge is NEVER the *wakeel* (agent) of any of the parties. Also, his function is to annul

the secular registration. He has absolutely no jurisdiction from either the government or from the Shariah to issue a decree of Talaaq to cancel the Shar'i Nikah. The Mufti who has contended the validity of Talaaq if a secular court pronounces a decree of 'divorce' is not aware of the concept of a court, hence he is confused. He has understood that a judge in a court is a *wakeel*. But this is indeed moronic. Despite a kaafir court's decree, the Nikah remains 100% valid.

DESECRATING ALLAH'S NAME

Once Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) upon entering the toilet, immediately hastened out. As he had entered, he observed a tiny ink-dot on one of his finger nails. This was the cause for his rush out of the toilet. He had been writing a Deeni article, hence the ink-dot of his pen on his finger nail.

This was the degree of *adab* (respect) he had for Knowledge of the Deen and words linked with Allah Ta'ala. Even one tiny ink-dot stemming from his pen which was employed in writing the Name of Allah Azza Wa Jal, was the subject of honour and respect.

What should we now un-

derstand from the reckless disrespect, in fact blasphemy, which Muslims commit right inside the Musaajid where such papers and magazines are distributed which find their way into the trash bins and even in sewer drains? The glorious Names of Allah Ta'ala, Qur'aanic aayat and Ahaadith of Rasulullah (sallallahu alayhi wasallam) are subjected to wanton disrespect and sacrilege.

Those responsible for the affairs of the Musjid should not permit the flotsam of magazines – haraam magazines and papers – to be distributed from the Musjid premises. Most of these papers are money-making gimmicks. 80% of

the pages are filled with adverts, even haraam adverts. Some of these papers contain haraam pictures, and some propagate clear beliefs of kufr. Yet, the Imaams of the Musjids and trustees, in order to maintain haraam ties with the offenders, adopt silence and permit the sacrilege to be perpetrated in the House of Allah Ta'ala.

When Allah's Name and the Deen are subjected to so much disrespect, sacrilege and desecration, the Wrath of Allah Ta'ala and the Curses of the Qur'aan are bound to overtake the culprits. The authorities of the Musaajid should exercise greater care and control.

WIDESPREAD PARALYSIS AND POLIO-LIKE SYMPTOMS..... It is also a fact that former Merk scientist Dr.Maurine Hilleman openly admitted on tape that vaccines contained huge numbers of cancer-causing "stealth" viruses.Just to make sure vaccines are as destructive as possible, the vaccine industry makes sure that nearly all vaccines are laced with neurotoxic chemicals.....

When it comes to vaccines, it's all based on fraud. Logic and science are thrown out the window. Efficacy is utterly abandoned. Vaccines never need to prove they actually work. They are accepted as a matter of fact by the followers of the reductionist medical cult known as "western medicine".

When it comes to vaccines, the entire medical system has gone stark raving mad, quite possibly because they've vac-

inated each other and are quite literally suffering from chronic mercury poisoning which damages the brain. The actions of this fake AIDS vaccine researcher aren't even unusual: they're par for the course. This is how nearly all vaccines get made! It's the only way to make deadly, contaminated genetic cocktails appear to be effective when they really aren't. Take away the fraud-

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SANHA'S HARAAM FLEEING FEES OF EXTORTION AND A CORRUPT FATWA

(Continued from Vol. 22 No.5)

THERE IS ABSOLUTELY no basis in the Shariah for slapping on the Fleecee (i.e. Rainbow Carrion Company) this haraam extortion of R20,000 per month.

(ii) The above is not the full story of the fleecing fees. In addition to the monthly haraam fleecing fee of R20,000, mentioned above, SANHA was charging about R15,000 per month inspection fleecing fees seven years ago. Today it should be in the vicinity of R30,000 per month.

We fail to understand the grounds on which the 'fatwa' had based its findings and conclusion. It should be noted that the aforementioned R30,000 monthly 'inspection' fees are not for full-time inspectors. The Fleecing Fees are for only THREE inspections conducted a month, and these too, are for a lousy few minutes. The 'inspections' are *per se* lousy and deceptive – mock and farcical inspections. For just THREE lousy mock inspec-

tions, the Fleecee company coughs up R30,000 a month, besides the R20,000 monthly license fleecing fee. The honourable Mufti in his defence of SANHA just did not realize what utter rot and haraam he was supporting and branding 'halaal'.

(iii) The greed and gluttony of Carrion Halaalizers are insatiable. The disease pervades every capillary in their bodies. In addition to the huge sum of haraam boodle they extort every month in the name of 'fees', SANHA charges the company R500 monthly 'administration' fleecing fee. *Licence fee, inspection fee and administration fee* are all the elements of the massive extortion of which SANHA is guilty in accordance with the Shariah. It is haraam fleecing fees compounded with haraam fleecing fees. *Zulmat alaa zulmat – darkness piled on top of darkness in Qur'aanic terminology.* It is this haraam, satanic *zulmat* for which the 'fatwa' issues a licence of permissibility. Also remember, that this R500

monthly haraam 'administration' fee was seven years ago. Perhaps it is now R5000 per month.

Over the years there must have been a huge escalation in these haraam fleecing fees because in terms of SANHA's agreement with Rainbow, *"These fees will be subject to an annual review including the escalation in the salary of the Muslim supervisors."* It should now be abundantly clear that there is also a 'supervision' fee which assumes the form of 'salaries' for supervisors. Although the confounded 'supervisors' are actually executing 'services' for the Carrion Outfit (SANHA), the Carrion Chicken Co. is forced to pay the salaries. What then are the licence fees, the inspection fees and the administration fees for?

(iv) The saga of the Fleecing Fees has not terminated. There are other fleecing charges involved in this SANHA-operated carrion saga.

Besides the aforementioned three mock inspections per

month, there is another annual inspection which involves the top brass of the Carrion Outfit. Regarding this inspection, the agreement with Rainbow stipulates that *"the costs incurred pertaining to the first (monthly) inspection of each month shall be borne by the LICENSEE (i.e. the FLEECEE). Such costs will include travel and administrative costs and where appropriate (five star hotel) accommodation costs. Travel costs shall be from Johannesburg to Durban economy class."*

Regarding this mock inspection, the agreement states: *"There shall be at least one annual inspection by appointment and conducted by at least two SANHA national executive members..."*

The company pays all the extortion fees separately for even this inspection. What then are the confounded carcass fee and licence fee?

The venerable Mufti Sahib should be ashamed of himself for having endorsed the ridiculous 'fatwa' of his student un-

derling. Where is the simple 'monthly service fee' for which the 'fatwa' issues permissibility? We are confronted here with compound extortion – and much of it is ambiguous since the amounts to be extorted will be calculated in future when the mock inspection transpires.

(v) The story of the mock inspection and fleecing fees has still not ended. In addition to the aforementioned 'inspections', there is another inspection about which the agreement states:

"Inspections will be carried out at SANHA's discretion at least once per calendar month." The expenses of this inspection is also borne by Rainbow.

Since large amounts of money are extorted for each inspection separately, what is the monthly licence fee for? And, what are the carcasses fees for?

(vi) The Fleecing Fees extortion racket also provides for the company to pay SANHA's supervisors separately. Although the supervisors are executing services for SANHA, the carrion company pays the salaries of the supervisors.

(To be concluded)

THE IMMORALITY OF THE COMMUNITY – DARK CLOUDS OF ATHAAB OVERHANGING

A Concerned Sister writes:

"For about 20 odd years there is an on going aerobics / exercise class here in Roshnee conducted by a 'muslim' woman. I have known about the classes but what I didn't know is that towards the end of every year, the lady that gives the classes has a ladies only party for the ladies who attend her classes and also for any other females who wish to attend. Tickets are sold for the affair. This is how the party goes:

It has a different theme every year, eg. this year's theme was "The Great Gatsby" and last year's theme was "The Oscars." The ladies all dress up according to the theme, supper is served and then the floor is open. Music is played and anyone who wishes to dance goes on to the floor and dances. Photographs are also taken for those ladies who wish to pose etc.

This was quite a shock to me. I don't know if any of the ulama in Roshnee are aware of this and nor do I know if they (the ulama) have addressed this issue / or have spoken about it in their bayaans. (General, women who participate in this type of Satanism are lesbians or have strong lesbian inclinations. They

are worshippers of Iblees. –The Majlis)

Also last year there were two birthday parties that were thrown here in Roshnee. The one was a 21st party, where the people dressed up to a certain theme. Men and women danced freely with one another, irrespective of whose wife danced with whose husband. The floor was free for all. The other one was a 'sweet' 16 party on the same lines. (Such haraam parties are conducted under supervision of Iblees himself. The brains and hearts of the participants are convoluted with satanic copronajaasat. – The Majlis)

I have also heard that there are a number of muslims in Roshnee who follow the salafis and also some who are sympathetic towards shias. People who you know and even people who are related to you. It is very scary and a great worry." (End of letter)

Roshnee is a small township in the Gauteng province of South Africa. It is notorious for its arrogance, deviation, evil and immorality as the aforementioned revelation confirms. Whilst evil and immorality are endemic to the Muslim community world wide, this forsaken township

appears to be a special den of Iblees. Even the molvies here perpetrate *fisq* and *fujoor* in the Musaajid under cover of 'da'wat/tableegh. They invite *faahishah* kuffaar females into the Musjid for 'da'wat'. In reality they are victims of *Talbeesul Iblees*. In this trap of shaitaan they find *nafsaani* gratification. About these opulent and obese *fujjaar*, the Qur'aan Majeed says:

"When We intend to destroy (the people of) a town, then we command its affluent ones (i.e. We give them rope on which to hang themselves). Then (they go overboard recklessly) perpetrating (their) fisq therein (such as these vile residents of Roshnee and the Khlovadian fussaag celebrating their function of Satanism). Thus the Decree (of Allah's Athaab) is confirmed for them. Then we utterly destroy them."

From the gyrating *faahishaat* (immoral women), the extent of lesbianism in the community is shocking.

Let them now await Allah' deracinating *Athaab* which will cast them prostrate into destruction such as the *Athaab* which overtook the homosexuals of the people of Nabi Loot (alayhis salaam).

HARAAM 100 YEAR CELEBRATION

A Brother writes: *"The Kholvad group in South Africa is celebrating their 100 year anniversary. They have arranged a big celebration. Already 2000 X R250 tickets have been sold. It will be free men and women mixed gathering. Meals will be served on tables which are booked. Men and women will sit mixed at the tables."*

There will be a competition of best dresses. The best dress will receive a prize of a R1,000. These are just a few of the many things which will transpire at this function. I am also a Kholvadian, but I am grateful to Allah Ta'ala - I shall not attend this function. Please comment."

OUR COMMENT

What is there to comment on this flagrantly haraam zina affair? The dress display is particularly immoral and a typical display of jaahiliyyah – western jaahliyyah. A Muslim does not require Taqwa nor Aql to understand that this function is *mal-oon* (accursed – Allah's curse is on it), and *maghdoob* (Allah's Wrath is on it). All participants in this haraam, lewd, zina function will be *mal-oon* and *maghdoob*. Every act in the satanic event is vile in the extreme and haraam. Only those who deliberately obliterate their Imaani conscience will exhibit the satanic audacity to participate in this haraam event on which Allah' Curse will settle every moment throughout the entire duration of

the immoral function.

These miserable specimens of Satanism should hang their heads in shame for squandering perhaps millions of rands in the proposed haraam function when millions of Muslims are languishing in grinding poverty and starvation in many places of the world. Are they blind and deaf to the horrendous suffering of Muslims in Syria which is so much in the news? Can they find no worthy Deeni Cause to which the funds could be contributed to gain Allah's Pleasure?

The only rational conclusion which could be drawn from the satanic squandering of wealth in the hideously haraam function is that all the money which will be thrown down the sewer drain is haraam. The earnings of all the participants must necessarily be haraam, hence Allah Ta'ala has snatched away the taufeeq to spend the money in His Path. Haraam money is usually squandered *fi sabeelish shaitaan* (in the path of shaitaan). We are positive that all Khovadians in South Africa are not so stupid and so evil as to participate in the exhibition of shaitaan. Kholvadians who have the Deen at heart, should execute their Waajib obligation of *Amr Bil Ma'roof Nahy Anil Munkar*. They should vigorously protest against the proposed satanic function. (Kholvad is a village in India).

VACCINE QUACKERY AND FRAUD

(Continued from page 7)

ulent research and the vaccine industry collapses overnight. If subjected to the scrutiny of rational science, vaccines

would almost immediately be declared quackery." (NATURAL NEWS)

The Ulama in Pakistan have now also been entrapped by

the Mafia quacks whose agent is the Napakistani government. It is a massive haraam boodle fraud based on a massive medical fraud in which the health of millions of children is wrecked and ruined.

MISWAAK MULTIPLIES THAWAAB

A Salaat performed after using the Miswaak is rewarded seventy times more than a Salaat without Miswaak.)

WISDOM

"Silence is wisdom. Few are there to acquire it." (Luqmaan – alayhis salaam)

THE 100% BLEND OF HARAAM MUCK AND POISON

Examine the formidable list of muck and poisonous ingredients camouflaged by chemical terms and numbers, and you will then be able to understand the 'mystery' underlying the epidemic of cancer, heart diseases, diabetes and a plethora of other maladies which the medical establishment fails to diagnose, and for which viable medical prescriptions are unavailable. The irony and travesty are that this witch's potion of HARAAM is halaalized by the Carrion Halaalizing agencies such as SANHA, MJC, NIHT, etc. This particular poisonous potion whose label appears further is a product of NIHT's haraam halaalization process.

LABEL

At least in the United States it is illegal to describe a mixture of chemical poisons or a witch's potion as 'fruit juice'. Only a 100% pure fruit juice can be legally marketed as 'fruit juice'. Any blended potion of fruit juices and other ingredients is called "juice cocktail" or "juice drink". It is illegal to describe a mixture, '100% Fruit Juice Blend', or even 'Fruit Juice



Blend". But in South Africa this deception and fraud are allowed.

The masses are misled with claims such as "100% Litchi Juice Blend". In the public mind the 100% describes the litchi juice. This method of advertising a product is a massive deception which is allowed despite the huge harm it causes to the health.

The term: "No Cane Sugar

Added", is another stunt to allay the fears of some members of the public who may be a bit more prying. While the product contains large amounts of other types of sweeteners, the absence of cane sugar in no way whatsoever alleviates the poisonous effects of the haraam potion.

Stabilizer 412 is the symbol for guar gum. An increasing number of studies have linked this substance with health problems. Anaphylactic shock has also been related to guar gum. One report says: "The use of guar gum in slimming aids is proving to be a controversial area as there are potentially serious health consequences if too much is ingested."

Non-Nutritive Sweeteners symbolized by the number **E950** is the chemical Acesulphane potassium. The very name is foreboding. Regarding the damage caused by this poison, the experts say: "200 times sweeter than sugar. Possible carcinogen in humans, caused cancer in test animals. Suggested that it is worse than Aspartame or Saccharin. **AVOID IT.**" Experts say that it is definitely

linked to cancer.

E220 Sulphur Dioxide can cause breathing problems in asthmatic patients. It can also cause gastrointestinal disturbances.

E235 Natamycin This muck is produced by means of fermentation. It is thus an alcoholic substance. In the process of its production nitrogen protein is also used. This could be even from pork or any other haraam animal source. The alcohol, methanol is also utilized in the process. This poisonous substance is also an inoculum (disease-causing). The medium of fermentation by which natamycin is produced is detailed and intricate. The non-yeast protein nitrogen is obtained from a wide range of sources such as soya, beef extract, protein hydrolysates (e.g. peptones – a PORK product), etc.

This brief explanation should suffice to convince any concerned Muslim that despite the 'innocent' external appearance and litchi 'fragrance' of this NIHT's haraam halaalized drink, it is anything, but litchi juice. This synopsis holds good for **all** the muck drinks deceptively described '100% fruit juice blend'. The list of ugly-named ingredients should be sufficient to deter Muslims

from consuming the haraam poisonous potions which are falsely labeled 'fruit juice'. Again study the list of ingredients of the so-called '100% litchi juice blend'. You will not discover any fruit juice listed. Apple concentrate and litchi puree are not apple juice and litchi juice. For all that we know these substances could be shaitaan's 'urine' halaalized by men chasing haraam boodle in a drunken stupor of greed.

The rubbish label states: '**Snack-A-Juice**'. What 'juice'. There is absolutely no fruit juice in this witch's potion. The statement is a further diabolical untruth coined to deceive and mislead. Muslims are not supposed to be so stupid as to swallow the falsehood and the lies which manufacturers and the halaalization shayaateen disseminate to promote their haraam, poisonous wares which destroy the physical and spiritual health of people, especially of Muslims.

Remember that this expose is not restricted to the haraam litchi potion. It covers all of the artificial drinks which never can be truthfully described as fruit juice.

LAYBYE SALES

Q. Please comment on the following Fatwa pertaining to laybye sales:

"Layaway (lay-by in Australia, New Zealand and South Africa) is a way of purchasing an item without paying an entire cost at once. However, rather than taking the item and then repaying the debt on a regular schedule, as in most instalment plans or hire purchases, the layaway customer does not receive the item until it is completely paid for. There is sometimes a fee associated, since the seller must "lay" the item "away" in storage until the payments are completed. If the transaction is not completed, the item is returned to stock and the customer's money is returned minus a fee. (en.m.wikipedia.org/wiki/layaway)

According to the principles of Islamic finance and economics, the money paid as a deposit by the customer will be regarded as an Amanat (trust) in the hands of the seller and will only be regarded as a payment for the purchased item when the last instalment is paid off. The reason being that when a person places a deposit for an item, he is in essence merely reserving that particular item for himself and not purchasing it. (As Ijaab and Qabool doesn't take place). Thus it will be permissible to purchase an item on lay-by. The following laws will also apply in this transaction:

1. If in the event that the customer decides not to purchase the item his deposit

will have to be returned to him. It is an Amanat in the hands of the seller, which on demand must be returned in full.

- If the customer does not return to pay the instalments until the designated grace period, then the item may be sold to another customer and all deposited monies returned to the original customer. It would however, be preferable to give the original customer a bit more respite and to try and make contact with him, so as to remind him to come and conclude the deal.
- If the customer does not come to collect his deposit, then the seller is not permitted to give it away in Sadaqah or to any Madrasah. The seller will have to keep the deposit by himself till the owner dies or he comes to collect it.
- If perchance the customer fails to pay the instalments within the agreed time, then it will not be permissible for the seller to charge him an extra penalty fee.
- The seller must not use any words of sale such as "the item is now sold to you." The customer merely saying "keep the item for me as lay bye" does not constitute a sale/business contract.
- The seller is allowed to

charge the customer a fee for keeping his money as a trust."

A. We disagree with the Fatwa.

(1) In commercial transactions, the meaning is the determinant. When a laybye sale is transacted, it is a valid sale. The customer selects an item, and pays part of the price. Both the seller and the buyer understand and believe that it is a sale transaction.

(2) The contention: "...when a person places a deposit for an item, he is in essence merely reserving that particular item for himself and not purchasing it, as Ijaab and Qabool doesn't take place.", is incorrect and baseless.

Ijaab and Qabool do take place when making a laybye sale. Denying this fact is presumptuous and baseless. It is a denial of reality. Furthermore, there is no transaction in the Shariah whereby one makes a payment to reserve an item. The Shariah does not recognize such a transaction.

What is the purpose of the 'deposit'? In point No.1, the Mufti states that the deposit will have to be returned if the customer decides not to take the item. So what then is the maqsood of the deposit? If the customer has the right to ignore the fact of the reservation and demand the return of his money, then by the same token, the trader has the right to ignore the promise of reservation and sell the item at his whim, whenever he wishes.

If the transaction is regarded as a promise between the parties, namely, the trader promis-

es to keep the item for the person for three months to make a decision to buy, and the customer promises to buy the item within three months, then this will belong to the moral domain. Paying money or leaving money as an *amaanat* to secure honouring of the promise is in conflict with the Shariah.

In terms of the laybye deal, the promise interpretation is baseless. In addition, the customer makes repeated payments until he has paid the full price. It is thus not merely a promise by the parties.

(3) The sale is finalized at the time of the transaction when the deposit is paid. The deposit is part of the *thaman* (price). The seller has the right to retain possession of the *mabee'* (item of the sale) until he has been fully paid. This is what happens in a laybye sale. The seller retains possession until the customer has paid the full price.

(4) The money which the customer pays for the laybyed item is not an *Amaanat*. It is the *mielk* (property) of the seller. The deposit and the subsequent payments made by the buyer are all part of the price which belong to the seller. The subsequent payments are not made for 'reserving' the article, nor is there any system in the Shariah which condones repeated monetary payments for upholding a promise.

Both parties understand that the deposit and the monthly payments are part of the *thaman*, hence all of this is deducted on the invoice from the purchase price. The view that it is an *Amaanat* is baseless.

(5) The customer has no right to unilaterally cancel the sale

after its finalization. If the seller agrees to cancel the sale, it will be *Iqaalah*. But the seller is not under Shar'i obligation to cancel the sale.

(6) If the customer does not return within the prescribed time limit to collect his article, then the seller may sell it for its real market value or for more. If he sells it for more than the original price, then all of the excess will be profit for the buyer because it is his property which was sold. The seller is entitled to take only his price, and keep the profit in trust for the buyer.

(7) If the buyer does not come to collect his article and after waiting a year, the seller loses all hope of him returning, then the money should be treated like *Luktah* (lost article found), and given in Sadaqah. Since there is no way of establishing the whereabouts of the buyer, it is impractical to hang on to the money lifelong and after one's death for one's heirs to keep the money in trust and so on from generation to generation. After giving the money to Sadaqah, if the buyer returns, the seller will have to reimburse him the full amount from his own funds, and he (the seller) will receive the *thawaab* of the Sadaqah.

(8) Point No.5 of the Mufti is a denial of reality. In real life, *Ijaab* and *Qabool* do take place during a laybye sale. It is therefore meaningless to say that words of sale should not be used. They are in fact being used, hence it is a valid sale. The reality cannot be imagined away.

A LESSON IN A BEAUTIFUL DREAM

Recently a pious young Bosnian man passed away. He left this world with a clearly visible smile on his face. Even after the ghusl, the smile was on his face. After his demise, his mother saw him in a dream. The young man was in an excellent state of pleasure in a luxurious palace. In the dream he told his mother that Allah Ta'ala had granted him this palace. The mother asked if there was a palace for her as well. The son said that there

was for her a more beautiful palace. When she looked at her palace, she saw that it was in darkness. There was no light inside.

She asked: "Why is there no light?" Her son pointing to her face, said: That's why?" In other words, since his mother would not wear Niqaab, which symbolized the light for her palace in the Akhirah, her palace was in darkness. In this dream there is a lesson for those who are averse to Hijaab.

THE DEMAND OF TAQWA

AMONG THE Sahaabah, Hadhrat Amr Bin Sa'd (radhiyallahu anhu) was renowned for his Taqwa. When the Khalifah, Hadhrat Umar (radhiyallahu anhu) desired to appoint him as the governor of Hims (in the Land of Shaam), Hadhrat Amr Bin Sa'd (radhiyallahu anhu) stipulated that he would not accept a wage for being the governor.

Among the citizens of Hims were Christians as well. One day Hadrat Amr Bin Sa'd (radhiyallahu anhu), in an argument with a Christian, said to him: "May Allah disgrace

you." On having made this utterance, Hadhrat Sa'd (radhiyallahu anhu) was afflicted with remorse. When he mediated on the issue, he concluded that he had committed an injustice. He could not find in his heart any justification for having uttered the curse.

He set off to Madinah. When he was in the presence of Hadhrat Umar (radhiyallahu anhu), he said:

"If I had not been the governor, I would not have committed this act (of injustice)."

He handed in his resignation.

MERCY INTEGRAL TO IMAAN

HADHRAT AMR Bin Aas (radhiyallahu anhu), the Conqueror of Egypt, had pitched a large tent in close proximity to enemy fortifications which he had besieged. The prolonged siege endured for six months. When it was time to depart, he decided to dismantle his huge tent. But before the work of dismantling the tent commenced, he observed that a

bird had constructed its nest inside the tent, and was sitting on eggs. He commented: "This bird has taken refuge in our tent." He issued instructions to leave the tent intact until the eggs were hatched and the chicks strong enough to fly away. This was the effect of the mercy which is integral to a perfect Imaan.

DIVINE ULTIMATUM OF WAR

The Abbaasi Khalifah Mansur harboured great enmity for Hadhrat Sufyaan Thauri (rahmatullah alayh) who was very strident in his duty of *Amr Bil Ma'roof Nahy Anil Munkar*. In proclaiming the Haqq, he did not spare the Khalifah. When the Khalifah had set off to Makkah for Hajj, he was informed that Hadhrat Sufyaan Thauri (rahmatullah alayh) was in Makkah. Khalifah Mansur ordered him to be arrested and hanged.

The gibbet was set up for the execution of Hadhrat Sufyaan Thauri. At that time, Hadhrat Sufyaan was in Musjidul Haraam in the company of Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) and Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh). Well-

wishers urged him to go into concealment. Hadhrat Sufyaan Thauri (rahmatullah alayh) went to the Multazam. Standing at the Ka'bah, he exclaimed: "I take an oath by the Rabb of the Ka'bah? Mansur will not be able to enter Makkah Mukarramah." Mansur was in close proximity. He had already reached Jabal Hajoan on the outskirts.

As the Khalifah began to move ahead, his horse slipped. Mansur fell and died on the spot. Hadhrat Sufyaan Thauri (rahmatullah alayh) emerged from Musjidul Haraam. He performed Mansur's Janaazah Salaat.

In a Hadith Qudsi, Allah Ta'ala says: *"He who becomes the enemy of My Wali, I give him notice of war."*

DEOBAND'S FATWA AND THE COMMENT OF A MORON

Q. In India recently a man raped his daughter-in-law. In response to a question, the Darul Ifta of Darul Uloom Deoband issued the Fatwa that the raped woman is no longer lawful for her husband, and that they should

part. Mr. Yawar Baig of India criticized the Fatwa and maintains that the Nikah is valid. Please comment.

A. The character, Yawar Baig is a moron. He does not understand what he has blurted out. It appears that he believes

himself to be a mujtahid whilst he still struggles at kindergarten level. His opinion is corrupt and baatil. Deoband's Fatwa is 100% correct and the moron's view is 100% baatil bunkum. We have published a detail response which has been circulated on the internet.

HURMAT MUSAAAHARAH

Musaaharah is the family relationship created by marriage. *Hurmat Musaaharah* means the prohibition to marry certain persons as a consequence of the ties created by marriage, e.g. a man cannot marry his daughter-in-law if she is divorced from her son, or a man cannot marry his mother-in-law, etc.

Hurmat Musaaharah also comes into existence by zina (fornication) or any act of sexual demeanour as defined by the Shariah. Thus, if a man even touches with lust with his hand any bare part of a woman, then that woman's children and mother are haraam for him. He cannot marry any of them. If such an act is perpetrated with the daughter-in-law, she becomes haraam for her husband. There is no way of undoing the damage. They simply have to separate for ever.

When any such misdemeanour occurs, it is Waajib to separate. The woman is not permitted to continue living as the man's wife even if he insists. Husband and wife relationship terminates in the wake of an act of sexual misdemeanour.

Whilst *Hurmat Musaaharah* renders husband-wife relationship haraam, the Nikah still

remains intact. The husband is required by the Shariah in such an event to verbally say: *"I have left you"*, or words to this effect. Or he may issue Talaaq. He is under Shar'i compulsion to finalize the separation by terminating the Nikah verbally.

The following are the conditions for the creation of *Hurmat Musaaharah*:

1. The touching must be with bare parts of the body. If a man committed the haraam act of touching his daughter-in-law with lust, but he did not touch any bare part of her body, then *Hurmat Musaaharah* will not take effect.
2. The girl is 9 years old or more. If she is under this age, then while the act remains haraam and a major sin, *Hurmat Musaaharah* is not created. The male should not be less than 12 years.
3. Touching the hair on the head with lust with the bare hand creates *Hurmat Musaaharah*, not so by touching the hair which hangs loosely.

In view of the grave consequences of sexual misdemeanour involving certain classes of close relatives, the Fuqaha

of Islam have emphasized the imperative importance of exercising great caution. Despite marriage not being permissible, the presence of carnal lust is an irrefutable fact. For example, marriage to the daughter-in-law in the event of her husband's demise or divorce, is not permissible nor ever valid. However, if this woman had not married the man's son, marriage with her would have been permissible. This confirms the presence of carnal lust in both. Similarly, if a person's stepmother had not married his father, marriage with her would have been permissible.

The Fuqaha have therefore emphasized that Hijaab of a substantial degree should be observed by such persons. A woman should not be alone with her father-in-law nor a man with his stepmother. Such males are not appropriate mahrams for a journey. Cases of sexual misdemeanour between such persons are not isolated. Innumerable such cases happen. Due to lack of fear for Allah Ta'ala, many simply continue to live together as husband and wife, producing illegitimate offspring. Thus, they destroy their worldly life and their life of the Akhirah.

HADHRAT NANOTWI'S KARAAMAT

In a public debate with Shiahs, Hadhrat Maulana Qasim Nanotwi (rahmatullah alayh), had inflicted a crushing defeat on the Shiah clergy who had engaged him in the debate. The majority of Shiahs of village repented and entered the fold of the Ahlus Sunnah Wal Jama'ah. This was indeed a severe and a humiliating blow for the Shiah clergy.

The Shiah clergy plotted a scheme to bring disgrace to Hadhrat Nanotwi. The scheme was to fake a janaazah. A young man would be lying in the janaazah. They would ask Maulana Nanotwi to perform the janaazah Salaat. It was arranged that when Hadhrat Nanotwi proclaims the second Takbeer, the lad should jump out of the janaazah and mock

Hadhrat Nanotwi.

The janaazah was brought and the clergy requested Hadhrat Nanotwi to lead the Salaat, but he refused. He explained that the principles of the Salaat of Shiahs and Sunnis differ, hence in terms of their own principles it is not permissible for a Sunni to lead the janaazah Salaat. But, they insisted saying that the Buzrug of one community is a Buzrug of all communities. In view of their appeals and persistence, Maulana Nanotwi agreed.

Hadhrat Nanotwi reached the janaazah. On reaching the janaazah, his face clouded with anger. A huge crowd had assembled. His eyes became bloodshot. When he was told to lead the Salaat, he com-

plied. When upon the second Takbeer there was no movement from the janaazah, one of the plotters made a sound as if to alert the boy in the janaazah. But there was no response.

On completion of the four takbeers of the janaazah Salaat, Hadhrat Nanotwi (rahmatullah alayh) exclaimed with anger: *"He will now rise only on the morning of Qiyaamah."* When they opened the janaazah, to their grief and consternation they found the boy dead. Shiahs began to lament and wail. Numerous Shiahs having witnessed this *karaamat*, embraced Islam. The clergy was thoroughly humiliated by this miraculous episode.

HIFZ IN 3 DAYS

Hadhrat Abul Munthir Hishaam Bin Muhammad As-Saib (rahmatullah alayh) – died 204 hijri – said: "My uncle always scolded me for not making hifz of the Qur'aan Majeed. One day, feeling

very much ashamed of myself, I sat in the house and took an oath by Allah that I would not emerge from the house as long as I have not completed making hifz of the Qur'aan Majeed. By the fadhl of Allah Ta'ala, I completed making hifz in three days."

HOTELS AND HOLIDAYS – A SPIRITUAL JAHANNUM

QUESTION: *What is the Shariah's ruling regarding holidays during the festive season. Innumerable Muslims go on holidays with their wives and families and stay in hotels on the beachfront and other holiday resort places where lots of Fitnah takes place. They stay in rooms and sleep on beds and cover themselves with linen and blankets of the hotel. Lots of zina takes place in these hotel rooms and on these beds. Lesbians, homosexuals, gays, sexual perverts, etc. stayed and will stay in these rooms and make use of all the facilities. Music plays in the hotel. Liquor and drugs are consumed in these rooms. These hotels have dining rooms and lounges where so much liquor and haraam take places openly. Even pious Muslims and Ulama stay in these homes and sleep on the zina beds. If we try our best to avoid evils and guard our eyes and Salaat, etc. will it be okay to go with our families for holidays and stay at these hotels?*

ANSWER: The Shariah's Fatwa is palpably discernible in your question. There is really no need for us or any other Muftis to give you a fatwa to apprise you of the Shariah's ruling. This is such a simple issue that you only need to

heed Rasulullah's command: "Seek a fatwa from your heart." In another Hadith it appears: "Sin is what agitates your conscience."

Some deviates of kufr believe in the concept of a spiritual Jannat and spiritual Jahannum. According to their belief, Jahannum and Jannat in the Akhirah will be spiritual experiences, not real physical abodes as described by the Qur'aan and Ahaadith, and which is the belief of the Ahlus Sunnah Wal Jama'ah. The corrupt belief of the deviates is kufr. The concept of a spiritual paradise and hell applies to this worldly life. The existence of a spiritual Jannat and Jahannum on earth is Islamically tenable. The vile, immoral scenario of muck and moral filth which is portrayed in the question is a veritable spiritual Jahannum. How can it ever be permissible to commit spiritual suicide by plunging headlong into a spiritual Hell?

Mingling with the kuffaar unnecessarily is not permissible. Going to beachfronts at a time when the place is teeming with kuffaar, fussaah and fujaah immorally clad and indulging in a variety of haraam obscenities, is never permissible.

Staying in the zina hotel rooms where so much immo-

rality is perpetrated is not permissible. Such rooms are *mal-oon* and *mabghoodh*. Once Imaam Abu Hanifah (rahmatullah alayh) ordered a young man to vacate from a chair in which he had just seated himself. Imaam Abu Hanifah (rahmatullah alayh) explained that a few minutes ago, a lady had occupied that chair. The spiritual germs of *ghair mahramiyyat* infesting the chair were discernible to Imaam A'zam (rahmatullah alayh), hence he explained that these germs would harm the *Roo-haaniyat* (spirituality) of the young man.

It should be noted that the lady who had sat in that chair was a Jilbaab-clad, pure and holy Mu'minah. She was not one of the prostitutes and 90% naked *faahishah* women prowling the streets and holiday haunts which are frequented by droves of Muslims including members of the *ulama-e-soo'* fraternity. Now, your *Aql* will proffer you with the fatwa on the issue of sleeping in the zina beds, covering yourself with zina blankets and staying in zina rooms at zina-fisq-fujoor hotels.

Furthermore, understand this issue in the light of the ruling of the Fuqaha that it is Makrooh for a man to drink water from a glass if he knows

that a *ghair mahram* female had consumed water, etc. from it, and the same applies to a woman if a *ghair mahram* male had used the glass.

Booking into these zina hotels when on haraam holiday excursions is not permissible. There is nothing which compels a person to stay in such morally filthy zina hotel rooms.

While it is impermissible for all Muslims to stay in such filthy satanic abodes, it is worse for Ulama who should at least have some shame even if they lack adequate *Roo-haaniyat* to spiritually perceive and understand the sin and evil of the *mal-oon* hotel rooms.

A Christian lady who had converted to Islam, whilst she was still a Christian, was a hotel receptionist at a beachfront 5 star hotel in a South African city. After she had converted to Islam, she wrote to us her feelings on this issue. She mentioned that even whilst a Christian she was very surprised and appalled when men with long beards, white kurtahs and turbans booked in at the hotel. She says that the blankets, linen, etc., despite having been washed were used for zina and immorality. The entire environment in the hotel is haraam. Scantly clad kuffaar women and men romping around. Mu-

sic and liquor in abundance, etc. How is it possible for such holy-looking men to book in at such immoral hotels? This was her question. She further said that she came to the conclusion that they were hypocrites. There was no other way of reconciling their outward appearance with the immoral hotel environment and surroundings which they seemed to enjoy. They were in fact participants in the acts of zina in that world of zina. This is the degenerate level to which even Ulama and the so-called 'pious' have fallen. Their 'piety' is restricted to their outward appearance. But their hearts are soaked with moral filth.

It is not permissible to go for holidays to beachfronts and other holiday spots and venues, especially during the official kuffaar holiday periods. One will be labouring in self-deception to believe that one will be able to guard one's eyes, heart and modesty. Or one will be a munaafiq to tender such stupid claims. This is shaitaani deception. It is haraam to go into a haraam and immoral environment to 'enjoy' or satanically enjoy oneself.

It is also not permissible to go to such places even if 'fitnahs' are less. It is haraam to go to a place of Fitnah whether the Fitnah is much or less.

THE PERENNIAL PRAWN OBSESSION

Q. Please view the article which Mufti Taqi wrote on the issue of prawns (shrimps). Are prawns fish, hence halaal?

A. It appears to us that prawn addiction induces prawn hallucination which constrains the honourable Muftis to view this perennial issue irrationally in order to fabricate permissibility by hook or crook.

There is absolutely no doubt in the principle which the Hanafi Math-hab has adopted for the *hillat* (being halaal) of sea animals. There is no *ikhtilaaf* (difference of opinion) among the Hanafi Fuqaha in holding the view that only *samak* (fish) is halaal.. Whatever *samak* is, there is unanimity of our Fuqaha that only *samak* is halaal. To understand the meaning of *samak* (fish) there is no need for dictionaries nor for zoologists. One only needs to have some sane brains – brains which have not become corrupted by carrion consumption and addiction to crabs and prawns.

No person whose brains are not deranged will say on physical viewing that a crab is a fish. If a prawn is 'fish', then a crab too is 'fish'. There is no

difference between a crab and a prawn. The basic difference is only in the size of the two creatures. It is meaningless, in fact, moronic to say that a big crab/lobster is haraam and a small crab/lobster (prawn) is halaal. As long as a person is not physically blind and not mad, he will give a 100% correct fatwa if he sees a prawn/shrimp.

Confusion has been created by citing from *Hayaatul Haiwaan*. Allaamah Dameeri does not say that '*Al-B(P)rawn samakun*', nor does he say: "*Al-Jheengha samakun*." He says: "*AR-RUBAYAAN SAMAKUN SAGHEERUN*." We fail to unravel the conundrum which says that *rubayaan* is prawns/shrimps. From whence did they gain the idea that *rubayaan* is prawns? Rubayaan is tiny fish which could be sardines or the even smaller than sardine type of fish which people eat in African countries and in Bangladesh.

We are not interested in the Shaafi' definition of 'samak'. We are Hanafis and we say that what is not fish to us is haraam. A fish is what our brains and eyes tell us is a fish. The definition of the zoologists

while helpful in deciding a sea animal which we have never seen nor are aware of, is not of decisive importance. Thus, if the zoologists, for example, say that whales and dolphins are fish, we shall say that these animals are haraam because our brains and eyes tell us that they are not fish, but are mammals. So what Makhzan says is of no consideration if our brains and eyes issue the ruling that a crab is a crab and not fish.

Mufti Taqi Sahib is in error for saying: "*In Hayaatul haya-waa it is written that prawns are a type of fish*." This is not stated in *Hayatul Hayawaan* as mentioned above. The word prawns does not appear in the kitaabs, nor the term *hjheengah*, the Urdu equivalent. What is the *daleel* for the claim that *rubayaan* is prawns? No one doubts the reality of prawns simply because of the name. No one says that prawns are not fish on account of the word 'prawn' as implied by Mufti Taqi. We don't say that hake is not fish because of the word hake nor do we negate Red Roman and Marlin being fish on the basis of the terms Red Roman and Marlin, nor

do we say that shark is not a fish because of the term shark. We say prawns are not fish because prawns are a kind of crabs (*sartaan*). Those who say that prawns are not crabs, should devote some time, not to studying the books of zoology, but to physically put a crab alongside a prawn, then compare the two and seek a fatwa from their brains and eyes. That is what Hadhrat Khalil Ahmed Sahaaaranpuri (rahmatullah alayh) did.

If we see and examine an eel, our brains and eyes will be able to determine whether it is a fish or any other sea animal. Regardless of what has been said about it, our brains and eyes are sufficient to determine what exactly the animal is. We are not in need of the fatwas of the zoologists for this determination.

We do not agree with the view that a fish does not have specific characteristics. It simply must have specific characteristics. Some of its characteristics are common to all sea animals, and some are specific to it (i.e. fish). Whatever the characteristics may be, our brains and eyes are sufficient adjudicators to make a determination without the opinions of the zoologists and the guesswork of our Ulama

who have issued the fatwa of permissibility without having seen with their naked eyes what a prawn/shrimp is.

As for the *urf* (custom in vogue) argument, it is a deception. Those communities addicted to consuming prawns, e.g. the Bangladeshi and Gujarati Muslims, have been eating prawns since time immemorial. They consume prawns because they were born into the world of prawns. They simply followed the dietary practices of their forefathers. From birth they discovered every person eating prawns. They eat prawns not because they say that these creatures are fish, but because they grew up eating prawns fully understanding the difference between prawns and fish. Thus, they don't say that prawns are fish. They say that prawns are *jheengha* and fish is *machli*. It is only in very recent times that it has been dinned into the ears of people that prawns are consumed because they are fish.

If in an *urf* consuming rats has become an accepted practice or consuming dogs, then such *urf* will not render rats and dogs halaal on the basis of the argument that dogs are like sheep because a number of characteristics in sheep are to

(Continued on page 12)

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

dah Sahw and complete the Salaat as usual.

Q. Over the years, I have accumulated a substantial amount of money which belongs to people who have not claimed their laybies. There is no hope of finding them. It is quite a large sum. Can I use the money to construct a well or a borehole for the poor in some village?

A. Yes, you may use the money for this purpose.

Q. In the dispute between Sanha and Mufti A.K. Hoosen, I see that *The Majlis* is supporting Mufti Hoosen. Does this mean that *The Majlis* is now supporting Channel Islam?

A. The inference you have drawn from our support for Mufti A.K. Hoosen is incorrect. In any of our writings in support of Mufti A.K. Hoosen is there a single statement which conveys support for or acceptance of the radio station? Our support is for the stance of Haqq which Mufti A.K. Hoosen has adopted, not for the radio.

Q. A man divorced his wife before even consummating the marriage. How long is her Iddat?

A. Since the marriage was not consummated, the woman does not have to observe Iddat (the waiting period).

Q. Can a son donate a kidney for transplanting in his mother?

A. Neither is it permissible to have an organ transplant nor is it permissible to 'donate' an organ.

Q. I am aware that Moulood is bid'ah and not permissible. If the Maulana only gives a lecture on 12th Rabiul Awwal, will it be permissible to attend?

A. Functions on 12 Rabiul Awwal are the innovation of the Qabar Pujaaris (Grave Worshipers). Since the Shariah has not fixed this date specifically for lectures, it is wrong, un-Islamic and bid'ah. The fact that there is insistence on attending the 12 Rabiul Awwal talk unsubstantiated by the Sunnah indicates its bid'ah status. If a permissible or even a Mustahab act is elevated above its Shar'i status, then such an act will be classified as bid'ah. It is therefore transgression of the prescribed limits

of the Shariah to impose even a permissible practice on a reluctant person. Furthermore, in this era such talks on specific occasions and non-specific occasions made specific, are given undue emphasis and pressure is applied on people to attend, hence it is not permissible to attend the talk on the night of 12 Rabiul Awwal.

Q. According to Islam does the sun revolves around some celestial body or is it stationary?

A. According to the Qur'aan Majeed the sun has movement. Whether this movement is rotatory or revolutionary is unknown to us. Allah knows best. The Qur'aan and Sunnah do not deal with the details of such matters. The Qur'aan is the Book of hidaayat, not of mundane sciences.

Q. Do we have to perform Salaat on the plane? Is there any difference for men and women?

A. Men and women have to perform Salaat on the plane. However, they should repeat the Salaat on landing despite having performed it on the plane.

Q. Is it permissible to keep and sell cats? What about black cats? Some

say that it is haraam to sell cats.

A. It is permissible to keep and to sell cats even if they are black. It is permissible to keep them in the house. They are not in the category of dogs or black dogs. Hadhrat Abu Hurairah (radhiyallahu anhu) was nicknamed '*Abu Hurairah*' (the Father of the Cat) by Rasulullah (sallallahu alayhi wasallam) because he was fond of a kitten which he had kept with him.

Q. Is it true that aamils work with jinns to combat sihr (magic)?

A. Those who claim to be working with jinns are usually fakes and crooks. It is also haraam for a person who has managed to control a jinn to enslave him and to extract any service from him.

Q. How should a new Muslim perform Salaat? It takes much time to learn qiraa't, Attahiyaat, Thana, Durood, etc.

A. A new Muslim should recite Subhaanallaah three times in every posture. It is Waajib for him to learn as quickly as possible all requirements of Salaat.

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THE PERENNIAL PRAWN OBSESSION

(Continued from page 11)

be found in dogs as well. Thus, such consumption of dog meat will not render the canine 'beef' and 'mutton' halaal.

The argument that the view of *Aimma Thalaathah* (Imaam Maalik, Imaam Shaafi' and Imaam Ahmad Bin Hambal – rahmatullah alayhim) has introduced *takhfeef* (mitigation/extenuation/relaxation in rigidity) on this issue is not valid. Is there *takhfeef* for Hanafis in bush-rat meat because this is the '*urf*' of Maalikis? Is fox-meat tolerable for Hanafis because it is permissible for Shaafis? In short, to understand whether a prawn is a fish or some other species of aquatic animals, simply utilize the bounty of your eyes. You need not sap any energy from your sensorium to understand that prawns, crabs and lobsters are not fish. Was-salaam.

SANHA'S KUFR BCCSA MOVE

(Continued from page 1)

Mufti A.K. Hoosen is the Ustaadh of the *Kalb*, Yusuf Patel. SANHA's entire rubbish case submitted to the BCCSA is based on the affidavits submitted by the *Kalb*, Yusuf Patel against his Ustaadh, Mufti A.K. Hoosen.

Furthermore, it should be noted that SANHA, for its carrion chicken objective, had proclaimed Maulana Radhau Haq as the *Grand Mufti of South Africa*. For the purposes of its carrion industry, SANHA had eked out support from the *Grand Mufti of S.A.* Now, suddenly the Navlakhi clique demotes their Ustaadh, Maulana Radhau Haq Sahib, stripping him of the *Grand Mufti of S.A.* title to justify taking their haraam dispute matter to the kuffaar BCCSA.

It is of imperative importance for Muslims to reflect on this dastardly kufr

plot in which SANHA is entangled. The carrion molvies rejecting their own senior Ustaadh whom they themselves have elevated to the pedestal of '*Grand Mufti of S.A.*' They are not interested in a Qur'aanic resolution. They are determined to spill the blood of their Ustaadh, Mufti A.K. Hoosen in the kuffaar BCCSA court, and that too over something which is a non-issue in terms of the Shariah.

How can the Muslim community consume these carrion chickens on the word of such a treacherous gang of *nimaak haraam* 'molvies' who may be *mu-naafiqeen*? How can Muslims accept the meat and chicken products of the kuffaar to be 'halaal' on the word of men who flagrantly reject the Qur'aan and their senior Ustaadh's arbitration proposal?

This issue is not a private argument between SANHA and Mufti A.K. Hoosen. It concerns the entire Muslim community in that this SANHA clique which has now openly displayed its treachery, nifaaq and kufr, is feeding haraam, diseased carrion chickens to the Muslim community. The word of a born non-Muslim has more weight than the word of the SANHA molvies who have betrayed the Deen and the Ummah for gratifying their monetary greed.

It truly boggles the mind to contemplate that molvies who claim to be *Waraathatul Ambiya* (Heirs of the Ambiya), groveling like sewer rats, scraping the very bottom of sewer gutters to extract vengeance from an Aalim who is stating the Haqq – that the chickens are Haraam carrion. They scrape the very bottom of sewerage drains, licking the boots of kuffaar forums in their blind

rage to seek revenge. If they indeed are Muslims, then we can safely say that 100% of their brain cells have become inoperative in this BCCSA kufr saga initiated by them. If they believe that they are Muslims, they should apply their brains and submit to the Qur'aan and Sunnah, withdraw their haraam kufr BCCSA *malafide* petition, and submit to the arbitration of their senior Ustadh, Maulana Radhau Haq.

However, it is most despicable for molvies to become so antagonized by an epithet hurled against them that they could even discern the need for arbitration. Did they not ever sit in the company of Mashaaikh? Did their Mashaaikh teach them to react in such kuffaar fashion when criticized or even slandered? It appears that Iblees is their shaikh.

The Majlis

"VOICE of ISLAM"

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Roses have thorns



The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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"The one who will regret the most on the Day of Qiyaamah will be a man who sold his Akhirat in exchange for another person's dunya." (Hadith)

SCHOLARS FOR DOLLARS IN THE QUR'AANIC MEANING

"O People of Imaan! Verily, numerous of the saints and scholars devour the wealth of people in baatil (haraam/crooked) ways and they prevent (others) from the Path of Allah." (Aayat 34, At-Taubah)

"Why do their saints and scholars not forbid them from their words of sin and their consumption of haraam? Indeed, vile is that which they are perpetrating." (Aayat 64, Al-Maaidah)

THE TERM, *scholars for dollars* is not used with frivolity. It has serious connotations. In Islamic parlance, its equivalent is *Abdud dinar wad dirham (the slave of gold and silver)*. Rasulullah (sallallahu alayhi wasallam) said: "Accursed (Mal-oon) is the slave of dinar (gold) and accursed is the slave of dirham (silver)." In the Qur'aan and Hadith ulama and shaikhs (spiritual guides) come within the purview of this repugnant epithet.

Scholars for dollars existed in every age. In former times they were generally the palace scholars whose function it was to churn out 'fatwas' to legalize the haraam whims and fancies of the Sultans and rulers. In the present age too we find this class of ulama-e-soo' who patronizes the kings and rulers. They are adept in the art of fabricating 'fatwas' which cater for the amours, whims and fancies of the rulers. About such scholars for dollars, Rasulullah (sallallahu alayhi wasallam) once said to the Sahaabah:

"Seek refuge with Allah from Jubbul Huzn (the Pit of Grief). (The Sahaabah asked): "What is Jubbul Huzn? (Rasulullah - sallallahu alayhi wasallam) said): "It is a valley in Jahannam. Daily Jahannum seeks refuge from it (i.e. from the intensity of its heat) four hundred

times." (The Sahaabah asked): "Who will enter it?" (Rasulullah (sallallahu alayhi wasallam) said): "It has been prepared for the Qurraa who display their deeds, and the most hated Qurraa' by Allah are those who visit the rulers."

In the context of the Hadith the term *Qurraa* refers to the Ulama and the Qaaris. In the context of this specific Hadith, it refers to the ulama-e-soo' - the scholars for dollars.

In our age, the classes of scholars for dollars have multiplied. Besides the palace scholars, the other classes of scholars of dollars of this age are the scholars who constitute the 'shariah' boards of the capitalist riba banks, the scholars who halaalize carrion chickens and meat, the television scholars, scholars who legalize kuffaar sport, and all types of scholars who pander on the whims of the worldly elite.

It is the conglomerate of these scholars for dollars who have ruined the masses of the Ummah. These evil scholars are goaded on by two pursuits: *Hubb-e-Jah (love for name and fame)* and *Hubb-e-Maal (love for wealth - for haraam boodle)*. Their acquisition of Ilm of the Deen was motivated by gross insincerity. In this regard they are signs of Qiyaamah. It comes in the Hadith that among the signs of Qiyaamah is that *Knowledge of the Deen will be pursued for reasons other than the Deen*. In another Hadith it is mentioned that *they will pursue the dunya with the amal of the Akhirah*.

Issuing a warning to the scholars of dollars, Rasulullah (sallallahu alayhi wasallam) said: "Recite the Qur'aan. Don't eat by means of the Qur'aan". That is: Don't sell the Deen for a miserable price- for the dunya - to gain wealth, name and

fame. This in fact is the objective of those scholars for dollars who churn out fatwas of *jawaaz (permissibility)* for the haraam riba products of the riba banks. It is the objective of the scholars for dollars who halaalize carrion meat and carrion chicken. It is the objective of those ugly scholars for dollars who present their obnoxious snouts in Dajjal's eye (television).

Warning the scholars for dollars of a disgraceful and agonizing chastisement, Rasulullah (sallallahu alayhi wasallam) said that they will have to circumambulate their intestines in the Fire of Jahannam. May Allah Ta'ala save us from such a perilous and disgraceful calamity. On this issue, the scholars for dollars who serve at Radio Shaitaan in specific, should beware. Their rodomontade attitude and advertising of their haraam, immoral MTN awards from the rooftop like a hen crackling after having laid an egg is in the shadow of the chastisement of intestines in Jahannam.

If the scholars of dollars cloak their brains and hearts with imperviousness to block off all *naseehat*, then regret and remorse on the occasion when the soul will be stuck in the throat at the time of Maut will not avail. It will be futile. At that time, the brevity and fleeting nature of these worldly years will be seen for the stark reality it is. At that time it will appear to them:

"As if they had tarried (on earth) just an evening or a morning." (Qur'aan)

The epithet, *scholars for dollars*, along with its pejorative dimension serves as warning and admonition for the wayward, miscreant ulama-e-soo'. Look into your hearts. Take stock of your misdeeds and reform your-

(Continued on page 7)

IS WAQF A LEGAL 'PERSON'?

Q. A Muslim lawyer explains in an article that a Waqf property/institution is the same as a legal person, and can assume rights and obligations. Is there such a concept in the Shariah?

A. A Madrasah student to whom the lawyer had sent his article, has adequately responded to this drivel of the lawyer. Since his response is adequate, we reproduce it hereunder.

THE STUDENT'S RESPONSE

Your essay on the subject of Waqf piques me. It appears that you are subjecting the institutions of the Shariah to western/capitalist concepts. Please do not confuse the Shariah with western ideas. Your profession as a secular lawyer is exercising a detrimental influence on you when you comment on Islamic issues. The following opinions that you have proffered are incorrect.

1. The Waqf is not a 'legal person with power to contract, acquire its own rights and incur its own obligations.' I am flabbergasted at this palpable erroneous understanding. The factors which you have here mentioned are applicable to only an *Aaqil, Baaligh*. I think that the straightjacket in which your secular education has confined your thinking is the root of the confusion you are experiencing when you choose to speak on Islamic topics.

There is no such concept as a 'legal person' in Islam. This is a pure capitalist/kaafir concept which you are at pains to shove into the Shariah. Your opinion in this regard is fallacious.

2. The proceeds of interest, prostitution, liquor, gam-

bling, etc. do not become halaal if given to a Waqf institution. Your opinion here too is fallacious. The mere transfer of the filthy money into the coffers of the Waqf does not transform its quality. It remains filth and haraam. Transformation will take place only if the money is given *tam-leekan* to the Fuqara and Masaakeen. Merely chucking the money into a box does not change its haraam status as you have mistakenly inferred.

The Hadith you have quoted has no reference to a Waqf institution. The Sadqah changed its attribute simply because a real human being, not a fictitious capitalist entity, took ownership of it. Furthermore, I am sure that you are not a mujtahid. You should therefore not attempt to submit Ahaadith to your opinion. You lack the qualifications for Ijtihad. The analogy with the Hadith is baseless and fallacious.

4. Your introduction of the Hague Convention and the scenario in Australia, etc., are ludicrous. There is no need to justify the concepts and ideas of the kuffaar with the institutions of the Shariah. You have selectively extracted a clause or two from the Hague Convention, etc., and issued your 'fatwa' of *jawaaz* for the whole kaafir instrument. This is highly improper. There is no need to introduce the ideas of aliens into the Shariah.

3. There are no Shariah compliant equities and unit trusts. All these instruments are haraam and riba-contaminated. All so-called Islamic banks are riba institutions.

Questions and Answers

THE MAJLIS Q & A
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SOUTH AFRICA 6056



Q. Is it permissible to make blankets, shawls, etc. for a church group for use in their religious rituals?

A. It is not permissible to make blankets, shawls, etc. for a church. It will be I'aanat alal Ma'siyat (i.e. to aid sin).

Q. According to some Muftis only interest received from a government institution such as a post office may be used to pay taxes and fines, not bank interest. What is the correct view?

A. The claim that only interest received from a government institution may be used to pay taxes is *baatil*. There is no Shar'i basis for making this claim. The haraam oppressive tax may be paid with interest received from any other institution. There is no Shar'i basis for the averment that zulm taxes must be paid with only government money, i.e. only with the money of the zaalim or with one's own halaal money. If zulm tax can be paid with one's own halaal money, then to a greater degree will it be permissible to pay the haraam tax with haraam money such as bank interest.

Q. A Mufti claims that: "VAT collected by a trader from the customers is regarded as an Amaanat (trust) in the hands of the trader. It will be necessary to hand it over to the government. Misuse or withholding of these amounts in any way would be tantamount to theft."

A. This is a mind-boggling, ludicrous conclusion for which there is not the slightest Shar'i daleel. Whilst the VAT in the custody of the trader is an amaanat, it belongs to the customers. The trader is forced by the government to become its wakeel to give effect to its zulm and ghasab. The rightful owners are the customers.

The claim that withholding the usurped money from the government is 'theft' is indeed moronic. A Mufti should apply his mind before just blurting out any stupidity.

Q. A Mufti says: "In terms of the Shariah also a person is required to pay those taxes which are rightfully claimed from him such as those taxes which are in lieu of permissible services."

A. Which are the terms of the Shariah which impose on us the obligation of paying any kind of government tax? Secondly which are the beneficial services which our government provides? We shall appreciate it if the Mufti will inform us of just one single beneficial service provided by our government which obligates us in terms of the Shariah to pay tax as a Shar'i duty. On receiving a response, we shall dilate further, Insha-Allah. We are not advocating tax evasion. We are merely stating the position of the Shariah.

Q. Please comment on the Muraabahah article which I have sent to you. Are the muraabahah deals offered by Islamic banks halaal?

A. The article simply explains what Muraabahah is. But in practice the so-called 'Islamic' banks do not adhere to the conditions necessary for the validity of Muraabahah. Whilst they describe their sales as Muraabahah, these are nothing but haraam riba and faasid transactions. Hence, it is not permissible to deal with these riba banks who mislead and deceive people with Islamic terminology.

Q. I join the Jamaat while the Imaam is in Ruku'. Should I recite Takbeer and fold my hands?

A. If you join the Salaat while the Imaam is in Ruku', then recite the Takbeer and stand for the duration of at least one Subhaanallaah. Then if you link up with the Imaam in Ruku', you have obtained the raka't. If you do not link up in Ruku', you have missed the raka't. In this case, after Takbeer Tahrimah, don't fold the hands.

Q. Is Blue Marlin fish halaal? A Mufti says that since this fish has no scales, it is not halaal.

A. Blue Marlin is a fish. It is halaal. Even if it has no scales, it is a fish, hence permissible.

Q. In Islam is there something like fairies?

A. There are innumerable species of Allah's creation of whom we are unaware. In the texts of Islam, there is confirmation for the existence of jinn and gnomes (ghauls) on earth. It is quite possible there had existed and may still exist a species known as fairies. There will be such a species in Jannat. Allah knows best.

Q. What is salaami? Is this function permissible? When I am at functions, e.g. weddings, should I stand when they stand to recite salaami?

A. Salaami is a fabricated bid'ah of the Qabar Pujaari (grave-worshipping) sect. It is not permissible to become entrapped in this bid'ah. In the first place it is not permissible to participate in the wedding functions of this time. Stay away and you will be saved from all the haraam that takes place at these functions.

Q. A horse of my friend is critically ill. An infection has traveled up to its leg from the hoof. It can barely move. The horse sits the whole day having lost control of the leg. Equestrian Vets suggest that the horse be put down. What is the Shariah's ruling in this matter?

A. It will be permissible. If you decide to have the horse killed, it is permissible. However, it has to be incumbently slaughtered in the same way as a bull is slaughtered. Then you may even sell the meat to a reserve park/zoo where they feed lions, etc. When slaughtering the horse, Tasmiyah must be recited, otherwise the meat will be carrion which you may then not sell.

Q. A husband said Talaq twice to his wife. What is the ruling? He gave the Talaqs during the wife's menstruating cycle.

THE KUFR OF THE MURTADDS

Q. Kindly comment on this situation: A man from Bloemfontein was kidnapped allegedly by Al-Qaidah in Yemen. Recently Muslims attended an interfaith prayer service in a church in Mayfair to pray for the man. Dr. Imtiaz Suliman from the Gift of the Givers, a Moulana and a woman in a burqah had also participated. They held hands and lit candles in this church. The officiating reverend was a woman. In the church, Dr. Suliman said: (1) "Release Korkie (i.e. the kidnapped man)". (2) "We are united in faith." (3) "We are united in spirituality." Kuffaar religious songs (hymns) were sung. When Muslims are detained, hijacked and tortured, then we don't hear these Muslim voices. Please comment.

A. Those Muslims who had participated in the kufr church service inside the church have lost their Imaan.

They have become murtadds. They need to renew their Imaan and Nikah as well. Dr. Imtiaz Suliman, the 'moulana' and the burqah-clad woman have all become murtadds in consequence of their participation in kufr prayers in a kufr temple. Muslims are not united in faith and spirituality with non-Muslims. Dr. Suliman is Islamically a *jaahil* whose *jahl* has cast him into the dregs of *kufr* and *irtidaad*. The 'moulana' is another haraam reverend, and the burqah-clad woman is a *shaitaanah* disguised as a Muslim. Kufr has become endemic in the Muslim community. We are living in the age about which the Hadith narrated by Hadhrat Abdullah Bin Amr (radhiyallahu anhu) says:

"There will dawn an age over the people when they will gather in the Musaqjid and perform Salaat while not a single one of them will be a Mu'min."

A. If two Talaqs have been issued, then as long as the Iddat (3 menses cycles) has not expired, the husband can take his wife back without the need to perform another Nikah. Nevertheless, these two will remain suspended. In future if the husband issues one more Talaq, then this one plus the suspended two will equal three, which finally and irrevocably terminate the Nikah. Then the couple will not be able to reconcile. Although issuing Talaq during the menstruating cycle is not permissible, the Talaq nevertheless is valid.

Q. Is it permissible to use gold-plated cutlery or as ornaments?

A. It is haraam to use gold-plated cutlery. It is extremely wasteful to use it as ornaments, hence not permissible.

Q. If one's wudhu breaks during the Fardh of Jum'ah Salaat after Tashahhud, will one be a Laahiq?

A. Even if wudhu breaks in Jum'ah after Tashahhud, the musalli should conduct himself as a Laahiq.

Q. Is it permissible to write or say *alayhis salaam* after the name of a Sahaabi who was among the Ahl-e-Bait (the Family of Rasulullah – sallallahu alayhi wasallam)?

A. Since it is a salient feature of the Shiah to use the invocation of *alayhis salaam* for their Imaams, etc. it is not permissible to emulate them. If the Sahaabah are from the Ahl-e-Bait, the appropriate invocation will be used for them, namely, *Radhiyallahu anhu*. If they are not Sahaabah, then *Rahmatullah alayhi* will be used.

Q. Is the practice called jashn-eid-milad Sunnah?

A. The practice of jashn-eid-e-milad is a foul bid'ah of the moron Qabar Pujaaris (grave-worshippers). It is haraam.

Q. Most Imaams in the Musjids here in America have sold out. A Muslim male and female have to

first register for a legal 'marriage' in the kuffaar court system before the Imaam would even consider conducting the Nikah ceremony. They say that it is the law of the land to register. Many Musjids require a plethora of proofs like a driver's license, passports, etc. Some imaams even go to the extent of making background checks to see if the groom has a wife overseas. Is this not un-Islamic? Do we need an Imaam to perform a Nikah?

A. We do not know what the law in America is regarding performance of Nikahs. In some places if the Imaam is registered as a marriage officer, then it is compulsory in terms of the law that he follows the procedure set out by the law. However, besides registered marriage officers other Maulanas/Imaams are allowed to perform Nikahs in the simple Islamic way. Assuming that no Maulana is willing to perform a simple Islamic Nikah without the encumbrance of all the kufr laws, then the couple should perform their own Nikah. There is no incumbency that a Maulana or an Imaam should perform the Nikah. To perform the Nikah, there need be present only two male Muslims, the bride and the bridegroom. They can perform their own Nikah in this simple way.

Q. Since allowing the pupils to go to Musjid for Jum'ah Salaat, interferes with the school curriculum, the Muslim principal wants to organize Jum'ah at the school premises. It interferes with a double period. Is this permissible?

A. The proposed second jum'ah for school children is not permissible. It will be a new innovation – a bid'ah which is not permissible. The children have to proceed to the Musjid for Jum'ah – the first Jum'ah, not the second mock 'jum'ah'. They have to learn and understand the vital im-



Questions and Answers

THE MAJLIS Q & A
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FOREBODING DREAMS

Q. It has been reported that many people have seen dreams about the imminent appearance of Dajjaaj. Please comment.

A. Ignore the dreams and concentrate on the warnings sounded in the Qur'aan and Ahaadith. There is no need for dreams to pull up your socks. All the lesser Signs of Qiyaamah are being daily enacted in this era. The warnings of Allah's Athaab for transgression – fisq, fujoor, bid'ah and kufr – are mentioned in the Qur'aan and Ahaadith. If these Warnings are not sufficient to make us diligent and obedient, warnings in dreams will be meaningless.

Undoubtedly, dark clouds of universal punishment are overhanging the Ummah. But for realizing this we don't need dreams. We have

been warning the Ummah for decades in our writings about the universal punishment of Allah Ta'ala. But no one heeds the Warnings of the Qur'aan and Ahaadith. They will wake up only when the Athaab falls on them with lightning swiftness and thunderous blows. But then it will be too late for regret and tears.

For safety, there is only one standard conduct, and that is to submit fully to the Shariah and adopt the Sunnah. No amount of reciting Surah Kahf and reciting Durood, etc. will avail those who indulge recklessly in flagrant fisq and fujoor which have become the hallmark of Muslims of this age. The best and the only protection against the universal punishment is obedience to Allah Ta'ala. Nothing else will benefit and save one.

union according to the Shariah.

The Shariah does not question your ex-husband's Imaan. It has ruled that he is no longer a Muslim regardless of what he has in his heart. When a Muslim indulges in any kaafir religious practice even without the intention of abandoning Islam, he still becomes a vile *murtad*. The arguments of your ex-husband have no validity in the Shariah. Your marriage has completely ended. Living with him will be adultery. If he repents and renews his Imaan, then a fresh Nikah has to be performed. The right thing for you to do is to separate yourself from him and go to your parents or relatives.

Q. In Ramadhan, how should a Hanafi perform Witr in the Haram in Makkah and Madinah?

A. Even in the Haram, the Hanafi should perform Witr separately. This is what we and innumerable others did when we were there. Witr should not be performed behind the Imaam since he performs two raka'ts and one raka't separately.

Q. Madrasah students generally like to keep long stylish hair which they describe as the Sunnah Zulfah. But Madrasah authorities are averse to this. Please comment.

A. These Madrasah students are bluffing themselves. They labour in self-deception with their false argument of 'sunnah zulfah'. Long hair for students is not permissible, hence the original rule of all our Madaaris in India was to shave off all the hair of students. They keep long hair for riya and to impress females, hence they should not be allowed to keep such hair. If an adult keeps proper zulfah with the intention of Sunnah, it is permissible.

Q. Is it permissible to view a photograph of a female for the purpose of marriage? It is said that America

is too far away and it is too costly to come here to view the girl.

A. It is not permissible to view a photo of a girl even for purposes of marriage. Viewing her physically is permissible. Photos are haraam. Furthermore, photos can be extremely deceptive. We are aware of marriages ending in Talaaq because the photo had displayed a vastly different picture of the female. In one case, the newlywed husband explained that in the photo she had appeared like a young girl. But when he saw her after marriage, she was a fat aunt. The chap panicked, abandoned his luggage, and lost about \$50,000 in jewellery, mehr, etc.. He fled and took the first flight out of Bangladesh, fleeing back to the U.S.A. He had to flee surreptitiously because he was liable to be arrested and jailed in terms of Bangladesh's jungle laws on issues of this nature. Losing all the money and fleeing was better than the option of being trapped with a 'fat, ugly aunt'. (These are his words, despite having seen the photo – *The Majlis*) If a modernist can travel around the world for touring and enjoying himself, he may travel from America to S.A. to view the girl. If he can't, then he should forget about her and search for someone in America or wherever he may be, to get married to. The Shariah may not be bent and violated to satisfy every person's whim and fancy.

Q. How is it to imitate the Imaams of the Haram in Salaat. Some young imams do so?

A. Salaat is not an advertising stunt. Imitating the Imaams of the Haram in Salaat is riya, hence not permissible. These fellows simply want to impress the musallis with their qiraat styles. Their riya is manifest.

Q. During Ramadhaan while I was sitting on a bench in the park, a hobo sitting on another bench was smoking weed (dagga). The smoke

portance of performing Jumuah in a proper Musjid – the nearby Musjid. A school building is a spiritually napaak (impure) abode of shayaateen, fussaak and fujjaar. It is not a befitting venue for Jumuah Salaat. The importance of the Musjid is such that according to Imaam Maalik (rahmatullah alayh), a proper Musjid is a condition for the validity of Jumuah. It is indeed lamentable that such an important and vital Ibaadat as Jumuah is being made the maid-servant of kuffaar secular education which the school authorities believe to have greater relevance than Jumuah Salaat. Confound the two school periods which are being elevated higher than Jumuah. All the wealth of the entire earth is not the equivalent of even one *Subhaanallaah* tasbeeh.

Q. It has been reported that recently the body of the Sahaabi, Hujr Ibn Adi was exhumed in Syria. His photo was taken. Is this permissible? Is it permissible to view the photo of the Sahaabi? He had a short beard. Some say that this is proof that it is permissible to trim the beard to less than a fist length. Please comment on this scenario.

A. Firstly, there is no certitude that Hujr Ibn Adi (radhiyallahu anhu) was a Sahaabi. According to some he was a Taabi-ee. Secondly, there is no certainty that it was his grave. It could have been the grave of any person recently killed in the violence. This is a stronger probability. Don't trust internet stories. Thirdly, even if the body is that of Hujr Ibn Adi (radhiyallahu anhu), and even if his beard is short, so what? How can a short beard on a dubious dead body cancel or abrogate the 14 century Law of the Shariah? Fourthly, What if the body of that Sahaabi is found, who had no beard? Will it then be concluded that Rasulallah (sallallahu alayhi wasallam), the 124,000 Sahaa-bah and the millions of Muslims through the long history of Islam were all stupid and did not know the Law of the Shariah, and that some morons of this age whose staple food is carrion has understood from a dubious dead body that according to Islam it is permissible to trim/shave the beard. The answer for such morons is nothing but silence.

Q. A man said to his wife: "If you don't come back home by 30 January, you are divorced." He was advised by a Mufti to extend the date to 15 February to enable her to return. He did so. What is the ruling?

A. The condition on which a Talaaq is suspended cannot be extended or cancelled. The Talaaq will come into effect as soon as the condition materializes. Hence, if on the 30th January the wife did not return, one Talaaq Raj'i came into effect.

Q. A scholar says that it is not permissible to fold the pants for Salaat. It is better to leave it hanging below the ankles since the Hadith prohibits folded pants in Salaat. Accord-

ing to the scholar it is Makrooh Tanzihi for the pants to be below the ankles in Salaat. It is a lesser makruh than the pants folded. What is the proper view?

A. There is only one view, namely, it is HARAAM for the pants to be below the ankles at all times, not only during Salaat. The 'mufti maajin' who blurted out his stupid 'fatwa' is not a 'scholar'. He is a moron.

It is absolutely baseless to aver that wearing the pants below the ankles during Salaat is a 'lesser' makruh than wearing the pants folded above the ankles. The pants of a Muslim should not have a fold. But to wear the pants below the ankles can never be a 'lesser' sin than wearing the pants below the ankles. The warning of Jahannam's fire has been sounded for wearing below the ankles, not so for folded garments. It is grossly wrong to say that the Salaat should be repeated. The fellow who claims that it is Makrooh Tanzeehi to have the pants below the ankles during Salaat appears to be mentally deranged or he is simply a plain moron. The fatwa is baseless. The Hadith does not speak about 'folding of pants' as is being conveyed by the bid'ati who issued the baseless fatwa. It means that the garment, e.g. the jubbah or the shawl, should not be gathered tightly or held in order to prevent it touching the ground when going into Sajdah.

Q. A musalli joins the Salaat whilst the Imaam is reciting the Qiraa't in a Jahri Salaat. When should he recite Thana?

A. If the musalli joins whilst the Imaam is reciting Qiraa't in a Jahri Salaat, then he should not recite Thana at that time. He should recite it when in a silent raka't.

Q. Is the Tabligh Jamaat's system of tableegh Sunnat?

A. The system is simply permissible. As long as it is retained within the limits of the Shariah, it will remain permissible. Just as printing kitaabs, teaching in schools/madrasahs, using the internet for propagation, etc. are permissible so too will any new system of ta'leem and tableegh be permissible if kept within the limits of the Shariah.

Q. I am married to a revert. He was formerly a Hindu. Recently his father passed away. My husband has been participating in his father's last funeral rites – the cremation, the release of the ash, etc. He will now be shaving his head and joining the pundit in the 10th day ceremony. He says that he knows he is committing shirk, but this is his choice and he will be answerable to Allah. He said that no one should question his Imaan. Where does this leave me and my marriage?

A. Your husband becomes a confirmed *murtad* by practicing the various Hindu religious rites. Your marriage has ended. You have to immediately separate yourself from him. Living with him will be an adulterous

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drifted towards me. Although I immediately got up and left, I inhaled some of the smoke. Was my fast valid?

A. Your fast is valid. The fast will not break if inhaling of the smoke is not intentional. In the case mentioned by you, the fast remains valid.

Q. Some bid'ati grave-worshipping molvis are displaying hairs of Rasulullah (sallallahu alayhi wasallam). Are these hairs authentic?

A. During the Farewell Hajj, Rasulullah (sallallahu alayhi wasallam) did distribute his hair to the Sahaabah. Numerous Sahaabah treasured the mubaarak hairs and it was passed on from generation to generation. Some Bid'atis have taken haraam advantage of this fact and are displaying fake hairs which they ascribe to the hair of Rasulullah (sallallahu alayhi wasallam). Since it is not possible to know whether the hair which happens to be in the possession of a particular person is genuine or not, it is best to maintain silence, and not to visit the place if the person displaying the hair is a bid'ati as is the one in the picture you have sent.

Q. A man embraces Islam, but his wife remains a mushrik. Can he retain his wife whilst he is making da'wah to her, until she accepts Islam?

A. If the wife is a mushrik, not a Christian, then the marriage immediately ends when the man embraces Islam. He may not live with her. He will be living in adultery.

Q. A wife frequently leaves the house without her husband's consent. He has repeatedly forbade her, but she remains obstinate. Is this a valid ground for issuing Talaaq?

A. If the woman leaves the house without the husband's permission, he may divorce her. He has valid grounds for divorce.

Q. Can one make a property Waqf and at the same time derive the benefit of the property whilst one is alive, and thereafter the benefits will be for one's offspring?

A. It is permissible to make Waqf of one's property during one's lifetime and retain the use of the property for life. However, one may not say that the property *will* be Waqf after one's death. The Waqf has to be finalized during one's lifetime. The Waqf property may be made Waqf for the use of children, grandchildren, etc., and when there no longer remains any of one's progeny, the beneficiaries will then be the Fuqara and Masaakeen.

Q. What is the position when share certificates are sold? The buyer does not take physical possession of any assets of the business. Is such a sale permissible?

A. Islam does not recognize the capitalist concept of a company which is owned by a fictitious donkey termed 'legal entity' with rights and obliga-

tions according to the hallucinatory laws excreted by the capitalist kuffaar. According to Islam, the shareholders are the actual owners of the business and its physical assets. They don't only own the pieces of scrap papers called share certificates which in terms of capitalist law entitles them to only riba, called deceptively 'dividends'.

When a share certificate is transferred to a person, then according to the Shariah, he/she becomes a proportionate shareholder in the physical assets of the business and will be entitled to his share of the profit. If the shareholder at any time wishes to opt out, he has this right. At that juncture, the financial position of the business has to be ascertained in order to pay him his share of the assets and profits. The manner in which shares operate in the capitalist system is haraam.

Q. Who is Maududi?

A. Maududi was a deviate in Pakistan. He did not follow any of the Math-habs. He had criticized even the Sahaabah.

Q. A brother says that it is not permissible to eat shark because it is a man-eater. Is it permissible for Hanafis to eat shark?

A. Ask the brother if he is an authority on the Shariah. Ask him to inform you of the Aimmah-e-Mujtahideen who say that shark is not permissible. Tell him that the Shariah is not the product of an individual's opinions – of a man who appeared on the scene 1435 years after Rasulullah (sallallahu alayhi wasallam). Furthermore, tell him that even if his opinion is as good as gold, then too, in terms of the Shariah it is excreta if it is not backed up by the Qur'aan, Sunnah or the Rulings of the Fuqaha-e-Mujtahideen.

Q. I received my inheritance money a few years after the death of my father. Do I have to pay Zakaat for the years that the money was withheld from me by the executors of the estate?

A. Zakaat is paid on inheritance only from the time one takes possession of one's share. The executors are guilty of a major sin for having withheld the shares of the heirs. There is no Zakaat for the past years when you did not have possession of the money.

Q. Are the followers of Maududi part of the Ahlus Sunnah Wal Jama'ah?

A. Maududis are not part of the Ahlus Sunnah.

Q. What is the status of Dr. Farhaat Hashim?

A. We have never heard of the aunt called Dr. Farhaat Hashim. We don't know what she rambles about.

Q. I hired my house for residential use. The tenant is selling wine and using the house for even prostitution. I can't evict him because of a lease. Is the rental halaal?

A. If you knew that the house would be used for prostitution or selling liquor, then the rental is haraam. Nor-

A HARAAM AUCTION

Q. At an auction of houses, four friends (persons A, B, C, D), decide upfront for only one person (A) who will be representing them, to bid so as not to bid against each other to push the price up. If he gets the property, e.g. for R100,000, the four will have a second auction amongst themselves. The highest bidder of the four gets the property.

At the second auction, the highest bidder gets the property. Can the person A who had bought the house in the first auction bid in the second auction? They say that the house belongs to all four by virtue of the agreement and person A had represented them at the first auction.

The highest bid at the second private auction is R200,000 for example, bid by person C who pays the initial R100,000 to the auctioneer. The four share the R100,000 profit equally – R25,000 for each one. Is this sale permissible?

A. The purpose of an auction is to attain the highest price for the owner of the property. It is not permissible to interfere with this process. If each one of the group A, B, C, and D, is determined to acquire the property for himself, then they have to bid along with the mass of bidders. If

they are prepared to sacrifice their right of bidding for the sake of one of them acquiring the house, they may back off and quit. But they may not collude in the manner explained in the question. The agreement by A, B, C and D is not permissible. It is *baatil*.

It appears from the question that these characters must be re-auctioning the property even before anyone has paid for it. If so, the second auction is *baatil* – null and void. If the house is 'auctioned' before it is paid for, it belongs to no one. It will belong to them only after they have paid for it. Thus, if the second haraam auction is executed prior to anyone paying the price, then the deal is *baatil* (null and void). In this case, the 'profit' is haraam in the category of riba.

If any one had paid for it, he becomes the owner. If the second auction took place after one of the characters had paid for the house, the profit will be exclusively for the owner, i.e. the one who had paid for the house. It will not be permissible for him to bid since he is the owner. However, the sale and the profit being valid in this case is not permissibility for the immoral collusion at the beginning. Such collusion is harmful for the original owner of the property.

mally it is permissible to rent out one's property to a non-Muslim who will obviously do some haraam acts in the house. But that is not the concern of the owner of the house. He rents it out for residential purposes. But when the house is hired specifically for haraam activities, then it is not permissible and the income is haraam.

Q. I am in doubt about the Qiblah direction of a Musjid. Do I have to repeat my Salaat?

A. It is not permissible to create unnecessary doubts in the Qiblah direction of a Musjid. When you are at a place, simply follow the Qiblah ruling of that place. Don't enter into any unnecessary dispute on this issue thereby creating problems and unnecessary difficulty, and don't resort to instruments to disprove the Musjid's Qiblah. Follow whatever direction the Mihrab indicates.

Q. Is it permissible for a Muslim to address a Christian priest with the title 'father'?

A. It is not permissible for a Muslim to address a Christian priest with the title, 'father'. This term in the context has religious significance.

Q. Is it permissible to say 'aameen' to a prayer by a Christian priest?

A. It is not permissible to say 'aameen' to a prayer made by a priest. It is tantamount to kufr.

Q. A divorced woman passes her

Iddat at the home of her parents. Is she entitled to maintenance during the Iddat period? Who has to pay the doctor's expenses during the iddat? Is there a fixed amount?

A. If the divorced woman spends the iddat at her father's home without the consent of her now ex-husband, then she is not entitled to iddat expenses. If the ex-husband had expelled her from the marital home, then he has to incur iddat expenses. The doctor's expenses during the Iddat are also his responsibility. The amount is not fixed by the Shariah. Her standard of living should be the basis for calculating the expenses.

Q. If the husband consents, is a belly ring permissible?

A. Belly ring is haraam. It is not permissible for the wife to obey the haraam desires and haraam instructions of her husband.

Q. Ten years ago my husband gave me three Talaaqs. We continued living together. I have now decided to separate. Do I have to observe iddat?

A. If you are living with the man who had given you three Talaaqs, then you are living in the state of adultery. It is haraam and zina for you to live with him. Your Nikah ended 10 years ago when he had uttered the three Talaaqs in the way you have described. Your Iddat too had ended 10 years ago even though you had not remained at home

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CHAIRS IN THE MUSJID

Q. What is the ruling regarding musallis sitting on chairs? In our Musjid some musallis sit in the first saff right behind the Imaam. Please comment.

A. If a musalli is able to sit on the floor for Salaat, then sitting on a chair is not permissible nor will the Salaat be valid. However, if he is unable to sit on the floor, then Salaat on the chair is valid.

It is improper for chair-sitting musallis to place their chairs conspicuously right behind the Imaam in the first saff. Rasulullah (sallallahu alayhi wasallam) said that the *Ulu Nuha* (Ulama, Huffaaz and people who are aware of the masaa-il of Salaat) should be immediately be-

hind the Imaam in case the Imaam's wudhu breaks, then the mas'alah of *Istikhlaaf* will apply.

People on chairs should sit preferably at the ends of the sufoof (rows). A couple of musallis should come a bit early to the Musjid before the chair-sitting brothers occupy the space behind the Imaam. They should occupy the positions behind the Imaam. The chair-sitting musallis will then have to place their chairs at a distance from the Imaam. The Imaam should also politely offer them naseehat.

If there are several chair-sitting musallis, the chairs should not be placed together in the saff. They should be spread out. If the chairs are in a row, it resembles people in a church sitting on benches.

People do not attend the courts of the kuffaar and other functions dressed with overalls and similar attire. They attend dressed with dignity.

Q. Should the Sunnat Ghair Muakkadah of Isha and Asr be performed every day?

A. It is necessary to perform the four Raka'ats Sunnat Ghair Muakkadah of Asr and Isha every day. These are daily Salaat, not meant for performing occasionally.

Q. Some musallis in our Musjid reserve their places with Qur'aan-desks, chairs, etc. Is this permissible?

A. It is not permissible to book or reserve any space/spot in a Musjid. It is not permissible to reserve a place with chairs, desks, musallahs, etc. The practice at your Musjid is haraam.

Q. I am afflicted by many evil thoughts, not only in Salaat. What is the remedy for this?

A. To repel *wasawis* (shaitaani whisperings), the Qur'aan instructs the following remedy:

"When shaitaan assaults you with (his) evil whispering, then seek the protection of Allah (i.e. recite *Ta-awwuz*). When evil thoughts occur, first recite *Ta-awwuz*, then *Wala-houla*....a few times, then lapse into the Thikr of *Lailaha illa laah*. If it occurs during Salaat, simply ignore the thoughts. Don't become perturbed.

Q. If there is space in the first saff, what should one do? If one wishes to fill the gap, it will mean walking in front of the musallis.

A. If there is space in the saff, then it is permissible to walk in front of the musallis to fill the gap.

Q. Is it fine to consume items that are manufactured in a manner that resemble products which are clearly haraam, and very often are consumed to relish the taste of the haraam item? The many alcohol-free beers, rum flavoured ice-cream, bacon flavoured biscuits/chips, etc., are examples of this.

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during the iddat period. If you are living with this man, then immediately separate yourself from him. Every minute with him is a zina relationship.

Q. My son is extremely insolent and disobedient. Is it permissible to delete him from my will?

A. Regardless of the disobedience of a child, he cannot be disinherited.

Q. Hajj is Fardh on a man, but he wants to go for Tabligh and postpone Hajj for the future. Is this permissible?

A. If the man despite Hajj being Fardh on him abstains from Hajj and rather goes on a holiday whether it be for 'tabligh', then perhaps at heart he is a Yahudi or a Nasara. He is a vile rebel against Allah Ta'ala. His 'tabligh' will be a curse and a severe punishment for him. Allah Ta'ala is not interested in the so-called 'tabligh' of a Yahudi or a Nasaara. It is the incumbent obligation of the Tabligh Jamaat elders to ban such a 'Yahudi' from participating in their Tabligh activities. He must be ordered to first perform Hajj.

Q. Is there Janaazah salaah for a person who commits suicide? Will he/she ever be forgiven?

A. Janaazah Salaat has to be compulsorily performed for even a person who commits suicide.

After the one who has committed suicide has served his/her punishment he/she will be forgiven and will enter Jannat, that is if they had died with Imaan.

Q. Does secretion of water from painful eyes break wudhu?

A. Secretion from painful eyes breaks wudhu. Pure tears such as the time of crying, and which sometimes flow, but not due to an eye sickness, do not break wudhu.

Q. Does the deceased person know what is happening to his/her body while it is being given ghusl, buried, etc.?

A. Yes, the deceased person knows, sees and hears everything that is taking place while he/she is being washed, clothed, and buried. Rasulullah (sallallahu alayhi wasallam) said that the wails and groans of the evil deceased are heard

by all creation but man. If people had to hear the wailing of the dead, they would fall unconscious.

Q. Some Ulama say that since T-shirts and jeans have become common and general, it is permissible to wear. It is no longer a dress exclusive with non-Muslims, and the aurah is covered.

A. It is not permissible to wear T-shirts and jeans regardless of it having become general. In addition to *tashabbuh bil kuffaar* this type of dress is lewd. If wearing female clothes becomes general among men, it will still remain haraam even if the clothes are that of Muslim women. It is not sufficient for the aurah to be covered. Women's abayas fully cover the aurah. But it is haraam for men to wear abayas even if we assume that it has become general.

Q. A male madrasah teacher had sexually molested a number of his girl pupils. How can parents trust their children with these teachers?

A. The Shariah prohibits a male from teaching girls from the age of 7 years. Since the parents of the sexually molested girls, not only violated this command, they in fact, ridiculed it, they had to suffer the villainy of the scoundrel who was and is still posing as an 'Alim'. When the Shariah is flagrantly and scornfully transgressed, then the consequences will be painful. Parents had thrown their little girls to the shaitaan masquerading as an 'Alim'.

Q. I have a large tent. I have been asked to lend the tent for a function where some un-Islamic activities will take place. Is it permissible to lend the tent to keep good ties?

A. It is haraam for you to lend the tent for any haraam purpose. By lending the tent for the function you will be loaded with all the sins committed therein. It is not permissible to lend the tent to them regardless of ties being severed. Allah Ta'ala says in the Qur'aan majeed: "*Do not aid on sin and transgression.*"

Q. Is it permissible to assist in the repairs and renovations of a synagogue?

A. It is haraam for a Muslim to assist in the repair and renovation of a syna-

pant then in terms of their convoluted reasoning, the *umoom balwa* principle should also become applicable. While the citation from *Imdaadul Fatawa* is correct, it never applies to any situation which we experience in the so-called developed countries. Assuming that there is such a situation that all the flour available in the land is contaminated or all the water is contaminated, then the *Umoom* principle will apply. But, in our scenario there is nothing that constrains the invocation of this principle to halaalize impure substances. Devouring processed foods is not incumbent. Subsistence of life is not reliant of drinking harmful soft drinks and eating sweets, chocolates,

chips, custard, pudding and the plethora of disease-producing foods laced with chemical poisons and haraam ingredients. These foods contain not only alcohol. A variety of harmful ingredients camouflaged with chemical epithets and E-numbers are the essential constituents. Have you ever wondered about the numerous incurable diseases with which people are suffering? These diseases are the consequences of all the haraam muck which is being ingested. And, the worst poison is carrion halaalized, rotten diseased chickens.

We have not written any detailed essay on this topic.

UMOOM BALWA

(Wide scale prevalence)

Q. Some Ulama say that in terms of the Umoom Balwa principle all processed food having a minute quantity of alcohol is halaal. They argue that it is practically impossible to abstain due to the widespread use of alcohol in almost every edible product. Please comment. One senior Maulana substantiates his view with a citation from Imdaadul Fataawa.

A. Nowadays the liberal Ulama are recklessly utilizing the *Umoom Balwa* principle to halaalize just anything. If zina and interest are ram-

DUBAI SCUM

TRUE BROTHERS OF SHAITAAN R70 MILLION 5 MINUTE SACRIFICE AT THE ALTAR OF IBLEES

"And, when We intend to destroy a land (with its people), We instruct its affluent ones, then they recklessly indulge in fisq (immorality). Then the Decree (of Our Punishment) is ordained. Then We utterly Deracinate them" (Qur'aan)

In one of the vilest and most obscene displays of satanism ever witnessed by the world, the scum kuffaar regime of the Dubai Brothel American puppet state, recklessly squandered \$7 million (about R70 million rands) in a one minute fireworks display in a satanic ritual of worship.. The Qur'aanic epithet of 'Brothers' of Shaitaan" mentioned in the aayat: "Verily, the wasters are the brothers of the Shaitaan.", had perhaps never applied more aptly to any community than to the Dubai fussaag morons.

Reporting the obscene show of Satanism, the AFP agency says: "Dubai has shattered the world record for the largest ever pyrotechnic display on New Year's Eve with a show involving more than half million fireworks, Guinness World Records says."

Condemnation for the Dubai culture of satanism and immorality which boggles the minds of even kuffaar humanity fails to locate in the dictionary words strong enough for describing the shaitaaniyat which has been so flagrantly and brutally flaunted. The callousness and total insensitivity of these human shayaateen are starkly portrayed by the colossal Syrian Muslim suffering silhouetted in the background. That these devilish specimens of humanity inhabiting the U.S. outpost in the desert are Muslims, is inconceivable. The Divine Instruction stated in the above mentioned Qur'aanic aayat refers to the initial stage of the impending Chastisement which will arrive promptly and execute its full task of destruction at the appointed time. The initial stage is actually the prelude of respite.

"Then when their appointed moment (of destruction) arrives, it shall not be delayed by a moment, nor advanced." (Qur'an)

The ruin and destruction which will yet deracinate and efface that impure and immoral U.S. puppet regime along with the immoral citizenry cannot be in the too distant future.

BEWARE OF KUFR!

BEING PLEASED WITH KUFR? Istihsaanul kufr means to prefer kufr or to think good of any act of kufr or to give preference to an act of kufr over and above an act of Islam. Such a preference expels one from the fold of Islam.

A great Aalim of Makkah, Shaikh Dahhaan (rahmatullah alayh) narrated an amazing story full of lesson and admonition. It is an eye-opener for Muslims of this age who view with disdain many practices of the Shariah. They accord preference to the institutions, practices, styles and customs of the kuffaar, and thus eliminate their Imaan. Shaikh Dahhaan (rahmatullah alayh) narrated that once (in very recent history) a prominent Aalim of lofty

status of ostensible piety who had died was buried in the Qabrustaan of Makkah (or in Jannatul Baqi of Madinah).

The norm in Arabia is to re-open graves and bury others in the same qabr. Within a short while the bodies disintegrate. Since nothing remains, the graves are used repeatedly. When the grave of this famous Aalim was opened, to the amazement of the people the body had not disintegrated. When the kafan was opened, the amazement of the people new no bounds, for the mayyit was that of a beautiful European girl.

Fortunately on the scene there was a man who said that he recognized the girl. She was a French girl who had secretly embraced Islam. She used to practise Islam in secret, and he

A PIOUS LAD

Hadhrat Fatah Musali (rahmatullah alayh) once while journeying through the desert on his way to Makkah Muazzamah met a young boy whose lips were constantly moving.

Fatah Musali: "Assalaamu Alaikum."

Boy: "Wa Alaikum Sa-laam."

Fatah Musali: Son, where are you off to?"

Boy: "To the Baitullah."

Fatah Musali: "What are you reciting?"

Boy: "The Qur'aan."

Fatah Musali: "The decree of compulsion has not yet been recorded on you by the Pen." (i.e. you are still a nabaaligh – minor).

Boy: "I am seeing Maut in front of me. It has captured many who are younger than me."

Fatah Musali: "Your feet are small and the journey is long and arduous."

Boy: "My obligation is to lift my feet, and Allah's obligation is to deliver me to the destination."

Fatah Musali: "Where is your food and mount?"

Boy: "Yaqeen is my food, and my feet are my mount."

Fatah Musali: "I am asking you: where is your bread and water?"

Boy: "O uncle! If someone from creation invites you to his home for meals, do you take with food?"

Fatah Musali: "No."

Boy: "My Master invites people to His House (i.e. the Ka'bah). Then his servants of weak faith take food with them. But I consider this highly improper. I observe respect. What, do you think He will destroy me?"

Fatah Musali: "Never!"

Then suddenly the boy disappeared from Hadhrat Musali's sight. He again saw the boy in Makkah Mukarra-

mah. When the lad saw Hadhrat Musali, he said: "O Shaikh! You are still weak of yaqeen."

The success of the Mu'min is in Taqwa and in the Journey towards Allah Ta'ala. Whilst the pious lad was on his way to Allah, the young Muslim men kicking soccer balls and hitting balls with a cricket bat in kuffaar and monkey style are on their way to Jahan-num.

Whilst the moral of this episode is not to emulate the noble lad in exactitude, the lesson for Muslim lads is that they should not squander the precious treasure of their youth behaving like kuffaar lost and drowned in kuffaar sport. The ultimate end of such kuffaar activities is the Fire of Jahannum. In sport there is nothing but satanism which diverts the Muslim from Allah Ta'ala and the Akhirah.

DUBAI'S OBSCENITIES

"Thousands of stage and street performers from all over the world came together to enthrall the public on Al Seef Street. They included musicians, dancers, acrobats, gymnasts, clowns, stilt walkers and inflatable characters. The music was from all over, strains and instruments incorporated from every region.The Michael Jackson concert, The Immortal World Tour by Cirque du Soieil, at Dubai World Trade

Centre was another spectacle as fans of the King of Pop gathered to celebrate his eternal music." (Khaleej Times)

It remains a mystery why these adulterers, fornicators, rapists, thugs, murderers etc. have not mentioned in their list of immoral shayaateen, the Universal Organization of Prostitutes, Gays, Homosexuals and Perverts which had sent hundreds of immoral swines to 'enthrall the public on Al Seef Street".

"What! Are the people of the cities (of immorality) confi-

dent that Our punishment will not overtake them whilst they are asleep (at night)? What! Are the people of the cities (of immorality) confident that Our punishment will not overtake them during the day whilst they are in (their drunken stupor) of amusement? What! Are they then so complacent about Allah's Plan (of Punishment that it will not hem them in)? It is only people (destined for) destruction who are complacent about Allah's Plan (of Punishment)." (Qur'aan)

used to teach her. This cleared up the mystery as far as the girl's body was concerned. Since she was a sincere Muslim, Allah Ta'ala transferred her body from the graveyard of kufr to the Qabrustaan of Imaan, namely, Jannatul Baqi.

However, there remained the mystery of the Aalim's body. It was logical to presume that the Aalim's body was miraculously transferred into the girl's grave in France. The person at whose hands the girl had embraced Islam was despatched to France to ascertain the reality. He went and narrated the episode of the girl to her parents, and finally managed to convince them to have the grave of their daughter opened

up to ascertain the reality. This was done. When the coffin was opened everyone was aghast and shocked beyond belief when they saw that it was not the expected corpse of the girl.

After this information was transmitted to Makkah, the wife of the Aalim was interviewed. The Ulama asked her to describe her husband. She explained that her husband was a man of lofty piety. The Ulama told her to reflect deeply as they believed that there must have been some tendency or element of kufr in him which warranted this calamity to befall him. After deep thought the wife said that whenever he required a Waajib ghusl, he would remark: "The Christians

have it nice. They are not encumbered with a Fardh ghusl." This cleared up the mystery regarding the misfortune and calamity which befell the Aalim.

In view of his preference for a practice of the Christians, the effect of which was disdain for a Shar'i practice, Allah Ta'ala expelled his body from the Holy Land and cast him into the land of kufr for whose practice he had shown a preference.

Muslims should reflect and fear such calamities which may befall them for their evil preferences. May Allah Ta'ala save our Imaan.

THE MEANING OF SHUKR

"Verily, if you express shukr (i.e. are grateful), then most certainly I (Allah Ta'ala) shall increase for you (My bounties), and if you are ungrateful then (know) that verily, My Athaab (Punishment) is most severe." (Qur'aan)

Every creation of Allah

Ta'ala, whether animate or inanimate, and whether abstract or physical, has a body (external form) and a soul (Rooh). The external form of Shukr or gratitude for the limitless bounties of Allah Ta'ala, is verbal expression (with the tongue) of Shukr. However, if verbal Shukr is unaccompanied by its Rooh, the Shukr is

defective. It will be like a lifeless body.

True Shukr is to utilize the bounties of Allah Ta'ala correctly in the way Allah Ta'ala has commanded. Consider the Shukr of the tongue. Its Shukr is to use it for Thikrullaah, Tilawat of the Qur'aan, for Naseehat, for Amr bil Ma'roof, and for statements of kindness and sympathy, and above all, to maintain its purity by re-

straining it from speaking evil – restraining it from gheebat, lies, falsehood, speaking hurtful words, abuse, oaths in abundance, etc.

Rasulullah (sallallahu alayhi wasallam) said about the tongue: "Its body is small, but its crime is huge." A hurtful or a false word can cause massive upheavals in society. It can cause wars, break hearts and deposit a person into the

dregs of the Fire as a consequence of a word of kufr.

Commanding the cultivation of Taqwa by adornment of the tongue, the Qur'aan Majeed says: "O People of Imaan! Fear Allah and speak a statement of virtue." Correct speech is an imperative requisite for the cultivation of Taqwa.

Every word uttered is recorded. It will be displayed to (Continued on page 7)

THE HAQQ WILL ALWAYS TRIUMPH

Q. I have read the excellent book, *Sautush Shaitaan*, by Mujlisul Ulama of S.A. Alhamdulillah, it was a real eye opener. Although I stopped listening to music many years ago, I have always been told that nasheeds were OK. Many Ulama whom I have always looked up to, deliver bayaans and allow their students to sing nasheeds. I have even attended 40 days I'tikaaf and the students in their final year have performed singing. Based on the rock-solid Dalaa-il presented in the book compared to the weak arguments other scholars put forward in favour of nasheeds, I find my heart much more firm in accepting your book. However, I am finding it hard to reconcile this with the fact that many scholars instruct their students to sing nasheeds in their Masaajid. What is your

advice?

A. Firstly, the Musjid is not a venue for singing nasheeds and making merry. Brother, the *ahkaam* of the Deen are not determined on the basis of majority. The Haqq has already been finally explained and stated in the kutub of the Shariah which have come down to us from the era of Khairul Quroon.

None of our Akaabir Ulama of Deoband had conducted themselves so liberally, to say the least, as the present-day 'deobandi' ulama do. Hadhrat Thanvi (rahmatullah alayh) had said that bid'ah is not confined to mouloud and urs. There are many acts of bid'ah in our own (i.e. Deobandi) Jamaat.

In recent years, many acts of bid'ah have become associated with our Ulama, in our Madaaris and in the Tabligh

Jamaat. The Madaaris, Khanqahs and the Tabligh Jamaat are increasingly being deflected from Siraatul Mustaqeem and the Sunnah. Whilst almost every khaanqah is desolate and riddled with bid'ah, the Janaazah of the Madaaris are in the process of departing for the Qabrustaan, and so is the Tabligh Jamaat set to become a deviant sect. All movements and institutions of Haqq deteriorate with the passage of time. Bid'aat and Munkaraat become attached to these institutions, killing the Rooh. Look at the condition of the once greatest Daarul Uloom, Jamiah Azhar in Cairo. Great Fuqaha and Auliya had emerged from the portals of that wonderful Madrasah. But, alas, today it is a bastion of deviation. The same disease is affecting our Darul Uloom Deoband and all our Madaaris, and the situation of these institutions is deplorable in the U.K. and South

Africa.

We have pointed out their errors with solid Shar'i dalaa-il in many of our writings. Not once did any of the liberal Ulama of our Deobandi School manage to respond with dalaa-il. They only find fault with our method of acquittal, viz., we are harsh and we hurl epithets at them.

It does not matter who these Ulama may be and no matter what their status may be, their bid'ah and un-Islamic practices will remain haraam, and it devolves on the Ulama-e-Haqq as an obligatory duty to expose and refute all the bid'ah, fisq and fujoor which the ulama of this age have introduced and with which they are misleading the masses of the Ummah.

You should not be too surprised at this development because it is imperative for the predictions of Rasulullah (sallallahu alayhi wasallam) to materialize. Nabi-e-Kareem

(sallallahu alayhi wasallam) said: *"A time will dawn over the people when nothing of Islam will remain but its name, and nothing of the Qur'aan will remain but its text. The Masaajid will be beautifully adorned structures, but devoid of hidaayat. The Ulama will be the worst of the people under the canopy of the sky. From them will emerge Fitnah, and the Fitnah will rebound on them"*

There are many similar Ahaadith which depict the lamentable and corrupt condition of the Ulama during the Last of Ages. We are seeing these predictions materializing in this age. The majority will always be astray. This has been the state of the Ummah in every age.

If we have erred in any of the views we have expressed in our writings, then there are thousands of Ulama who should respond. But, in front of the Haqq they are helpless. The Haqq will always triumph.

THIS CRUELTY AND BARBARITY WILL NOT GO UNPUNISHED

A Brother from Mombasa, Kenya writes:

"There is a big yard behind the house which we are renting. The landlord lives in the main bungalow on the same land separated from us by a wall. In this yard there is a very tall coconut tree which serves as a safe haven for very big white and black birds called Sunbirds. They have made their nests in this tree. They live in these nests by the hundreds.

Just this morning, the owner on the pretext that the birds are dirtying the property, hired some workers to eliminate the nests. The workers climbed up the tree and cut off all the branches and leaves.

The result was a heart-wrenching scene that brought my family to tears. As they watched the wanton cruel destruction of the nests with their eggs and chicks. Literally scores of nests with little baby birds were thrown down on to the ground smashing them to pieces on the stony ground below. When the parents returned after their food search, they were screeching, crying and flying wildly overhead in search of their beloved babies and homes. They flew overhead in confusion. How heart-breaking! Now the tree is bare – a silent witness to the landlord's cruelty and heartlessness. There is no place on the tree for the birds to now rest and nest. I live on

this property and I have never seen the 'dirtiness' and 'mess' alleged by the landlord. These are beautiful and peaceful birds. Is this not zulm? Does the Shariah allow such wanton cruelty on the pretext of the landlord? Is this massacre of baby birds permissible?" (End of letter)

The scene of the cruelty and inhuman zulm inflicted by the jaahil zaalim on Allah's makhlooq, described in your letter, breaks our hearts. We don't believe that this zaalim has a heart. If he has a heart, it must be bereft of Imaan. He will never escape the consequences of his zulm, neither in this dunya nor in the Akhirah.

That tree has now become accursed. All the heart-rending cries and supplications of the numerous birds have already registered above the Arsh of Allah Ta'ala. In a Hadith Qudsi the zaalim is warned:

"By My Izzat! I (Allah) shall most certainly come to your aid even if after some time." The vile, vulgar, inhuman beast will not escape Allah's punishment. He must be informed of his zulm. The *Athaab* will most certainly come. He will not escape. Rasulullah (sallallahu alayhi wasallam) said: *"He who has no mercy, mercy will not be shown to him."* Alongside this article is a story which exemplars Islam's merciful and kind treatment to be meted out to Allah's makhlooq (creation).

THE CURSE OF THE SPARROW

ONCE A BUZRUG (Sage/Saint) with hands spread was making dua. Above him in the ceiling a sparrow had its nest. In the nest was a chick. The chick tumbling from the nest landed in the outspread palms of the Buzrug who in a moment of *ghaflat* (obliviousness) closed his hands on the tiny chick. When he opened his hands the chick was dead. The mother sparrow observing this scene and her dead chick flew away.

A few days after this episode the Buzrug was confined to bed with an inexplicable sudden sickness. Day by day his condition deteriorated so much so that he was unable to stand

for Salaat. He had to perform Salaat sitting in his bed. His duas for cure went unheard. His condition progressively deteriorated.

Meanwhile a mother cat had entered his hut and had given birth to some kittens under his bed. One day, the Buzrug lying in his bed observed a snake slithering into the hut. It approached his bed and as it was about to snatch a kitten, the Buzrug spontaneously reacted. He grabbed his staff at the bedside and with whatever strength he had, swung it at the snake. The snake, leaving the kitten turned and fled. Whilst this scene was being

enacted, the mother cat had entered and had observed the unfolding drama.

The very next day the Buzrug regained much of his health. He could now get out of bed and stand for Salaat. Within a couple of days he was mysteriously cured. He had fully recovered. Extremely intrigued, he supplicated to Allah Ta'ala to unravel the mystery of his sudden sickness and sudden cure. By *Ilhaam* (Divine Inspiration) it was revealed to him:

"The little bird complained to us, hence your sickness. The mother cat expressed its gratitude, hence your recovery."

(Continued from page 1)

selves before it is too late for reformation. Don't await the time when you will rue your birth on earth. That will be the time when you will be making

SCHOLARS FOR DOLLARS

crackling sounds (at the time of Maut) because of all the haraam television, carrion and riba ruction you had perpetrated

ed life-long. May Allah Ta'ala grant us all the taufeeq to see, understand and make amal on the Haqq.

THE NIQAAB "MODESTY IS NOT LOST"

IN A HADITH in Abu Dawood an incident is described in which a young man was martyred. His mother, wearing a jilbaab fully covering her face came into the battlefield to enquire about her son. With face fully covered she appeared in the presence of Rasulullah (sallallahu alayhi wasallam). Some people were surprised to observe that the lady donned face-covering even during an emergency and on such a grave occasion. When she learnt of their surprise, the mother of the slain Sahaabi said: "My son is lost. Shame and modesty are not lost".

THE EFFECT OF AN EVIL GLANCE

ONCE WHILE Hadhrat Junaid Bagdhaadi (rahmatullah alayh) accompanied by a mureed was walking in the road, there appeared an extremely handsome young Christian lad. The mureed cast a gaze of lust at the lad. Then he asked Hadhrat Junaid (rahmatullah alayh): "Will Allah cast such a beautiful form in the Fire?" Ha-

dhrat Junaid (rahmatullah alayh) said: "Did you look at him? You will see its consequences."

Twenty years thereafter, the entire Qur'aan Majeed disappeared from the mureed. He had forgotten every word. This was the calamity which had befallen him as a consequence of his evil glance and justification of the sin.

THE MEANING OF SHUKR

(Continued from page 6) the utterer on the Day of Qiyaamah. The Qur'aan Majeed says: *"Not a word is uttered, but by it is a ready guard (recording it)."*

Similarly, every limb and organ in the human body have to be utilized correctly and restrained from evil for *Shukr* to be correct.

SANHA'S HARAAM FLEEING FEES OF EXTORTION AND A CORRUPT FATWA

(Continued from Vol. 22 No.6)

Now that Rainbow pays separately for SANHA's inspections, supervision and administration, what are the confounded monthly licence fees for? And what are the carcasses fee for?

Answering this question, the fatwa states: "The fee which is charged for inspections and supervisions is in actual fact in lieu of the fuel used by them for inspecting the outlet." Someone must have been perpetrating some type of substance abuse when making this stupid statement. Or the mind is befogged as a consequence of devouring SANHA's carrion chicken. Does SANHA use R50,000 every month for fuel to inspect one carrion plant twice or thrice a month? This is the approximate amount which SANHA charges for licence fleecing fee and inspection fleecing fee every month. Furthermore, the fatwa fails to distinguish between 'inspection' and 'supervision'. While the inspectors come to the carrion plant twice a month using about R100 fuel per time, the supervisors are paid a full wage separately by Rainbow. What are the R50,000 monthly confounded fee all about? It is all about extortion

and fleecing the company.

The fatwa then draws a plainly stupid and baseless analogy between the carrion fleecing fees and the fee a hunter pays to hunt in a game farm. Says the fatwa: "We can regard this (SANHA's carrion) transaction taking place between the hunter and the game farm owner as an Ijarah (lease) transaction. In other words, the hunter is paying a fee for utilizing the facilities provided to him by the owner such as using their roads etc. The animal that will be hunted in this case will be a gift from the owner."

In this false analogy, who is the 'hunter' and who is the 'game farm owner' in relation to SANHA's haraam agreement with Rainbow? In the game farm scenario, the hunter coughs up the money, hence in the light of the corrupt analogy, Rainbow is the 'hunter', and SANHA is the 'game farm owner'. However, the 'gift' element is lacking in the carrion transaction. SANHA presents no gift or bonus to Rainbow in lieu of the huge sums of money it extorts from the company.

Whilst the example of the hunter and the game farm also requires some rebuttal, for the sake of brevity we shall not

deal with it in this discussion.

The hunter pays the owner of the farm, a simple, flat one-off fee for the utilization of his facilities. But the 'hunter' (Rainbow) in the chicken carrion scenario is loaded with a variety of elements of extortion. Rainbow does not pay for any services rendered to it. Rainbow pays exorbitant sums of money for a range of phantom 'services'. Inspecting the plant by a carrion purveyor is not a 'service' ordered by Rainbow. It is a condition imposed by SANHA for issuing its carrion certificate. All the other hallucinated 'services' which we have already discussed and refuted, are not services ordered by the Carrion Company. They are conditions which SANHA imposes on Rainbow to dupe the Muslim community – to make us believe that the carrion is

halaal.

SANHA publicizes itself as a non-profit 'deeni' organization rendering service to the Muslim community. If the community accepts that SANHA is indeed rendering it a service, then it is the duty of Muslims to bear the expenses of the inspections, supervision, etc., and this will be light years away from the tip of the iceberg, i.e. the R50,000 monthly licence and corruption fees. Far from this miserable carrion outfit being a 'non-profitable' and a 'deeni' body, it is Islamically corrupt. Its greed for haraam boodle is insatiable. It extorts millions of rands for haraam and luxury expenditure. It misappropriates the Deen and the Halaal logo for monetary objectives, then it flaunts the naked audacity of claiming to be a 'non-profitable deeni' organization.

Furthermore, it is incumbent to proffer some advice to the honourable Mufti Sahib who has endorsed the corrupt 'fatwa' of his student. The honourable Mufti Sahib should understand that operating a Darul Ifta with student 'muftis' under his wing is a sacred responsibility. The students training under him are an Amaanat. It is absolutely imperative for the honourable Mufti Sahib to abandon whatever other activity he may be involved in to enable him to contribute 100% of his time and mind to the shenanigan 'fatwas' which his incapable students are fabricating.

The 'fatwa' which we have just now discussed is not a Fatwa. The student has simply put together a very unprofessional essay, and it appears that the honourable Mufti Sahib had lackadaisically scanned over it and endorsed it without applying his mind. The 'fatwa' is scandalous and portrays the incompetency of the student who has compiled it.

AMR BIL MA'ROOF WITH FORCE

Q. I am the Amir of the Muslim inmates at a prison in the U.S.A. In your letter to a brother inmate you said that it is not permissible for the Amir to order physical punishment for transgressors. The Hadith instructs that the the first degree of Amr Bil Ma'roof is to use the 'hand', i.e. force. According to your view, we have to abstain from Amr Bil Ma'roof. Please explain the advice you have given.

A. Rasulullah (sallallahu alayhi wasallam) had instructed his Sahaabah to deliver all his statements (the Ahaadith) to whomever they meet. Then he added that there will be men who will understand the Hadith better than the one who delivers it. In this statement Rasulullah (sallallahu alayhi wasallam) was alluding to the Aimmah Mujtahideen of the Taabi-reen era the great Imaams who were not Sahaabah, nevertheless, many of the Fuqaha understood the Ahaadith better than many of the non-Ulama Sahaabah.

The Ahaadith of Rasulullah (sallallahu alayhi wasallam),

including those which you have mentioned in your letter, have tafseer – tafseer which was given by the Ulama among the Sahaabah and the great Fuqaha who were the Students of the Sahaabah. It is not permissible for you and for even us to submit a Hadith to our understanding to formulate an opinion. We have to see and accept the tafseer which has been handed to us from the age of the Sahaabah.

Using force in the discharge of Amr Bil Ma'roof as mentioned in the Hadith, is the right of those to whom Allah Ta'ala has granted this jurisdiction, They are the Islamic Rulers who have this right over all the subjects. Parents have this right over their children. The Ustaadh has this right over his students. The Husband has this right over his wife. The Qaadhi also has this right. Besides these people, no one else has the right to utilize force to compel others to submit.

The right of the Ulama is to speak. The right of every Muslim, be he a senior or a junior, is to speak and offer

naseehat (advice and admonition). But there are rules and regulations applicable for the discharge of even verbal Amr Bil Ma'roof. In jail or outside jail, Muslims are required to practice Amr Bil Ma'roof. It is not said that you should remain silent when evil is committed. What we say is that you have no right to use force. If someone refuses to obey or accept your naseehat, you do not have jurisdiction over him to have him beaten up or assaulted. At most, the Muslim community may ostracize (boycott) the one who flagrantly violates the Shariah in public.

Just as it is the right of the leader who is not the political leader, to proclaim the Haqq and offer advice, so too is it the right of every Muslim. The Ameer does not have a greater right than others in this sphere. So what we have explained is, in a nut shell, the prohibition of using force. That is all. It was not said that silence should be maintained and Amr Bil Ma'roof be abandoned.

THE POWER OF THE MIND

Allah Ta'ala has bestowed considerable power to the human mind which is capable of producing imagination which can translate into physical reality both evil and virtuous. We narrate here three episodes to illustrate the power of the mind.

(1) A man imagined that a lion was clawing him on his back between his shoulders. His imagination was so strong that actual claw marks were clearly visible on his back between the shoulders.

(2) A man came to Maulana Rashid Ahmad Gangohi and explained that his son hallucinated that his body was made of glass, hence he would not allow anyone to approach him. This imagination was overwhelming in him. He simply could not tolerate anyone approaching him, imagining that his body would break into bits if he is touched.

Hadhrat Gangohi advised him to bring his son the next day. Meanwhile, Maulana Gangohi instructed some of his mureeds to gather a few glass bottles which would be concealed in the adjacent room. When he (Maulana) makes a

sign, they should begin breaking the bottles.

The next day when the son arrived, Maulana Gangohi ordered his mureeds to harshly grab hold of him. As they grabbed him, he screamed and cried that they are killing him. Simultaneously the bottles in the adjacent room began to break. Whilst he was screaming, Maulana Gangohi told him to relax. He assured him that nothing would happen to him. All the glass was being removed from his body. Ultimately the sound of breaking glass ceased. Then Maulana Gangohi told him to feel himself. All the glass had been removed from his body. He no longer was in danger of breaking up. This ruse had cured him of the condition which his imagination had imposed on him.

(3) A man suffered from asthma. His friend informed him of a remedy which would most certainly cure him. He assured him that his remedy had cured numerous people from asthma. It never failed. He promised to bring the medicine.

The following day, he

brought a bottle containing some black tablets. He assured his friend that after taking a few of these tablets his asthma would be permanently eliminated. The patient was impressed by the assurance of his friend. After consuming the tablets for a couple of days, he was completely cured. It was indeed incredible. When his friend came, he delightfully explained that he was cured. He no longer suffered from

asthma.

After profusely expressing his gratitude, his friend revealing the truth said: "What I gave you, was not a medicine. The bottle contained rabbit droppings." His friend had played a prank. Just as he completed the revelation, his friend suffered an asthma attack. The sickness had returned. Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) commented that this person was indeed

ignorant. If he had remained silent, the patient would have been cured. It was not the fake 'medicine' which had cured him. It was his imagination. When this imagination was shattered by the revelation, his asthma returned.

All three episodes were narrated by Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh).

WAQF AND HARAAM MONEY

Q. A Durban lawyer, Mr. M. S. Omar has issued a 'fatwa' in which he claims that haraam money becomes 'halaal' if transferred to a Waqf. In his 'fatwa' he states:

"It should be noted that, if impermissible income such as interest, is paid to a waqf, such income changes its character and constitutes a halal accrual of ownership in the hands of the waqf, because the cause of ownership transfer (from donor to donee) has changed. On this basis, the waqf, as owner thereof, is entitled to use the money for its defined objectives, including operational expenses. This rule is supported by the following hadith: Barirah (ra) received some meat as sadaqah. The Prophet (saw) replied: "For you, it is (received as) sadqah. For us, it is (received as) a gift."

ANSWER: According to the Hadith of Rasulullah (sallallahu alayhi wasallam), when Qiyaamah is in close proximity, there will be the ascendancy of *Juhala*. The *juhala* will be teeming all over the show. *Juhala* will pose questions to *Juhala* who will issue corrupt 'fatwas'. Both the questioner and the one who answers will be astray. The 'fatwa' of the lawyer is of this category.

We have seen the stupid 'fatwa' in which the lawyer ludicrously and moronically contends that a Waqf is the same as the capitalist fictitious donkey which they term a 'legal; person'. Calling this

figment of hallucination a 'legal donkey' seems more appropriate. The errant lawyer brazenly without the least application of his mind, avers: *"The waqf is in substance a legal person, with power to contract, acquire its own rights and incur its own obligations. Any subsequent donations made to the waqf are owned by it, as a separate legal entity....."*

His *jahaalah* is scandalous. He does not even understand that according to the Shariah, in the unanimous view of all the Fuqaha, only an *Aaqil* (i.e. a sane intelligent person) and *Baaligh* (an Islamically adult) has the power to contract, own, and who has rights and obligations. Even a living donkey or an insane human being who is alive has no power of contracting. But, according to the lawyer a fictitious donkey or an abstract idea or hallucinated phantom termed 'legal entity' enjoys all the rights and powers of an *Aaqil Baaligh*.

A Waqf, e.g. a Madrasah, Masjid or Waqf property established for a specific objective, is not an intelligent human being. The lawyer whose brains are fitted in the straight-jacket of western educational indoctrination, believes, like his capitalist, kuffaar university tutors, that a building or a stone or a dead donkey can acquire powers exactly as those of an *Aaqil Baaligh* (a sane adult human being).

There is absolutely no such capitalist haraam concept in the Shariah. The proceeds of

prostitution, gambling, liquor and interest never become halaal if deposited in the Masjid's cash box or in the coffers of a Madrasah or of any Waqf institution. The haraam money remains haraam even if transferred into the Masjid's banking account. It is haraam to utilize the haraam money for the Masjid Waqf institution or for the Madrasah or for any other Waqf institution.

There is not a single Waqf which is instituted for bringing about a haraam-halaal metamorphosis. There is absolutely no change of character taking place in the haraam money which is transferred into the cash box of the Masjid, Madrasah, etc. The filth remains filth. The Hadith which the lawyer cites in substantiation of his preposterously baatil 'fatwa' of corruption, further illustrates his *jahl-e-muraqqab*. Hadhrat Barirah (radhiyallahu anha) was a living human being. She was an *Aaqilah Baalighah* (an adult who was sane). It is absolutely ludicrous and stupid in the extreme to equate the legal fictitious donkey – a baatil figment of the riba imagination of the kuffaar capitalists – with Hadhrat Barirah (radhiyallahu anha). There is absolutely no resemblance between a legal fictitious donkey and an adult sane human being.

The change of the character of the haraam money requires the imperative condition of the *Tamleek of the Fuqara*. It is essential for a poor person to become the owner of the

money. Once the money is in his ownership, its character is changed. The character of the money does not change if transferred from one box to another box. The Masjid, Madrasah or any other Waqf institution never becomes the owner of the assets for the simple Shar'i reason that only human beings have this power. Rights and obligations are related to human beings, not to abstract, stupid, irrational ideas fabricated by vermiculated minds saturated with the lust of riba.

The lawyer's self-assumed expertise in Shariah law is the effect of his nescience, hence most of his spurious arguments and hallucinated '*dalaa-il*' are a convoluted potion of capitalist ideas and a smattering of Shariah arguments which in turn are corrupted with an admixture of different math-habs. Superficial 'scholars' whose decollated scum '*dalaa-il*' create for themselves a cesspool of spiritual iniquity, hence their emulous imitation of corrupt kuffaar concepts, come within the purview of Rasulullah's warning:

"He who speaks about the Qur'aan with his opinion should prepare his abode in the Fire (of Jahannum)."

Every branch of Shar'i Uloom stems from the Fountain of the Qur'aan Hakeem. No one has the right to employ his sensorial density, i.e. convoluted brains, to fabricate 'fatwas' of the nafs for which these scholars of modernity exude a peculiar penchant tantamount to kufr. The Shariah is treated like a toy to be handled and mishandled at whim and

fancy. Just look at this secular lawyer. In his essay on Waqf he makes a hash of the Shariah with his potion consisting of the silly and stupid ingredients such as the capitalist concept of a legal fictitious donkey, the Hague Convention on Law, the law of Australia and haraam unit trusts. Then to add an 'Islamic' flavour to his hash and hogwash opinion, he deceptively cites Hadith, Ibn Qudaamah, Fatawa Hindiyyah, Ibn Aabideen, etc. when in reality there is not even a semblance of support for his *nafsaani ghutha* in any of the Shar'i sources he quotes as red herrings.

SUMMARY

(1) There is absolutely no concept such as a legal person in the Shariah. This is pure kuffaar fabrication, the product of riba brains.

(2) Rights, powers, ownership and obligations belong exclusively to sane, adult human beings, not to stones, donkeys and hallucinatory donkeys of the mind.

(3) Haraam money remains haraam if transferred to a Waqf institution. It is haraam to utilize haraam money for any of the purposes of the Waqf institution.

(4) Haraam money whose elimination from one's possession is Waajib, changes its attribute only after the occurrence of the factor of *Tamleek*. That is, it is Waajib for the haraam money to pass into the ownership of the Fuqara and Masaakeen. Minus such *Tamleek*, the haraam money will remain haraam.

THE HARAAM CARRION CLAIM OF 'REPRESENTING THE UMMAH'!!!

In a brazen, shameless claim of deception, SANHA, the Carrion Cabal, has claimed to be the representatives of the Ummah. On its website, SANHA shamelessly peddles the following haraam shenanigan:

"The South African National Halaal Authority (SANHA) is an international organization, representing the Muslim Ummah on all matters pertaining to the general application of the term Halaal....."

This Haraam entity which halaalizes carrion may claim to represent the carrion producing commercial chicken-killing facilities such as Rainbow and Early Bird. But for it to claim that it represents the Ummah is a massive dastardly LIE and FALSEHOOD. This blatantly false and egotistical LIE is indeed a criminal offence perpetrated by this vile

entity whose evil so-called 'ulama', have absolutely no skin left on their faces as a direct consequence of feeding the Ummah diseased, haraam carrion chickens and other haraam carrion meat products.

This haraam claim speaks tons for SANHA being the forerunner for the SCHOLARS FOR DOLLARS award. In fact, SANHA is anointed with the crown in the field of the haraam dollar-boodle pursuit which is the prime and sole objective of this Haraam authority.

Who has appointed these *shayaateenul ins* as the representatives of the Ummah? From whence did they acquire or steal this title? This miserable Carrion Entity further states:

"SANHA's membership comprises of leading Theological Bodies.."

This claim is a ludicrous joke. The so-called 'theological bodies' in cahoots with SANHA are pure duds and drones – "dumb devils" – who need *ta'leem* in the masaa'il of *Istinja*, and counselling in their disease of *Kitmaanul Haqq*. A number of the duds on these 'theological bodies' are *KILAAB (DOGS)* which are currently poised to consume and humiliate their senior Ustaadh at the behest of the Navlakhi-Lockhat carrion clique of SANHA.

The miserable, imbecile and jaahil so-called 'theological bodies' to whom SANHA refers, are nothing but rubber stamps for endorsing all the haraam carrion produced by the Navlaki mob of carrion halaalizers. The youngster decrepit and imbecile molvies on these 'theological bodies', shiver when the Navlakhi shaitaan speaks. When he wants a

carrion 'fatwa', he simply barks a telephonic instruction to the imbecile jaahil molvies of his 'theological bodies', and the children of these 'theological' entities feel obliged to endorse and rubber stamp. These imbecile molvies are unable to distinguish right from left nor faeces from food, hence they rubber stamp just any 'faeces' which SANHA wants to halaalize for gaining the haraam boodle.

SANHA has no credibility in South Africa. The Muslim community here is now fully apprized of the haraam carrion shenanigans of this evil shaitaani organization which has over the years ruined all inhibition to haraam carrion chickens and meats which the Muslim masses had prior to the illegitimate birth of these carrion halaalization bodies whose sole objective is the haraam boodle which they suck from

traders and the kuffaar entrepreneurs.

There is no greater *La'nat (Curse)* which has befallen the Muslim Ummah of South Africa than SANHA. Although the other carrion halaalizers here are also curses and scourges, they are miniature curses compared to the Iblees-in-Chief, SANHA the Carrion Cartel. May Allah Ta'ala remove this SANHA Scourge and Curse from the midst of the South African Muslim community. But let all Muslims, the world over, know and understand that SANHA does not represent even a minor sector of the Muslim Ummah of South Africa. It represents only the carrion-chicken producers and its imbecile, jaahil, paper 'theological bodies' who have to cringingly and obsequiously rubber stamp all the carrion 'fatwas' of SANHA.

THE OBSCENITY AND IMMORALITY OF THE SHIAH RELIGION

PART THREE

(Continued from Vol.22 No.5)

"Why I Left Shi'ah"- -Sayyid Husain Al-Musawi

Rabi Us Sani 26, 1434 A.H,
Saturday, March 9, 2013

The Testimony Of The Author
Before He Was Killed

Sayyid Husain Al-Musawi is not an unfamiliar name among the Shi'ahs. He was a great scholar of the Shi'ahs who was born in Karbala and studied in Hauzah until he got the title "mujtahid". He also had a special position in the sight of Imam Ayatullah Khomeini.

After traversing a long spiritual journey, he finally left the Shi'ah religion, because he found so many deviations and errors in it. This article was excerpted from his book, 'Why I Left Shi'ah (transl.)', which he deemed his responsibility to Allah and history before he was eventually murdered.

The following is a verbatim extract from Sayyid Husain Al-Musawi's translated version of his book. **Why I Left Shi'ah.**

"Concerning Khumus

Indeed khumus, one-fifth of the property that comes from their livelihood which must be paid by the Shi'ahs, is something that is being exploited in a manner that is very ugly by the *fiqh* experts and *mujtahids*. It becomes the main livelihood and revenues of the personages and *mujtahids* in a very large amount, whereas the *nass* of the *Shari'ah* shows that the general public of the Shi'ahs is exempted from the obligation of paying one-fifth of the property.

The ruling on paying khumus is just *mubah* (permissible). It is not obligatory upon everyone to pay it.

They are allowed to use this wealth just as they are allowed to use their own wealth or incomes.

There has been a competition among the *Sayyids* and the *mujtahids* in obtaining khumus. Therefore, they try to lower the percentage of the khumus taken from the possessions of the people with the objective that the people would come in droves to deposit their khumus by them. So among them, there are those who are practising Satan's ways.

Imam Khomeini has amassed enormous wealth from this khumus. While in Iraq, he had amassed such a huge fortune of wealth that enabled him to live in France. His wealth was in the form of Iraqi Dinars, and American Dollars which were deposited in the banks in Paris accruing very high interests.

On top of that, lineage is something that can be sold and bought. Whoever wants an honorable lineage that is associated to the Ahlul Bait, there is no other way but to approach his sister or wife to come to the *Sayyids* for *nikah mut'ah* with them or he pays a sum of money for the acquisition of an honorable lineage. This practice is not unfamiliar in the city of knowledge.

I remember my honourable friend, Ahmad As-Safi An-Najafi. I knew him after I had obtained the title of *mujtahid* and we became very good friends despite the big difference in age. He said to me, "My son, Hussain, you shall not dirty yourself with khumus, because it is a *haraam* possession." We engaged in an intensive discussion until I was convinced that khumus is *haraam*.

Other Holy Scriptures

But the gravest of all in the deviations of the Shi'ahs is the presence of other holy scriptures besides Al-Qur'an and that they say that the Qur'an is fake. When reading and examining our references that are *mutabar* (reliable), I found the names of other books claimed by our *ulama* as being revealed to Rasulullah (S.A.W) and that those books were specially dedicated to Ali R.A. Those books are Al-Jami'ah, Sahifah An Namus, Sahifah Al-Abithah, Sahifah Dzuabab As-Saif, Sahifah Ali, Al-Jufr, Mushaf Fatimah, Al-Qur'an.

Regarding the *Mushaf Fatimah*, from Ali bin Said and Abu Abdullah A.S (Ja'afar As-Sadiq), he said, "We possess the *mushaf* Fatimah. It contains the verses of the *Kitabullah*. It was revealed to Rasulullah and his family and was written personally by Ali with his hand." (Bihar Al Anwar, 26/48).

If the book was dictated by Rasulullah and written by Ali, why did he hide it from his *ummah*? Allah SWT says, "O Messenger, announce that which has been revealed to you from your Lord., and if you do not, then you have not conveyed His message...." (Al-Maidah : 67).

Regarding the Qur'an, our *ulama* and *mujtahids* agreed that the Qur'an is the only book that has changed among the books that are recognized

by the Shi'ahs. Al-Muhaddith An-Nuri Ath-Thibrisi has compiled all the evidences and proofs of the occurrence of wide-scale alterations in the Qur'an in his book which he named "The Determiner In Establishing The Occurrence Of Alterations In The Book Of God of All Gods" (*Faslu al-khithab fi Ittisbati Tahrif Kitabi Rabbi Al-Arbab*).

In his book, he has compiled a thousand *riwaayahs* which stated that there has occurred alterations. He compiled the words of the *fiqh* experts and the *ulama* of the Shi'ah who openly stated that the Qur'an that is in the hands of mankind today has been changed from the original. The true Qur'an is the Qur'an that was with Ali and the *imams*. After them, it will be with Al-Qaim (Imaam Mahdi).

Due to that, at the time of death, Imam Al-Khaui in his testament to us, his students and cadres in Hauzah said, "Hold tight to this Al-Qur'an until the appearance of the Qur'an Fatimah."

Indeed, the most bizarre and surprising thing is that, all of these supposed books had been revealed from Allah to Imam Ali and the *imams* after him but they are all hidden from the *ummah*. If Imam Ali really had those books, what is he hiding them for?

After wandering in bewil-

derment in a very tedious and painful journey, what should I do? Do I have to remain in the position and office the way it is today, and dredge away the abundant treasures from the simple-minded people who do not know anything in the name of khumus and contributions in the festivals and then ride in a luxury car and practice *nikah mut'ah* with beautiful women? Or do I have to leave this pleasure, abstain from the *haraam* deeds and blast out the truth because one who is silent from the truth is a mute Satan (according to Rasulullah - *sallallahu alayhi wasallam*)?

I know that Abdullah bin Saba' is a Jew who founded the Shi'ah *Madzhab* and the sects in Islam. He instilled enmity and hatred amongst them after they were earlier bound by love and *Imaan* which united their hearts. "They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not." (Al-Baqarah : 9)

After I published my book, *Why I left the Shiah*, for the Pleasure Allah and for posterity, a *fatwa* was issued from the city of knowledge declaring me a *kaafir*, and the retraction of all my academic titles. All the punishments of the *murtad* people are imposed on me, and it is forbidden for the Shi'ahs to read my book.

JUNK AND SCRAP PAPERS IN THE MUSAAJID

A Concerned Brother complains: "I must point out that in the Musjid where I attend, and also other Musjids around Gauteng, we receive so-called Islamic newspapers, glossy magazines, leaflets, etc., like 'Islam Today, Al-Qalam, etc. When one opens these papers/magazines, one simply puts them down, for there is hardly any Islamic content.

The owners of these wasteful papers have found an easy way of using the name of Islam to make easy money. These papers and magazines remind one of only the *Dunya*, never of the *Aakhirah*. These magazines are overloaded with adverts, even advertising *haraam* products. The content matter of one such paper was 80% adverts. Another paper contained articles which are quite obviously un-Islamic, and in fact in conflict with the *Shariah*. Pictures of people abound in some papers.

These magazines and newspapers use the COPY & PASTE button when it comes to Islam. Please provide some naseehat on this evil situation.

NASEEHAT

The Qur'aan Majeed says that

"only people of intelligence benefit from naseehat." Obviously, those who are responsible for these scrap papers will not benefit since they are mercenaries. Their agenda is primarily monetary gain. Islam is used as a cover for their pecuniary designs. The Al-Qalam wastepaper is a tabloid of *Shaitaan*. It propagates *kufir* which *Iblees* inspires into their western colonized brains, hence this paper is cluttered with *kufir*.

Perhaps some of the Musjid trustees and Imaams of the Musaaqid may listen to naseehat and gain the *taufeeq* for *amal*. It is *haraam* to permit the Musjid platform to be used and misused for distribution of these *haraam* and wasteful papers and magazines. It is the Waajib obligation of the trustees and the Imaams to prohibit the distribution of these *haraam* papers from the Musaaqid. Pictures of animate objects are among the worst kind of *Kabeerah* sins. Musjid trustees and Imaams who allow the Musjid to be used as a distribution point for these *haraam* papers are complicit in the sins of the actual perpetrators.

It is not permissible to use the

Musjid to advertise commercial wares. These papers advertise *haraam* carrion, insurance, promote gluttony, glorify *mushtabah* 'foods' and acts and indulge in plain *drivel*. The intention of the publishers is nothing but money, hence they use the *Deen* to gain adverts. The moron traders are conned into believing that their payment for advertising in these stupid papers is an act of *thawab* when in fact it is an act countenancing punishment.

The cluttering of Musajid foyers with these junk papers is a disease throughout the country, not only in Gauteng. The Musaaqid are obnoxiously cluttered with a mixture of wastepapers which are an eyesore for the Musallis. Most of the musallis do not even take these papers. For adverts they prefer reading the daily non-Muslim newspapers. The adverts in these so-called 'Islamic' papers exercise no lure for Muslims. Every sensible musalli understands the worthlessness of these mercenary and even *kufir* papers. The *kufir* here refers specifically to the junk called, Al-Qalam.

The sin of this evil rests squarely on the shoulders of the trustees and Imaams of the Musaaqid.

ALL COMMERCIAL BISCUITS ARE HARAAM

In a letter, BAKERS BISCUITS has confirmed that its TENNIS, LEMON CREAMS AND CHOCK-ITS biscuits contain alcohol.

Besides alcohol which is *haraam*, commercial biscuits, not only of Bakers, but of all manufacturers, contain a variety of ingredients such as emulsifier, stabilizer, colourants, flavourings, essences, and ingredients camouflaged with chemical names and E-numbers whose sources are un-

known.

At the minimum biscuits with unknown ingredients are *Mushtabah* (Doubtful) from which abstention is necessary. Biscuits containing alcohol are HARAAM.

It is Waajib for Muslims to abstain from consuming all commercially produced biscuits. Bake your own Halaal-Tayyib biscuits at home thereby saving your *Rooh* from the spiritual poisons of *haraam* and *mushtabah*.

THE QUR'AAN IS FALSE SAY THE SHIAH

The following narrations in the Shi'i book, Al-Kafi, illustrates the Shi'i denial of the present Qur'aan - that the Qur'aan which the Sahaabah possessed was not the true Qur'aan: *"Imam Ja'far Sadiq said: 'When Ali - alayhis salam - wrote and completed it (the Qur'aan) he came to the people (i.e. the Sahaabah) and said to them: This is the book of Allah Azza Wa Jal, as Allah has revealed it to Muhammad (sallallah alayhi wasallam). The people said.' This volume with us contains the Qur'aan. We are not in need of it (i.e. the Qur'aan of Ali). Then he (Ali) said: By Allah! After this day you will not see it.'"*

Kulyani, narrates the following statement which he attributes to Imam Baqir: *"None among mankind but a great liar claims that he has compiled at the whole Qur'aan as it was revealed. No one compiled it nor memorized it as Allah revealed it but Ali Bin Abi Talib and the Imams after him." (Al-Kafi)*

Al-Kulyani, the "celebrated" Shi'i muhaddith and theologian attributes the following narration to Imam Ja'far Saadiq who is regarded by the Shiahs as one of their Imams:

"When the Qaa-im (i.e. Imam Mahdi) appears, he will recite the book of Allah Azza Wa Jal in its correct form and he will bring out that Mus-haf (Qur'aan) which Ali - alayhis salaam - wrote." (Al-Kafi)

"None but the Imams- alayhis salaam- compiled the whole Qur'aan." (Al-Kafi)

The following narration attributed to Imam Ja'far Saadiq appears in Al-Kafi: *"Abu Abdullah (alayhis salaam) said: Verily the Qur'aan which Jibraeel (alayhis salaam) brought to Muhammad (sallallahu alayhi wasallam) consists of seventeen thousand ayats."*

In view of the fact that the Qur'aan which the Ummah knows, has just over 6,000 ayats, the Shi'i Qur'aan is almost thrice the size of the Qur'aan Majeed. The logical conclusion stemming from the Shi'i claim made in the aforementioned citation is that approximately two thirds of the Qur'aan Shareef have been discarded and destroyed. Pursuing this claim, Allamah Qazweni, the Shi'i commentator of Al-Kafi; explains: *"The purport of Imam Ja'far*

Saadiq's statement is that a great part of the original Qur'aan has been omitted and that (original Qur'aan) is not among the well-known present texts of the Qur'aan." (Sharhul Kafi - Baab Fadhlil Qur'aan)

In Ihtijaaj Tabresi which the Shi'i clergy regards as one of the most authentic and highly-placed books of Shi-ism, Hadhrat Ali (radhiyallahu anhu) is alleged to have said that between two particular verses of the Qur'aan, more than one third of the Qur'aan was excised by the Sahaabah. The following lie is attributed to Hadhrat Ali (radhiyallahu anhu) by the Shiah priest: *"This pertains to what I had mentioned earlier regarding the omission from the Qur'aan by the munafiqeen (hypocrites). Between the statement 'Fil Yataama' and 'Nikahin Nisa' more than one third of the Qur'aan has been excised." (Ihtijaaj Tabresi)*

According to Shi-ism, there is no resemblance between the Shi'i qur'aan and the Qur'aan which is in the possession of the Ummah of Islam. This fact is univocally by the "celebrated" and highly placed Shi'i authority, Al-Kulyani who records in his Usool-e-

Kafi the following narration *"Abu Abdullah (alayhis salaam) said: Verily, with us is the Qur'aan of Fatimah. What do they (the Sunnis) know about the Qur'aan of Fatimah? It is the Qur'aan which is thrice the size of your (Sunnis) Qur'aan. By Allah! In it (the Shi'i qur'aan) there is not a letter (harf) of your (Sunni) Qur'aan." (Al-Kafi and Safi)*

Allamah Noori Tabresi states that there are over two thousand narrations of the Shi'i Imams indicating that the Qur'aan is replete with fabrications. Thus he states: *"The twelfth proof is those narrations (of the Shi'i Imams) which relate to interpolation in specific places in the Qur'aan. Such narrations indicate alterations in some words, ayat and surahs. These narrations are numerous, so much so that Sayyid Ni'matullah Al-Jazaani said in some of his writings that the narrations indicating this fact (of fabrication and interpolation) exceed two thousand hadith (of the Shiah Imams)." (Faslul Khitab)*

The following are more extracts from the book, Faslul Khitab of Allamah Noori Tabresi:

"Muhammad Saalih in Sharhul Kafi said." Verily, the Qur'aan which Jibraeel brought to the Nabi consisted of seventeen thousand verses - in the narration of Saleem, eighteen thousand verses. The excision of part of the Qur'aan and its interpolation are proven in our ways by Tawaatur Ma'nawi (Narrations of the highest degree of authenticity)."

The clarity of Shiah belief regarding the Qur'aan is adequately summed up in the following statement which appears in the Shiah book of Tafseer, known as Tafseer-e-Safi: *"It is proven from all these narrations and others which have been transmitted by the Ahl-e-Bait (alayhis salaam) that, most certainly, the Qur'aan which is in our presence is not the complete Qur'aan as it was revealed to Muhammad (sallallahu alayhi wasallam). On the contrary, in it (the present Qur'aan) a section is in conflict with what Allah has revealed; a section is in altered form and a section is fabricated. Most certainly, many things have been omitted from it. Among the things omitted is the name of Ali from numerous places. And besides this, there are other things of omission." (Tafseer-e-Safi)*

EXPLICIT SHIAH DENIAL OF QUR'AAN

THE QUR'AANUL HAKEEM being the primary, the first and highest source of Islam is an axiomatic truth for this Ummah of Islam. The Ummah of Rasulullah (sallallahu alayhi wasallam), the followers of the illustrious Sahaabah of Muhammad (sallallahu alayhi wasallam), require no testimony and no proof for the eternal and transcendental claim that the Qur'aan is the uncreated Word of Allah Azza Wa Jal; that the Qur'aan has withstood and will withstand all evil and pernicious motives and designs which people and sects of baatil have attempted and will attempt to cast at it. The authenticity and purity of the

Qur'aan are indisputable and irrefutable. Every Muslim accepts this. Every Muslim knows and understands well that, for a Mumin, interpolation and alteration in relation to the Qur'aan are impossibilities. Muslims believe that the Qur'aan will never be altered and that it will remain intact in its original purity in both text and meaning for all time to come. Allah Ta'ala has guaranteed the maintenance of the Qur'aan's authenticity. Thus, the Qur'aan Majeed declares: *"We have revealed the Thikr (the Qur'aan) and, most certainly, We are its Protectors."* Every Muslim believes that a person who casts aspersions at

the authenticity of the Qur'aan, cannot be a Muslim. Every Muslim knows that it is only an enemy of Islam who can with temerity assert that the Qur'aan contains fabrications. It is none but a kaafir who will claim that the Qur'aan has been altered, mutilated, interpolated, fabricated and destroyed. Those who assert that the Qur'aan - the present Qur'aan, the Qur'aan which every Muslim reads and holds in hand today - is not the true Qur'aan, are undoubtedly kaafirs in spite of their vociferous claims, slogans and protestations which overtly lead unwary people to believe that they are Muslims. Among the deniers of the authenticity of the Qur'aan are the Shiahs.

ABUSH SHAITAAN (THE FATHER OF THE DEVIL)

Q. Please enlighten me about a famous *aamil* in Pakistan. He has recently turned 'shaikh' whose name is Noorzaman Naqshbandi Shazli. He appears on television. I was his 'khalifah', and he said that he

has made me an 'abdaal'. He makes the following claims:
* Shaikh Shazli made him his khalifah in a dream.
* Imaam Ja'far Sadiq in a dream had given him all his Ilm.

* He diagnoses and prescribes remedies for women through skype video. Sometimes he tells women to remove their niqaab because jinn/jadoo is checked by looking at the face.
* He and his 'khalifahs' sit all night on skype talking to girls. They tell them to open their videos because it is necessary to see their faces for treating them.
* He claims that Rasulullah (sallallahu alayhi wasallam)

A DONKEY KICK FOR A SHIAH

The Saaliheen (pious saints) also sometimes commit errors. However, their errors should not be cited as justification for corrupt views and for audacity to commit sins. Such an attitude is kufr, hence, Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: *"Whoever takes to the obscurities (and errors) of the Ulama has made his exit from islam."* Hadhrat Maulana Ya'qoob (rahmatullah alayh) was an Ustaadh of Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh). He was among the first wrung of Asaatizah of Darul Uloom Deoband. He was an expert of many subjects. Once he desired to become an expert in music. Despite his acknowledged lofty spiritual state, he

soon acquired expertise in the science of music. Music here refers to the art or theoretical rules and regulations of the science of music. It does not refer to music accompanied by musical instruments. Once while he was engaged with music, a Majzoob who passed by exclaimed: "Molvi Sahib, this is not for you. You are meant for something else." This naseehat had a profound effect on Hadhrat Maulna Ya'qoob (rahmatullah alayh). He immediately abandoned music and repented. Even the person from whom he had learnt music, repented. Commenting on this episode, Hadhrat Thanvi (rahmatullah alayh) said: "Even the Salaliheen commit errors. However, when they are warned, they immediately abandon the error and repent." They never justify their errors.

appeared to him and stamped on his back: *Ghausul Fardh, Qayyoom-e-Zamaan.*
* He claims that he is a Siddique, hence looking at women has no effect on him.
* He says that he is affected by jadoo (magic). The effect of this is that he cannot perform Salaat on time nor properly nor can he fulfil his *ma'moolaat* (acts of ibaadat). He talks all night on skype. He does not go

to the Musjid for Fajr Salaat. When the time is about to expire, then he gets up.
* One of his top 'khalifahs' says that he (Noorzaman) claims that after Shah Waliyullah, he has understood Bukhaari Shareef.
* He said once that *nisbat* (with Allah) is strengthened by committing sins just as crops grow with dirty fertilizer.

(Continued on page 12)

SALAFI IMPOSTORS

The under mentioned characters are Salafis masquerading as Hanafis in South Africa:
* Mufti Ismail Menk of Zimbabwe

- * Molvi Muaaz Ebrahim
- * Molvi Mas'ood Ebrahim (These two Molvis are related to Miftahul Khair Madrasah in Lakefield.)
- * Al-Kauthar Centre

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

Would ginger beer be similar? I was once in the service of the Ameer of the Tabligh Jamaat in Bangladesh when he asked for a drink. We presented ginger beer. He flew into a rage, asking how could we ever consume something labelled beer?

A. Most certainly, it is not fine to consume the type of items mentioned in the question. Whatever Allah Ta'ala has made haraam is *mabghoodh*. It is not permissible to name any halaal item by the name of a *mabghoodh* haraam item. It is not permissible, for example, to name a person, Shaitaan, Iblees, Fir'oun, etc. despite him not being any of these accursed beings.

It is not permissible to say: 'I shall commit zina with my wife.' Nor is it permissible to say that one is eating pork when the meat in fact is mutton, or to name milk urine, or to say that rice is faeces. If someone asks you about your mother: 'Who is this lady?', it will be haraam to say: 'She is my sex-partner.' How can the Imaan of a genuine Mu'min tolerate

eating a product labelled faeces or pork or bacon regardless if it is SANHA's halaalized synthetic bacon. Names too exercise effects. The rage which the Amir of the Tabligh Jamaat had displayed was therefore 100% correct. Thus, SANHA's halaalized bacon-flavoured biscuits, rum-flavoured ice cream, etc. are not permissible even if these flavours are synthetic. If the items with haraam names are eaten "to relish the taste of the haraam products", then this will be kufr.

Q. Why are interfaith functions not permissible?

A. A Muslim does not require any explanation to understand that it is not permissible to participate in interfaith functions. All faiths besides Islam are kufr and shirk. Participating in functions where kufr has a say is haraam.

Q. I made a vow in my mind to do something. Is this vow binding on me?

A. A vow (*Mannat*) becomes binding only if stated verbally. Thinking of it in the mind does not bring a vow into effect.

Q. If a pregnant woman dies, should the foetus be removed before she is buried?

A. If the baby is alive, then it is compulsory to operate on the deceased mother to remove the baby. It is not permissible to bury the mother with a living infant in her.

Q. In a movie Nabi Nooh (alayhis salaam) is depicted as a drunkard and a murderer of his grand children. Some Muslims are praising the movie. One person said that it is 'good for da'wah'. Please comment.

A. Praising the vile, haraam movie which insults Hadhrat Nooh (alayhis salaam) is kufr. Those who say that "it is good for da'wah", have either lost their sanity or are munaafiqs.

Q. Women go to the home of the deceased on the day the person died. Men and women intermingle at the home. Is it permissible for women to go for condolence in such scenarios?

A. It is not permissible for females to attend janaazahs, especially the type of 'condolence' customs in vogue. Wherever there is violation of

Hijaab, it will be haraam for the woman to attend, and it will be haraam for the husband to allow his wife to attend. Even if the deceased is a close relative of the wife, it is the duty of the husband to prevent his wife from attending any gathering or function where Hijaab is flouted or where any un-Islamic activity takes place.

Q. I have been told that the meat in Dubai is haraam. Is this true?

A. In fact most of the meat in even Saudi Arabia and in all Middle Eastern countries is haraam.

Q. Advertising the Tabligh Jamaat Ijtima, a newspaper has printed in the headline, the name of Allah (in Arabic). This is a kuffaar paper which will be used for even filth. Is this permissible?

A. If Muslims were responsible for the insertion of Allah's Name in the paper, then they are guilty of a terrible haraam act. The newspaper will most certainly be used for trash and filth purposes. If Muslims were responsible for the insertion of Allah's Name, then it is indeed regrettable and lamentable.

**Sha'baan 1435
June 2014**

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A LESSON FOR DEENI EMPLOYEES

One evening Hadhrat Ali (radhiyallahu anhu) went to the home of Hadhrat Umar (radhiyallahu anhu). The moment Hadhrat Ali (radhiyallahu anhu) entered, Hadhrat Umar (radhiyallahu anhu) extinguished the lamp. When Hadhrat Ali (radhiyallahu anhu) queried the reason, Hadhrat Umar (radhiyallahu anhu) said: "The lamp contains oil of the Baitul Maal. I used it because I was engaged in doing work of the state. Now that you have come, it will be a private session. I, therefore, may not derive any benefit from the funds of the Baitul Maal."

Paid workers of Deeni institutions should take particular lesson from this episode. Large scale abuse of Amaanat is practised by almost all workers of Deeni intuitions – Madaaris and other organizations.

ABUSH SHAITAAN

(Continued from page 11)

* For treating women affected by jadoo according to his diagnosis, it is permissible to look at the private part of the female, and this he claims is the directive in his istikhaarah.

* Besides these few acts, there are numerous other issues which are in conflict with the Shariah, and which this person perpetrates. What is the fatwa?

ANSWER: This person is *Abush Shaitaan* (the Father of the Devil). All these acts are satanically inspired. He is a veritable devil in human form. May Allah Ta'ala save the ignorant public from the filthy, immoral clutches of this Iblees in human form. In fact, he is worse than Iblees. He is a fraud, debaucher, adulterer – a vile criminal perpetrating all his immorality and filth in the name of the Deen.

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ALLAH'S LOVE CLAIMS MOTHER AND SON

Hadhrat Hasan Basri (rahmatullah alayh), addressing a group of people, said: "I take oath by Allah! One day I passed by a very pious lady who was supplicating to Allah Ta'ala. She was expressing her love to Him. While she was absorbed in her supplication, her little son whose name was Zaigham appeared on the scene.

The mother said to her child: "O Zaigham! What do you think about yourself and me. Will I be able to see you on the Day of Resurrection or will there be a barrier between us."

Hadhrat Hasan Basri continuing with his story said: "When the child heard this, he let out a piercing scream and fell down. I thought that

he had died. The mother began crying and I was overwhelmed with grief and I shed tears. When the child recovered, his mother said: "O Zaigham! He responded: 'Yes. Mother.'"

Mother: 'Do you love Maut (death)?'

Child: "Yes, mother, I do."

Mother: "My beloved baby! Why?"

Child: "So that I return unto Him Who is more caring than you. He is the Most Merciful. What! Have you not heard that Allah Azza Wa Jal saying (in the Qur'aan): "Inform My servants: 'Verily I am Most Forgiving, Most Merciful.'" "Verily, My punishment is a painful punishment."

Continuing the story, Hadhrat

Hasan Basri said: "Then the child began crying profusely. While he was wailing, he said: 'If tomorrow I am not saved from Allah's punishment, then there is nothing but destruction.' He continued crying until he collapsed on to the ground. His mother went to him and when she touched him, she discovered that his soul had already departed. The mother began to cry. Whilst crying she exclaimed: 'O Zaigham! You were killed by the Love of Allah Ta'ala.'

Suddenly she let out a piercing scream and collapsed to the ground. I went forward to examine her. She too had died. She too was killed by the Love of Allah Ta'ala. May Allah Ta'ala have mercy on the child and his mother, and by their virtue may He have mercy on us."



Roses have thorns

The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"Know, verily, your wealth and your children are a fitnah (trial), and (know), verily, by Him (Allah) is a great reward." - Qur'aan

THE MICROPHONE AND SALAAT - A PROHIBITED SUPERFLUITY

QUESTIONS

There appears to be no real need for a microphone to be used for certain Salaah in a Masjid, in particular Fajr, when unfortunately the congregation is small. Therefore I have some questions on this issue:

1. Is it necessary from a Shar'i perspective that the followers (muqtadis) of the Imaam need to hear the Qiraa't of the Imaam?
2. If the answer is in the negative, why are our Ulama using microphones for Salaah?
3. What are the Shar'i objections or requirements, if any, for using a microphone in Salaah and even when the Jamaat is large? Is it not sufficient to use the method of positioning musallis at intervals in different rows to relay the Imaam's Takbeers to announce the different postures of Ruku, Sujood, etc.?
4. The use of the microphone also entails the Imaam engaging in loud congregational Dua after the Fardh Salaah which disturbs the Masboq (late comer) in his Salaah. Is this permissible? If not, why is it done by our own deobandi Ulama?

ANSWER AND COMMENT

(1) No, it is not at all incumbent. Even if the musallis are unable to hear the Qiraa't, their Salaat is perfectly valid and permissible. In fact, such has been the case throughout the history of Islam in all large Musjids which can accommodate thousands and even tens of thousands of musallis. Microphones are recent inventions. How did the millions of Muslims in Islam's 14 century history perform Salaat without microphones? The requirement for the validity of the Salaat is that the Muqtadis have to follow the Imaam from position to position, and this objective is achieved by the Shariah's system of Mukabireen (reciters of the Takbeer).

(2) Our Ulama are condoning the haraam practice because they have become the followers of the juhala (ignoramus). These Ulama are more concerned with the pleasure of the ignorant masses than with the command and pleasure of Allah Ta'ala, hence they transform themselves into juhala on many issues which in their

faith system require appeasement of the whims and fancies of ignoramuses.

Since most Musajjid trustees are jaahil and faasiq, and most Imaams of Musjids faasiq molvis and sheikhs, the latter believing that their employers are their sustainers, obsequiously submit to the haraam instructions of the men who are not fit to be trustees of Musajjid.

(3) Using a microphone for Salaat and Khutbah is impermissible. There is Ijma' (Consensus) of our Deobandi Akaabir Ulama on this prohibition. The difference of the Ulama on the issue of the microphone relates to only validity/invalidity of the Salaat in which a microphone is used. While some of our senior Ulama are of the view that the Salaat in which a microphone is used is not valid, the majority view is that it is valid despite the prohibition. But the prohibition to use this instrument is unanimous in the sacred Camp of our Akaabir Ulama.

The prohibition applies equally to small or large Jamaats. The system of placing Mukabbirs at vantage points

to relay the Imaams Takbeer's is 14 centuries old. But, unfortunately, the ulama -e-soo' have discarded it in favour of the microphone to pander on the whims of the juhala. When Ulama submit to the dictates of the juhala and in the process invoke the Displeasure of Allah Ta'ala, their brains become scorbatically tainted almost beyond redemption. If Allah Ta'ala then withholds *taufeeq* they ultimately depart from this dunya with their jahaalat. Ulama-subservience to juhala is indeed a lamentable indictment.

Furthermore, in the vast majority of the Musajjid in this country, there is no need for even Mukabbirs. The Fuqaha have ruled that it is *Makrooh Tahrimi* (prohibited) to appoint Mukabbirs where there is no real need, for this too, is an interference and an impermissible increment and an aberration for the Salaat. The Imaam's voice adequately reaches the last saff in almost all our Musajjid. Besides violation of the Shariah, it is absolutely stupid, silly and an exhibition of mental imbecility to have a microphone in even a small Masjid at Fajr when

there may be one saff or half a Saff of musallis. This silliness is considerably enhanced when the Imaam sahib is made to appear like a dog on a leash with the microphone stuck on to his garment.

In one Masjid in Durban the Imaam's voice is in fact like a microphone. But when this Imaam recites the Qiraa't with a microphone, then Aayat No.19 of Surah Luqmaan becomes applicable. The relevant aayat states: "Verily, the most abominable of sounds is the braying of an ass." The poor Imaam is the victim of donkey trustees. But this does not justify acting like a donkey.

(4) Yes, the microphone dua does disturb, not only the Masboq, but also those engaging in their own Dua. This is most certainly not permissible. All of these Ulama who are supposed to be 'Ulama of Deoband' are superficial 'Deobandis'. They do not have the haziest idea of the meaning of 'Ulama of Deoband'. They are redundant or better, destructive operatives of *dhalaal* and *bid'ah*.

HARAAM NAIL POLISH - A SISTER'S ADVICE FOR A MUFTI

A Mufti *majin* (idiotic/moron mufti) issued a fatwa that it is permissible for women during their haidh (menses) periods to use nail polish if it is 'porous' and if it does not contain any 'impure' ingredient.

This Mufti sahib has indeed demeaned his position by issuing such a 'fatwa' of jahl. Should it be momentarily accepted that the nail polish is 'porous', what bearing does it have for a woman in haidh? Wudhu and Ghusl do not apply to her, so what is the practical value of the condition of being 'porous'? Even if the *najaasat* (the nail polish) is non-porous, the

lady will have ample time to remove it when the time dawns for her to submit to Ghusl.

Secondly, the Mufti Sahib must have been hallucinating when he issued his 'fatwa' of jahl to believe that nail polish does not contain any impure substances. Besides this, there are other factors of *hurmat* (prohibition) of which the Mufti sahib appears to be scandalously ignorant.

A concerned Sister in Pakistan, who had embraced Islam a few years ago, and who was a senior nurse at a hospital in Germany for many years, has given the

honourable Mufti sahib an adequate response which we reproduce here for the interest and benefit of Muslims. The Sister's comprehension of reality should put the Mufti Sahib to shame. The Sister writes in response to the 'fatwa' of jahl:

"Am I mad to think that there is no nail polish which leaves water through. As a kaafir (i.e. when she was a kaafir), I used to have artificial gel and acrylic long finger nails, designed, and painted with different nail glosses. I have never come across nail gloss which allows water to seep through. It is illogic for water to seep

through the gloss.

If water will seep through the nail gloss, it will be trapped and bounce forth and back between the nail polish and fingernail and thus be a cause for severe fungus and bacterial infections. It will form bubbles which would not allow the nail polish to hold. (In addition, the trapped water will be najis and will be adhering to the body making the wudhu and ghusl invalid. - The Majlis)

The so-called water-soluble nail polish does contain acrylic plynmer, a kind of plastic which is waterproof. I also find it disgusting and moind-boggling that Muslim women feel comfortable imitating the kuffaar in every-

thing. The Hadith states that one who imitates people is of them. Is this not enough warning for the Mufti to have issued the Fatwa of Prohibition? Do you (i.e. the Mufti Maajin) want our girls to become prostitutes and to forget why we have been created?

It is Sunnat for girls to adorn their short fingernails with henna, thus earning reward instead of drawing the La'nat of Allah Ta'ala for using haraam kuffaar nail polish which invalidates wudhu and ghusl.

For Allah's sake, do some proper research. Would you be happy if your girls and the females of the house walk

(Continued on page 11)

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

Q. Is it permissible to invest with Anglo Wealth Shariah Co.?

A. Do not be misled by the 'shariah-compliant' claims and the 'Islamic' terminology which these riba institutions manipulate to deceive Muslims. It is not permissible to invest in Anglo Wealth.

Q. What should a person do if he committed kufr? How does he again enter the fold of Islam?

A. The one who has committed kufr should first regret in his heart, and acknowledge that his statement/act was kufr. Then he should recite the Kalimah Shahaadat once audibly to himself. Thereafter he should perform two raka'at Salaatut Taubah and sincerely repent and ask Allah Ta'ala to forgive him for all the kufr he has done, whether he knows of it or not, or whether he remembers it or not. In addition, if he is married, he has to renew his nikah which could be done privately at home with just two witnesses. This will suffice.

Q. What are the Sunnat acts for the night of 27 Rajab? Is it Sunnat to fast on the 27th?

A. The customs about Rajab are bid'ah. It is haraam to indulge in these customs which have no basis in Islam. There are no Sunnat acts for 27th Rajab, and it is not Sunnat to fast on 27th Rajab.

Q. A sheikh claims that he is taking instructions directly from Rasulallah (sallallahu alayhi wasallam), not in a dream, but in visions while he is awake. Please comment.

A. Don't be bamboozled by the claims of the 'sheikh'. There are many quacks and charlatans masquerading as sheikhs. The criterion is the Shariah, not the dreams or kashf of any Wali. Don't attach any credence to the claim of the 'sheikh' receiving instructions from Rasulallah (sallallahu alayhi wasallam). We take our instructions from the Shariah taught to us by Rasulallah (sallallahu alayhi wasallam). The Shariah is not what someone sees in dreams and visions.

Q. Which banks trade with shariah compliant deals?

A. There is not a single bank, kuffaar-owned or Muslim owner-owned, which is shariah-compliant. In fact the term 'shariah-compliant' has become an abusive term. It is a term coined to hoodwink the masses who are deceived by the utilization of Islamic terminology by all these capitalist riba banks. There is nothing Islamic about these banks. Ulama of the scholars for dollar kind halaalize the riba products of these banks. They do so for the huge 'salaries' – haraam 'salaries' – the banks pay for halaalizing riba, faasid and baatil transactions. Do not be duped. Do not become enmeshed in the riba tentacles of these capitalist riba banks. These banks do not offer products which satisfy the Shariah.

Q. Salafis say that it is not permissi-

ble for a woman to adopt her husband's surname. Is this correct?

A. It is baseless. There is no Shar'i prohibition in adopting the husband's surname.

Q. What is the Shar'i status of a Muslim who claims that photos of people and animals are halaal?

A. Hadhrat Maulana Yusuf Ludhyaanvi (rahmatullah alayh) answers this question succinctly, saying: "Pictures are haraam. Undoubtedly they are haraam. It is Qat'i (absolutely) haraam. It may not be made lawful by any interpretation.. No one's interpretation can transform a haraam into halaal. It is the incumbent obligation of the (Islamic) government to abstain from printing currency notes with pictures. It is the compulsory obligation of Muslims to demand that the government refrains from this sin." The halaalizers of a Qat'i Haraam lose their Imaan. Alas! There are no Islamic governments existing today.

Q. What is the rule of Salaam while one is eating? Is it incumbent to respond to the Salaam?

A. Salaam should not be made to a person who is eating. It is not Waajib on him to respond.

Q. I have heard some people say that it is necessary to cover dishes at night time. Does this rule apply to utensils with food?

A. Utensils containing food should be covered. This is necessary according to the Hadith. Shaitaan does not interfere with covered utensils. If the dish is left open, shaitaan will interfere with the utensil and the food. Empty utensils should be inverted and not left open. It is also mentioned in the Hadith that during the course of the year there is a night in which an abundance of calamities descend. These calamities will settle in open dishes.

Q. What should I do when I am invited to a walimah where haraam activities also take place such as photography, music and intermingling of sexes? I am told that it is Sunnat to attend the walimah.

A. It is not Sunnat to attend and participate in a haraam function. It is haraam to go to such a 'walimah' where haraam activities are committed.

Q. Is it permissible to listen to shaykh Mogra's talks?

A. The character called 'shaykh' Mogra subscribes to a transmogrified religion which he advertises as Islam. Far from an Aalim, he is a classical jaahil. This shaitaan is a shaitaan in human form. It is haraam to listen to the rubbish kufr he propagates. May Allah Ta'ala save Muslims from the clutches of this Iblees in human form. Salaat behind this murtad is not valid.

Q. A person quoting a Hadith claims that it is permissible to wear garments made from pig's skin. Is this correct?

A. The person who claims that pig

FEET IN RUKU' AND SAJDAH

Q. A Maulana says that it is Sunnat for males to join the ankles in Ruku' and Sajdah. I have seen the general practice of the Ulama is to keep the feet in Ruku' and Sajdah spread in the same manner as they are in Qiyaam. What is the Sunnat method?

A. Joining the ankles in Ruku' and Sajdah is not Sunnat. The Maulana Sahib has erred in his conclusion. He has misunderstood the relevant Hadith narrations in this regard. Imaam Tahaawi (rahmatullahi alayh) pre-

sending the correct view states: *"We have seen the Sunnah as it came from the Nabi (sallallahu alayhi wasallam) to be At-Tajaafi (i.e. to keep the feet apart) in Ruku' and Sujood. The Muslimoon have enacted consensus on this. Thus, it (i.e. At-Tajaafi) is to keep the limbs apart (i.e. to keep the feet apart in Ruku' and Sajdah)."* The lengthy articles which some Molvis write in the attempt to prove 'joining' of the ankles are wasteful and futile.

skin is permissible is a moron at the minimum. But we are inclined to believe that he is a murtad. Every part of the pig is najisul ain. It is not permissible to use pig skin for anything.

Q. Branches from our neighbour's tree overhang into our yard causing considerable mess. The avocados drop into our yard and rot. Can we cut off the branches if the neighbour refuses? Can we take the fruit and give it away?

A. You need the owner's permission to take the fruit. Since the fruit rots away, he will readily grant permission. Avocados are expensive fruit. If he gives permission, you may either use it or give it away. If he intransigently refuses permission, then collect the fruit and send it to him. If he refuses permission to cut the branches, you may go ahead and cut them, but it will create considerable ill-feeling with the neighbour.

Q. A so-called Islamic school is forcing the students to write their exams during Ramadhaan, not taking into consideration the huffaaz and the extra pressure of Taraaweeth. Please comment.

A. Besides the issue of having to write exams during Ramadhaan, in general these schools have been established to undermine the Deen. Shaitaan has adorned these harmful institutions with an outer 'islamic' façade when in reality there is nothing Islamic about these kuffaar schools paraded as 'Muslim' or 'Islamic' schools.

As long as the parents and the pupils themselves do not object and protest, the shaitaani school will do as it pleases. 'Islamic' school is a gross misnomer. In fact it is haraam to call these evil, shaitaani schools 'islamic'.

There is nothing one can do about the situation in view of the fact that the parents have sent their children voluntarily to an institution which ruins the Imaan and destroys the Akhlaaq of the pupils. The school is more important to them than the Deen and their Imaan. What can now be done in this scenario prepared by parents for their children?

Q. It is a general practice of commercial software companies to include an "End User License Agreement" (EULA) with their software

products. The EULA describes among other matters, the draconian restrictions imposed on the end-user by the software company with regard to use of their software product, such as permission to install the software on only one computer, etc., etc. I desire to know about the issue of ownership of the software according to the Shariah. Who is owner of the software product which has been purchased?

A. The software product is acquired by sale. As such it is the exclusive property of the purchaser. According to the Shariah he has every right to utilize it as he deems fit. The restrictions the manufacturers place on the product are baseless.

Q. Is it allowed for a Muslim woman in hijab to model Islamic wear? Furthermore, is it permissible for women to pose on social media sites with hijab? Even men can see the women.

A. Women who model so-called 'islamic' wear suffer from prostitute tendencies. They are in fact like zaaniyahs. It is haraam for women to do any kind of modeling. The Deen emphasizes concealment for women, not self-expression and projection, especially for the vulgar eyes of immoral fussaah and fujjaar males. Hijab is not restricted to dress. The first demand of Fardh Hijaab is to remain at home. Posing for social media is in fact prostitution in terms of the moral code of the Shariah. Such women are *mal-oon (accursed)*. The *La'nat (Curse)* of Allah Ta'ala and the Malaikah settle on them.

Q. Please enlighten me on the issue of jinns being the teacher of someone. Is this possible and permissible?

A. If a jinn is a pious Muslim, and he teaches someone of his own free will without him having been subjugated by some *amal*, it will be permissible. It is haraam to subjugate/enslave a jinn because jinns are free just as humans are. There were some pious people in the past who had acquired knowledge from jinn. Hadhrat Shah Waliyullah (rahmatullah alayh) had heard 40 Ahaadith from a Sahaabi jinn.

Q. Is nutmeg haraam?

A. Nutmeg is a plant or a nut from a

Questions and Answers

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tree. It has been used since time immemorial as spice in food and as medicine. Nutmeg *per se* is halaal. Obviously abuse of the substance is haraam.

If abuse causes intoxication or has the effect of drugs then it will be haraam to use it. If nutmeg is abused somewhere, then in that place we shall say that it is not permissible. But if it is used only as a spice or in medicine as confirmed by its history, then it is permissible.

Q. In our country (Ghana), on special occasions an Aalim / Imaam is paid for making dua. Is this permissible?

A. It is haraam to pay the Aalim/Imaam for making a dua, regardless of when and where the dua is made. Ibaadat cannot be purchased. This is indeed an evil custom which must be abandoned.

Q. A Sudanese court has sentenced a woman to death for apostatising. She abandoned Islam and became a Christian. Is this verdict according to the Shariah?

A. According to the Hanafi Math-hab, a woman who becomes murtad will be imprisoned as long as she remains on her *irtidaad*. According to the other three Math-habs, she will be executed if she refuses to repent after three days. A lot of stupid flotsam and hot air has been disgorged by moron modernists, zindeeqs and munaafiqs on this issue. Insha-Allah, a detailed article shall be prepared on this issue.

Q. If a person consumes haraam food, what types of ibaadat are not accepted? Does it refer to only supplication?

A. When one intentionally consumes haraam food, all kinds ibaadat are not accepted, not only supplications (Dua's). This applies to even Salaat, Zakaat, Saum, etc. The meaning of the ibaadat not being accepted is that one is deprived of the rewards and benefits of the ibaadat. It does not mean that the Fardh acts are not discharged.

Q. If one repents after having ate haraam food, will one's ibaadat be accepted or will the punishment remain for 40 days?

A. By repenting sincerely, one is spiritually purified. Allah Ta'ala forgives all sins. However, the physical damage caused by the haraam food will take its toll. One should make dua to Allah Ta'ala to save one from the physical disease caused by haraam food.

Q. Every year at our place in Ghana a Qur'aan recitation function is organized. Reciters are paid sums of money. Are these functions permissible?

A. The yearly Qur'aan function which is organized in your locality is bid'ah. Everyone should recite the Qur'aan daily – every day of one's life until Maut. Yearly functions are bid'ah. The money paid for reciting the Qur'aan is haraam.

Q. Can girls put nail polish during their monthly periods. A Mufti says that if the nail polish is porous then it will be permissible.

A. The 'mufti' who issued the permissibility fatwa for the 'haraam' nail polish is spiritually 'mad'. He does not know whether he is coming or going. He is unable to distinguish between right and left, hence he issued such a corrupt fatwa which in fact is rubbish. It is haraam to apply nail polish regardless of monthly periods or not, and whether non-porous or porous.

Q. Instead of giving Zakaat in cash, can medicine or other necessities be purchased and given to the needy?

A. Yes, medicine or anything else may be purchased with Zakaat money and given to the poor.

Q. If I join the Salaat in the last Tashahhud, how should I complete the Salaat?

A. If you join the jamaat in the last Tashahhud, then you have to recite Qiraa't (Surah Faatihah and a Surah) in the first two raka'ts.

Q. In some Musjids group Thikr is organized on the big nights. Is this Sunnat?

A. The customary practices of group thikr on specific nights are not permissible. Such practices are bid'ah.

Q. Is it permissible to eat octopus?

A. Octopus is haraam. According to the Hanafi Math-hab, all sea animals besides fish are haraam.

Q. I have been told that according to the Sufis music, singing and dancing are permissible. Is this true?

A. The so-called 'sufis' who indulge in music and dancing are not genuine Sufis. They are Satanists. A Sufi is one who strictly follows the Shariah and adopts the Sunnah.

Q. What is the evidence for 20 raka'ts Taraaweeh?

A. After the Ummah has performed 20 raka'ts Taraaweeh for 14 centuries, you now query the validity of this ibaadat as if the entire Ummah including all the Sahaabah and the illustrious Aimmah Mujtahideen and Fuqaha of all Four Math-habs were dumb and stupid like these Salafi morons who propagate 8 raka'ts. The Shariah is fourteen centuries old. There is no scope for change, interpolation and mutilation in Allah's Law. The evidence is the unbroken practice of the Ummah which is confirmed by the Four Math-habs of the Ahlus Sunnah Wal Jama'ah. Don't be duped by the juhala Salafis.

Q. Is it permissible to give to non-Muslim such copies of the Qur'aan from which the Arabic text has been deleted?

A. It is not permissible to give non-Muslims copies of the Qur'aan Majeed regardless of the deletion of the Arabic text. Furthermore, it is not permissible to publish a Qur'aan translation without the Arabic text.

Q. In some Musjids kitaab-reading

A DUMB SHAITAAN

Q. Some say that the narration: "He who is silent about the Haqq is a dumb shaitaan.", is not a Hadith. Please comment.

A. The narration is a Hadith contrary to the claims of the detractors. Our illustrious Fuqaha and Akaabir Ulama have cited it as a Hadith. It is even presented as *daleel* in *Nur-ul Anwaar*, which is a kitaab in Usoolul Fiqh.

Hadhrat Allaamah Khalil Ahmad Saharanpuri (rahmatullah alayh) cites it in his *Al-Baraahinul Qaatiyah*. Mullah Ali Qaari narrated it in his *Taudheehul Mabaani wa Tanqeehul Ma'aani*. The Hadith is also presented as *daleel* in *Kashful Asraar Sharh Usoolil Bazdawi*. It is also cited in *Fathul Baari*. Imaamul Haramain, Al-Juni, narrated it in *Nihaayatul Matlab fi Dirayatil Ma-*

zhab. And there are numerous other kutub in which it appear as a Hadith.

This narration has been cited by numerous Fuqaha and Ulama. There are those who say that it is not a Hadith. We are not the muqallideen of those who deny the fact of the narration being a Hadith. The view of our Fuqaha and Ulama is more than adequate for claiming that this narration is a Hadith of Rasulullah (sallallahu alayhi wasallam).

Those who are averse to accepting it as a Hadith are entitled to their view – a view which no one can impose on us. We accept the contrary view. This is a brief response. We do not consider it worthwhile to embark on a detailed refutation to demolish the arguments of the detractors.

takes place immediately after the Fardh Salaat. The Sunnat Salaat is delayed until after the kitaab-reading. Is this practice valid? After Fajr and Asr Fardh, does one have to sit in the kitaab-reading or the talk?

A. The kitaab-reading immediately after Fardh Salaat is a new bid'ah. It is not permissible to delay the Sunnat Salaat which follows the Fardh. It also interferes with the thikr and dua of the musallis. It further obliges them to sit against their will.

After the Fardh Salaat of Fajr and Asr, everyone is free to engage in whatever ibaadat he wishes to do. He is under no obligation to sit and listen to the talk. He should continue with his ma'moolaat. If the kitaab-reading disturbs him, he should go and sit elsewhere in the Masjid. The Imaam sins by disturbing the musallis who are engaged or want to engage in their ma'moolaat.

Q. Is it permissible for a musaafir to be the Imaam of non-musaafirs who have to perform Salaat in full?

A. The musaafir may lead the Jamaat. It is permissible. He should perform only two raka'ts. After his first Salaam, the muqtadis should rise and complete their Salaat. They should not recite Qiraa't in the two raka'ts they perform.

Q. Is it permissible to learn the Deen from muftis appearing on YouTube videos?

A. It is haraam to watch YouTube videos regardless of the appearance of the moron muftis and quack 'aalims'. These muftis, molvis and sheikhs have betrayed the Deen by appearing in such a haraam medium. Learn the Deen by reading reliable books. Do not learn the Deen in a haraam manner from haraam personnel.

Q. The LMS school has female teachers of 21 and 22 years, teaching students including males of 18 and 19. Is this permissible?

A. The LMA and similar other outfits are haraam schools. These schools are not concerned about the Deen. With the kind of male-female interaction at these schools, they are promoting zina. These schools have become institutions of zina.

Q. Is it permissible to sell wigs and false hair, i.e. not human hair?

A. Selling wigs and false hair is not permissible. It is to aid in deception.

Q. Is there any difference in the conditions of Qur'baani and Aqeeqah animals?

A. The very same requirements necessary for Qur'baani animals apply to Aqeeqah animals. These conditions do not apply for animals slaughtered for consumption.

Q. What is Misyar marriage? This form of marriage appears to be popular among the Arabs.

A. Misyar 'marriage' is not permissible. It is not a valid marriage. It is the Saudi version of Shiah mut'ah which is halaalized prostitution.

Q. Zaid sells a property to Bakr for one million. Bakr pay half million and takes occupation of the property. Can Zaid charge him occupational rent till he pays the balance of the money? Some Ulama say that it is permissible due to Urf (customary practice).

A. The property has been sold to Bakr. He is therefore the sole owner. Zaid, the seller only has a claim for the debt owed to him. It is haraam to charge the owner of the property rent or occupational rent for occupying his own property. Just as 'urf' does not halaalize zina, liquor, etc., so too *Urf* does not halaalize riba. The 'occupational' rent levied on the owner is in the category of riba. Riba is haraam by *Nass-e-Qat'i*. There is no *Urf* which can abrogate a hukm established by *Nass-e-Shar'i*.

Q. I was told that it is not permissible for a salaried Ustaadh to have a Hifz class inside the Masjid. Is this

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correct?

A. It is not permissible for a paid teacher to teach even the Qur'aan Majeed inside the Musjid proper. The Musjid may not be used as a venue for earning one's livelihood.

Q. Is the IVF technique to become pregnant permissible?

A. It is not permissible.

Q. Is it permissible to organize a Deeni function such as an Ijtimaa on a sports ground?

A. A sports ground is an evil place where haraam activities are conducted. It is improper to organize a Deeni event on such a ground. The Ijtimaa should not be held at such a *mabghoodh* place.

Q. Is smoking haraam or makrooh?

A. Smoking is haraam. Makrooh also means haraam as far as practice is concerned. These two terms are interchangeable.

Q. In our Musjid we have a jamaat room in which Tabligh Jamaats stay and eat. Over the years many cups, plates, cutlery, etc. have gathered. These have become old and broken. We have decided to replace all the old cutlery and utensils with new ones. Can we remove the old stock? We are not sure how all these items have gathered. Some people may have made these Waqf. The jamaat room is a separate facility and not under the supervision of the Musjid's trust board. Please advise.

A. If the old cutlery, etc. cannot be used, then it has to be thrown away. But if these items are usable, then the decision to replace them with new cutlery, etc. is improper. It will not be permissible to venture into *israaf* (waste) when the existing old cutlery and crockery are usable. It does not behove Muslims to resort to *israaf*.

Once Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha): *"If you wish to link up with me (in Jannat), then never regard a garment to be old as long as it can be patched."*

The money which will be used to buy new cutlery and crockery should be contributed to the poor and thereby gain Allah's Pleasure. As long as the items can be used, it will not be permissible to buy new ones.

Q. I have invested a sum of money in a business. How does Zakaat apply to this investment?

A. Zakaat has to be paid on capital investment every year. You have to pay Zakaat on the full invested sum if it has been employed in the procurement of stock-in-trade. If part of it has been used to purchase equipment, then there is no Zakaat on that part of the investment.

Q. How is Zakaat paid on gold coins?

A. Zakaat on the gold coins must be paid on the current value of the coins, i.e. the price you will pay if you have to buy the coins today.

Q. Should I make Salaam to my

female cousins?

A. A male should not greet ghair mahram females nor should he respond to their greeting.

Q. Is it permissible to sell dogs?

A. For Hanafis, selling dogs is permissible. For Shaafis it is not permissible.

Q. If it is known that cats will be eaten my Chinese, will it be permissible to sell to them?

A. No, cats may not be sold to Chinese who will kill and devour the cats. It is the same as grapes, or worse because in this case zulm on the animals is an aggravated factor for the prohibition.

Q. Is Tropika juice halaal?

A. If Tropika Juice is a synthetic juice, then it is not permissible. If it is pure fruit juice without the chemical ingredients, then it is permissible. Don't be befooled by SANHA's haraam 'halaal' logo which may appear on the box/bottle.

Q. A ten year boy is not yet baaligh. Should I adopt purdah for him?

A. Although the ten year old boy is not baaligh, you should still adopt purdah for him. In this era even ten year olds are experts in immorality and vice.

Q. Is it permissible to keep stuffed buck heads displayed in the house? My friend says that it is permissible because his local imam has such heads in his house.

A. Both hunting and keeping the buck heads are haraam. Hunting is not permissible for sport.

The local Imaam's haraam deed is not the Shariah. If the local Imaam kills, steals or commits zina will it become halaal? Castigating those who make gods out of their imams and molvis, the Qur'aan says: *"They take their scholars and their saints for gods besides Allah...."*

Q. Until what time can one eat before Subh Saadiq? Time-tables give different times. Is it mandatory to stop eating 10 or 15 minutes before the indicated Fajr time on a time-table?

A. It is permissible to eat until a minute before entry of Fajr time (i.e. Subh Saadiq). Although it is better to stop a couple of minutes before this time.

Q. Visiting the home of the bereaved is Sunnat. However, if hijab is not observed at the home of a bereaved relative, should one still visit them?

A. If there is no hijab, then it is not permissible to visit for Ta'ziyat.

Q. When giving Zakaat to someone is it necessary to inform that the money is Zakaat?

A. Zakaat may be given to a poor person without informing him that the money is Zakaat. Making niyyat of Zakaat is sufficient.

Q. I have purchased a property 'off the plan' – that is, before it has been built. It is a condition of the

THEFT OF TIME

Q. I am a British Muslim. I notice a general lack of time-keeping in fulfilling one's duties in Islamic circles. Some examples are: Islamic programs/workshops schedules change or running late because of a speaker or someone arriving late. Maktab/Madrasah teachers arriving late. I have witnessed Maktab/Madrasah teachers checking text messages or e-mails on phone during teaching hours. Teachers not informing the administrative staff of absence or of late-coming.

Those who try to rectify these malpractices are said to act like "White people" and trying to be "too professional". What does Islam say about such attitudes?

A. The importance of Time is adequately illustrated by the fact that Allah Ta'ala in the Qur'aan Hakeem takes an oath, *"By The Time!"* The disease of stealing time is universal in the Ummah of this age. Even those who are supposed to be Ulama are extremely lax, to say the least, on this issue.

Madrasah teachers, Musjid Imaams and workers in Deeni organizations who are paid salaries, think nothing of stealing time. Morally, their theft of time is in the same category as stealing money or tangible items. It is haraam for a salaried employee to attend to any of his personal duties/work during his time of service. They are guilty of *khiyaanat* (abuse of *Amaanat*) by coming late to Mad-

rasah, finishing off early or taking days off and then collect full salary.

The claim that punctuality and strict observance of time are attributes of "the white man, are downright stupid and baseless. Hadhrat Maulana Ashraf Ali Thaavi was a sterling example of observing punctuality meticulously. Those who dishonour time are generally careless in their Deeni obligations. While they strictly emulate all the haraam styles and fashions of the "white man", they refuse to adopt the good attributes of the white man, which in fact are attributes and teachings of Islam adopted by the white man.

The fact is that when Allah Ta'ala wills a nation to become rulers over others, then He instills order, system and superior intelligence to them. Then we see the ruled races all following even the immorality of their masters. In this age, we must acknowledge that the "white man" is still the boss. All other nations – Arabs, Asians, Africans, Chinese, etc. – are still the serfs of the western white man. Hence they set the tune for the whole world. The brains of all non-white races remain thoroughly colonized.

Your concerns regarding the abuse of Time are correct. The salaried Ustaadhs and Imaams who abuse Time are guilty of devouring haraam by accepting full payment when they did not do full work.

agreement that if possession of the completed property is not given on a certain date, then the seller will have to pay me a monthly penalty of a fixed amount. What is the Shariah's ruling?

A. The entire contract is baatil and haraam. It is not permissible to sell a non-existing item. It is not permissible to sell a property which has not yet been built. The sale is haraam and the penalty is haraam. The purchaser has to be refunded the full amount which he had given as the 'purchase price'.

Q. The Ijtimaa will be held on a sports ground. Do you advise me not to attend?

A. Yes, we advise abstaining from the Ijtimaa which is held on the haraam, mal-oon sports ground.

Q. Is it permissible for an Aalim to give advice to a woman over the phone?

A. It is not permissible for an Aalim to give advice to females over the telephone. This type of interaction has led to homes breaking up. The man is emotionally affected by the voice of the woman who intentionally speaks in alluring tones in flagrant violation of the Qur'aanic command to introduce harshness in her voice when circumstances constrain her

to speak to a male. Shaitaan and the nafs are cunning teachers of evil. The intention of the man becomes corrupted when speaking to females. Rasulullah (sallallahu alayhi wasallam) said that women are *Habaailush Shaitaan* (Traps of the devil).

Q. Is there any significance watering the graves?

A. There is no Deeni significance in watering graves.

Q. The Imaam of the Musjid has a logo on his shirt. Is the Salaat behind him valid?

A. It is indeed lamentable for the imam to wear such a haraam garment with a logo even if it is not the shirk logo of Nike. The Salaat is defective though discharged. Such a person is unfit to be imam of a Musjid or to lead the Salaat.

Q. Is it permissible to give trophies as prizes to students of the Deen?

A. Trophies are haraam. These are acts of the kuffaar, and emulating them is haraam. In addition a trophy is the effect of riya and generates pride.

Q. Is global moon sighting a Sunnah concept? A scholar says that it is valid in terms of the Shaafi' Math-hab.

A. "Global noon sighting" is a con-

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volute concept of the modernists zindeeqs. The claim that this is allowed by Imaam Shaafi (rahmatullah alayh) is baseless. In fact, Imaam Shaafi's view is the narrowest on the issue of hilaal-sighting. The Shaafi' Math-hab does not accept sightings from far away places.

Q. Are Salafis kaafirs?

A. Salafis are deviates and bid'atis, not kaafir.

Q. Is Salaat behind Salafis valid?

A. One should try to avoid performing Salaat behind Salafis and any kind of bid'atis. Nevertheless, if one suffers the misfortune of being behind a Salafis, the Salaat behind them is valid. But if it is known that the imam has made masah on ordinary socks, then Salaat will not be valid. These people don't wash their feet. They make masah on ordinary socks.

Q. Is the meat slaughtered by a Salafis halaal?

A. If it is known that the Salafi slaughterer recites Tasmiyah when slaughtering, then the meat will be halaal otherwise not. They don't attach importance to the Tasmiyah. It is for this reason that SANHA loves Salafis.

Q. I am a farmer in Zimbabwe. Do I pay Ushri Sadqah on the crops of the land? What is the ruling regarding farmland in India?

A. The land in Zimbabwe and South Africa is not Ushri land since it was purchased from kuffaar. In India the position is different. If the land is in possession of a Muslim from the time that Muslim rule had been established, then it will be Ushri land. If the land has been purchased from kuffaar then it will not be Ushri.

Q. A Mufti says that it is permissible to pursue secular education in a co-ed school. Is this right?

A. It is far from right. It is palpably wrong. In our age, Muftis are the main culprits who lead the masses astray with their fork-tongued fatwas of jahaalat. It is haraam to attend a co-ed institution. The permissibility stated by the Mufti is baatil. It is never permissible to study at an institution of zina. These universities are dens of vice – fisq, fujoor – drugs, liquor, music, fornication, etc. One does not require brains to understand the prohibition.

Q. Is it permissible to eat in a Mus-

lim restaurant where intermingling of the sexes takes place? If a wali-mah is held at such a restaurant, will it be permissible to attend?

A. It is haraam to sit and devour food in a mixed restaurant where men and women frolick. It is not permissible to attend the type of weddings and walinahs of this era.

Q. I am a revert Muslim woman. Why can't I attend the funeral of my non-Muslim parents?

A. Sister, when Muslim ladies are not allowed to attend the funerals of even their Muslim parents and Muslim children and husbands,, how can it ever be permissible for a Muslim woman to attend the funeral of her non-Muslim parents? The Shariah is clear: it is not permissible to attend the funerals of non-Muslims nor is it permissible for Muslim women to attend funerals of even their Muslim parents.

Q. A friend gave me a few kilograms of processed garlic containing some preservatives. What should I do with the garlic? Should I give it away?

A. It is best that you do not use the garlic containing the preservative.

Return it to the person and explain the reason. If you are unable to return it and explain, then bury it. Don't give something which you believe harmful to others.

Q. A Muslim restaurant sells fish and chips, as well as meat products which it says is SANHA-approved. I don't eat SANHA-approved meat and chickens. But, can I eat the fish and ships of this restaurant?

A. If the Muslim restaurants sell meat stuff as well, then don't eat even their fish and chips. There is most assuredly contamination with their haraam carrion meat. Any meat/chickens certified by SANHA is 100% carrion.

Q. Can I give my Zakaat to my poor grandchildren?

A. A person may not give his/her own Zakaat to his/her parents, grandparents, children and grandchildren. It may be given to other relatives, but not to parents and above, and children and below.

Q. What is the status of the Ismaili sect?

A. The Ismaili sect is about the worst of the Shiah. Their kufr is exception-

an established fact, then the children have to be restored to their true parents. The parents may not cling to children who are not their own. The parent who refuses is in error. What are the grounds for this parent's refusal? If it is only attachment and love for the child, then this will not be valid grounds. The resultant trauma and heartache are understandable, but the Shar'i reality may not be ignored. The true identities may not be concealed from the children. It is Waajib that the children know who their real parents are.

KAFFAARAH OF SAUM

Q. Please explain the rules regarding the 60 day Kaffaarah fast for having broken a fast without valid reason. I live in the U.S.A. If I send my Kaffaarah contribution to another country, what value should be considered?

A. (1) Qadha has to be made for each fast of Ramadhaan which is missed. For one fast missed, one Qadha has to be kept, not 60 days.

(2) If one breaks a Ramadhaan fast without valid reason, then the Kaffaarah penalty applies. 60 consecutive days have to be fasted for breaking one or more fasts during a single Ramadhaan without valid reason. If one had broken even a few fasts in this manner during one Ramadhaan, only one 60 day Kaffaarah applies plus the number of days broken. If the fasts were broken in two Ramadhaans, then two 60 day penalties will apply. This does not mean

120 consecutive days. After completion of the one 60 day kaffaarah, the next one may be initiated at any other time.

(3) If one's health or old age simply does not allow one to keep the sixty day Kaffaarah, then sixty poor Muslims should be given the Sadqah Fitr amount. For each one this amount should be given. It may be given to only one faqeer, but not on one or a couple days. It should be given to him over sixty days. Every day one Sadqah Fitr amount should be given to him. The Sadqah amount is the price of 2 kilograms of flour. Or the full amount may be given on one day to sixty Fuqara, each one to be given the Sadqah Fitr amount.

(4) Whatever the price of 2 kilogram of flour is in the U.S., use it to calculate your kaffaarah. But remember that monetary kaffaarah is valid only if you are unable to fast.

ally vile. They believe that their leader, Aga Khan, is God-Incarnate.

Q. Why are Shiahs kaafir?

A. Shiahs believe that the Qur'aan with us is a fabrication. On this one belief alone they are kaafir. However, they resort to Taqiyyah and speak lies to conceal their true beliefs of kufr. They are like the munaafiqeen. They subscribe to a number of clear-cut kufr doctrines. We have available several publications discussing the kufr and villainy of Shiahs.

Q. I am using the net services provided by a particular telecom company. The problem with the service provider is: I use prepaid plan of 1GB or 100 MB of 3G data. If we connect to the net on 2G setting and then we change over to the 3G setting, nothing gets deducted from our account. But if we connect at 3g settings, data is deducted from our account.

I am sure that the company is unaware about this fault of the company and I am unable to contact the company. I know that this is a fault with the company and I tell my friends that it is Haram to use net in this way.

But sometimes due to network problems I have to set auto setting or 2G setting when the 3G signal is

not available, but when again the 3G signal is detected it gets changed over to 3G; in that case too nothing is deducted only the data used at 2G speed is deducted but after change over to 3G nothing is deducted. I am helpless in this matter. Is the free data so gained permissible for me.

A. It is not permissible to utilize the company's facilities without their permission. It is necessary that you make a proper effort to contact the company to inform them of the fault. Since you are making payments to the company, surely you must be able to contact them.

Q. We received our inheritance only four years after the death of our father. Do we have to pay Zakaat for the past four years?

A. Zakaat on inheritance funds is paid only after the heirs receive the money. There is no Zakaat payable for the past four years.

Q. A couple is divorced. Who has the right of custody of the two boys aged 7 and 9 years?

A. Custody of the two boys of 7 and 9 is the right of the father. An agreement could be made for the mother to keep the children, but it is the father's right. However, custody can be denied to the lawful custodian on grounds of immorality. That is, if the father is a threat to the Islamic morals and Islamic well-being of the children then the mother can deny him custody, and vice versa in a situation where the mother has custody of boys under the age of 7 years.

Q. Is it permissible to recite the Qur'aan Shareef from a cellphone screen if one does not have wudhu?

A. It is permissible to recite the Qur'aan Majeed from a cellphone screen without wudhu. However, the screen should not be touched if one

(Turn to page 12)

SWOPPED AT BIRTH

Q. Two children were swapped at the hospital after birth. They are now three years old, and the matter is now before the court. What is the Islamic solution. The parent of the one child is averse to the switch over. There are issues of trauma, inheritance, mahramiyat, etc. which are relevant. What does the Shariah rule in this case?

A. If the swap is proven and if it is

HARAAM DISTURBANCE

THE TRUSTEES OF THE MUSJID ARE BLAMEWORTHY AND RESPONSIBLE

Concerned and irate Musallis of a Musjid have justifiably lodged the following complaint:

“We have a problem in our little town where the Masjid is built right next to the madrasah and its courtyard. Almost daily after Asar Salaat, adults, including a hafiz with four children and others, varsity and high school students play soccer here, much to the disgust of the Musallis who engage in Zikrullaah and Qur’aan Tilaawat in the Masjid.

There have been complaints

from neighbours, and also damage has been caused to the trelli gates protecting the Masjid windows as well as the garage door.

Although this has been pointed out by the Imam from the Mimbar, the elder persons are encouraging the young ones to continue defiantly with their haraam sport. Almost everyday, once or twice in three minutes, the ball inevitably lands on the Masjid roof and the boys will clamber and run on the roof to retrieve the ball. We require Moulana’s advice on this matter urgently. Jazakallah

Was – salaam, MUSALLIS OF THE MASJID

OUR COMMENT

It is the Waajib obligation of the Trustees of the Musjid to put a stop to all this haraam sporting activity perpetrated by Muslims adjacent to the Musjid. The Trustees are grossly failing in their Waajib duty of guarding the sanctity of the Musjid and the peace of the Musallis.

According to the Shariah, it is HARAAM to disturb the peace and concentration of the Musallis by reciting audibly even the Qur’aan Majeed. What then should the Aql and Imaan of Muslims dictate when the peace of the Musallis is ruined and the sanctity of

the Musjid is violated with the raucous conduct of those involved in Haraam kuffaar sport?

The Musjid and the hearts of the disturbed Musallis will bear testimony on the Day of Qiyaamah to the evil of those who indulge in kuffaar hooliganism (soccer) in the very precincts of the Musjid. Disturbing a Musalli who is engaging in Thikrullah or Tilaawat is a *Kabeerah* sin. It invites the Wrath of Allah Ta’ala.

The elders who are encouraging the evil soccer games to be played adjacent to the Musjid should hang their heads in shame. They should reflect on their Maut which is not in the too distant future. They will have no valid response for the *Takleef* they are causing the

Musallis and for aiding and abetting in the violation of the sanctity of the Musjid.

The Trustees are guilty of abuse of Amaanat – their sacred position as trustees of a Musjid – for failing to institute action to bring about a cessation of the evil conduct of those indulging audaciously in kuffaar sport within the precincts of the Musjid thereby causing great inconvenience and annoyance to the Musallis who are engaging in communion with Allah Ta’ala.

The Musallis are entitled to register their strong protest and to even physically prevent the hoodlums from their vile conduct. May Allah Ta’ala guide all Muslims and give them the taufeeq to understand their folly.

YA HAYYO – YA QAYYOOMO

After Hadhrat Nabi Nooh (alayhis salaam) and his small band of Muslims had embarked on the Ship, it began sailing. Mountainous waves began buffeting and tossing the ship. The water started boiling and the tar holding the timber began melting. As water began to rush into the Ship, Allah Azza Wa Jal revealed to Nabi Nooh (alayhis salaam) one of His Beautiful Name, and instructed him to recite it.

As soon as he had recited the *Ism* of Allah Ta’ala, the tar solidified by the barkat of the Name. In the language of Nabi Nooh (alayhis salaam), the *Ism* was *Ahyan-Ashraahiyan* which is the equivalent of *Ya Hayyo-Yaqayyoomo (O Thou The Eternal - The Self-Subsisting)*. This Name of Al-

lah Ta’ala also appears in the Tauraah. A drowning person reciting this blessed Name will be saved.

When Hadhrat Nabi Ibraaheem (alayhis salaam) was cast into the fire, Allah Ta’ala revealed this Name to him. Thus the fire became cool and peaceful.

When Nabi Ibraaheem (alayhis salaam) left Haajirah (alayhas salaam) and the infant, Nabi Ismaaeel (alayhis salaam) alone in the barren desert of Makkah, he taught her this Name of Allah Ta’ala. When extreme thirst and hardship overtook the mother and the infant, she supplicated to Allah Ta’ala with this Name. Thus the Zam Zam water began gushing from the ground.

PRICE OF THE WORLD

Every day when Iblees presents the world to the people, he proclaims: “Who wishes to buy something which will harm him; which will not benefit him; which will cause him grief, and not make him happy?” The people and lovers of the world respond: “We want to purchase it.” Iblees replies: “Its price is neither dirhams (silver coins) nor dinars (gold coins). Its price is your share of Jannat. Verily, I have pur-

chased it (the world) by exchanging Jannat for it, and I have gained from it the Curse of Allah, His Wrath and His Punishment.” The lovers of the world say: “We are pleased with it. Iblees says: “I wish to bestow profit from it (from the Curse, Wrath and Punishment) to you. The people say: “Yes, we agree.” Iblees sells to them from his evil wares, then he says: “Indeed evil are the traders.”

A WEDDING OF SATANISTS

Q. Is it permissible to stay at kuffaar hotels? A Shaikh of Tasawwuf recently held the wedding affair of his daughter in one of the most expensive hotels in Dubai. He flew over from Pakistan to Dubai. His khulafa and mureeds from all over the world gathered in Dubai for the wedding – about 300 of them. The local mureeds in Dubai were assigned the duties of

picking up the khalifahs from the airport, take them to their hotels and for shopping. They went for shopping in the malls of Dubai with their families and spent hours. The most expensive hotel in Dubai was booked for the wedding. Can a person who indulges in this sort of a thing still be a wali and a buzrug. My mind has been agitating much since this

THE BULL

During the celestial tour of the heavens on the Night of Mi’raaj, Rasulullah (sallallahu alayhi wasallam) observed a huge bull emerging from a small hole in a mountain. After its emergence, the bull was desperately attempting to re-enter the hole, but failed.

When Rasulullah (sallallahu

alayhi wasallam) asked Hadhrat Jibraeel (alayhis salaam) for an explanation of the mystery of the bull, he explained that the hole symbolized the human mouth and the bull represented what is called ‘slipped tongue’. That is, a hurtful or offensive statement uttered unthinkingly. After making the statement, one realizes its notoriety. One regrets and ‘takes back’ the

statement by means of apologizing.

Remember that no matter how much one tries to withdraw the hurtful statement and no matter how many apologies are offered, the damage has been incurred on the hurt of the person or in society. The bull will not be able to re-enter. Therefore, reflect before speaking.

A SATANIC MOCKERY OF DUROOD

Q. A friend sent me the following message: *“A humble request is made to all to join our group in sending 100 million Duroods upon our Beloved Nabi (sallallahu alayhi wasallam) a month. All you have to do is send your Durood counts tomorrow after Asr, Insha-Allah, and weekly – Saturday to Thursday – or daily counts by Thursday Maghrib.Target is 6,000,000 for tomorrow, Insha-Allah. Please send this message to all your contacts to help us reach our target.”* Is this allowed?

A. Inform the ‘friend’ to make Taubah and not be the victim of shaitaan’s trap. Shaitaan approaches people via ‘deeni’ avenues and destroys them with riya. It is haraam to advertise and publicize one’s acts of ibaadat. Never be a party to this satanic ploy. Recite Durood Shareef in privacy, and never inform others. The ‘counts’ and the attitude underlying ibaadat are for only Allah’s knowledge, not for the information and nafsaaani gratification of a stupid group egged on by shaitaan.

The request of this dimwit braggart drips with riya. He and his group are wallowing in an iniquitous cesspool of show and self-esteem (ujub). This group is making a satanic mess of their time and of the ibaadat of Durood. It seems that they are out to impress shaitaan and gratify their nafs by hallucinating that they are great ‘buzroogs’. Their brains are thoroughly vermiculated by the worms of nafsaaaniyat. Never become part of this mockery which this miscreant group is making of Ibaadat. Ibaadat has to be concealed, not advertised. This snare of shaitaan is termed *Talbeesul Iblees*.

DON’T SELL THE DEEN

A man brought his son to Imaam Abu Hanifah (rahmatullah alayh) for pursuing Ilm of the Deen. One day when a person had died, the relatives requested Imaam Abu Hanifah to lead the Janaazah Salaat. It was an extremely hot day. The heat was scorching. Besides one house there was no place to seek shade. The people told Imaam

Abu Hanifah to wait in the shade of the house. When he asked who the owner of the house was, he learnt that it belonged to the man whose son he was teaching. Imaam Abu Hanifah then refused to take benefit from the shade of the house, and he commented: “Perhaps people may think that I am teaching the man’s son to gain benefit (and the

shade of his father’s house is also a benefit.)”

Those who have made the Madaaris the sources of their earning and impart Deeni Knowledge for the sake of monetary gain should reflect on this attitude of Imaam Abu Hanifah (rahmatullah alayh), and on the following Hadith of Rasulullah (sallallahu alayhi wasallam): *“Recite the Qur’aan. Don’t make it a medium for eating.”*

event. Please comment.

A. The affair was a merrymaking event of Satanists. The wedding ceremony and function in Dubai organized by the miscreant ‘shaikh’ are Haraam. One does not need to be an

Aalim to understand the hurmat of the satanic merrymaking party organized by the so-called ‘hazrat’. We are living in an era close to Qiyaamah. Rasulullah’s predictions are materializing in rapid succes-

sion. The Ulama and the Shaikhs of this age, instead of being guides for the Ummah are dark *mudhilleen*. They ruin the Akhlaaq and destroy the Imaan of the masses. They are

(Continued on page 7)

CANCER AND HEART DISEASES

CANCER AND HEART diseases in particular and a variety of other grave disease in general, are incrementally reaching endemic proportions in a Muslim community in which formerly these diseases were unknown or extremely rare entities. These diseases are part of the heritage acquired from western civilization – the pork, processed and junk ‘food’ culture.

The incidence of cancer and heart disease in the Muslim community of the day is indeed most disturbing. The Western medical cult has hitherto discovered no cure for these debilitating and chastising diseases. The only response so far ventured by the western medical establishment is butchery and torture in the form of cutting and stabbing at the heart, and its chemotherapy slow torture which transforms the patient into a miserable decaying vegetable.

Everything has a cause and effect. The effect of these destructive diseases so prevalent nowadays among Muslims, in a nutshell, is gross transgression of the Shariah and audacious justification of haraam. Sight should not be lost of the fact that *insaana* is a two dimensional creation of Allah Azza Wa Jal. His two vital components are a spiritual/celestial Soul and a physical body. Allah Ta’ala has, via His Ambiya

(alayhimus salaam), provided *Insaan* with a prescription for ensuring both his spiritual and physical health. Although both aspects are complementary and of vital importance, the former, i.e. spiritual health, has dominance over the latter.

While *Insaan* can survive as a perfect Mu’min and Wali of Allah Ta’ala even if his physical health collapses, he becomes assigned to hell and damnation if his spiritual health is eviscerated and eliminated, for then he is consumed by the jaws of kufr, and this is precisely the condition of the vast majority of the Ummah of this belated era in close proximity to Qiyaamah.

Allah Ta’ala has ordained for Muslims a Code of Conduct relative to food consumption which also determines our spiritual direction to hell or to heaven – to Jahannam or Jannat. The emphasis in the Qur’aan and Sunnah on the consumption of halaal and tayyib food, and abstention from even mushtabah, is an adequate directive and reminder of the great importance of the substances we consume.

The basis for the acquisition of *nooraani* spiritual fiber besides the variety of the other necessary Deeni paraphernalia, is the consumption of halaal and tayyib food and total abstention from mushtabah

(doubtful) food. If this divine prescription is not diligently pursued and adopted, nothing will safeguard even physical health. No amount of physical training, ingestion of health tonics and other devilish health substances designed by the western kuffaar will preserve the health of the physical body. The consequence of ignoring Allah’s prescription for *Insaan*’s spiritual and physical health, is the ruin of not only spirituality, but of the physical well-being as well.

Consider the example of the brother mentioned in the following extract from a letter:

“I have a friend who is an addict of physical training. He has been training for years, running kilometers and even participating in the Marathon race from Durban to Pietermaritzburg. He has suddenly taken seriously ill. He was rushed to hospital and diagnosed with severe heart disease. Three of his heart’s arteries are blocked. Now he has to undergo a major heart operation.....”

This case is not an exception. It is now a norm. It is a form of Allah’s chastisement for ignoring the prescription He has ordained for us. The cause of these physical diseases is twofold. It is the ingestion of spiritual poison and physical poison. The spiritual poison is in

the form of sin and flagrant and reckless transgression of Allah’s Shariah. The physical poison is the deluge of halaalized carrion chickens, carrion meat, and the avalanche of processed foods laced with numerous poisons camouflaged with a host of chemical designations and E-numbers specially designed to conceal the pork content and other poisons which even the kuffaar medical and scientific establishment concede.

Years of ingesting spiritual and physical poisons must necessarily take their toll. Neither is the Soul spared from the foul consequences of these poisons nor the physical body. It should be understood that everything related to the spiritual domain has been designed by Allah Ta’ala for our spiritual and physical well-being in this world as well as for our success in the Akhirah.

The command to abstain from carrion and even mushtabah foods has not been ordained in idle sport. It is not a meaningless exercise pertaining to only the spiritual dimension of *Insaan*. It has also been designed by Allah Ta’ala for the maintenance of the health of the physical body. Thus Fasting whilst ostensibly designed for only our spiritual well-being, and designated an act of Ibaadat, is necessary for our physical well-being as well. Kuffaar scientists have only now – more than 14 cen-

turies after the imposition of Fasting on Muslims- discovered that *“fasting flipped a regenerative switch leading to new blood and new immune system creation in just 72 hours.”* The article on Fasting, in these pages, throw much light on the benefits of Fasting.

No amount of physical training, etc. will preserve the Muslim’s physical health if he ingests spiritual and physical poisons. The poisons will necessarily exercise their harmful consequences on both the soul and the body. The diet divinely ordained for Muslims for the preservation of their spiritual and physical health consists of the following ingredients:

- Abstention from sin and transgression, i.e. total submission to the Shariah.

- Abstention from halaalized carrion, all haraam and junk ‘food’, as well as mushtabah food.

- Abstention from chemically poisoned processed foods.

Allah Ta’ala commands in the Qur’aan: *“O People! Eat from the earth that which is halaal and tayyib, and do not follow in the footsteps of shaitaan, for verily he is your avowed enemy. Verily, he instructs you to only commit vice and shameless acts, and that you fabricate on Allah what you know not (such as the fabrications of the carrion-halaalizers.)”*

SALAAT – DESTROYING IT WITH HARAAM CLOTHES

“Salaat is the (center) pillar of the deen.” (hadith)

The Musalli in Salaat stands in the Divine Presence. When standing in Allah’s Special Presence, it is Waajib to be attired appropriately. However, it has become the norm to destroy the Salaat with such clothes which are not permissible to don even when not performing Salaat.

Performing Salaat with kuffaar tightfitting jeans and T-shirts besides not being permissible, renders Salaat *invalid*. When in Sajdah, the shapes of the backsides and even the shameful organs of these satanically clad juhhaal ‘musallis’ are abominably revealed.

It is understood, that the

brains of such musallis vermiculated by western influences feel embarrassed to dress Islamically. For them, ruining Salaat is a better option than dressing decently in a way acceptable to Allah Ta’ala. Salaat is the most important act of Ibaadat. In the wake of ruining Salaat, Imaan crumbles.

If those dressing satanically feel too embarrassed to come to Masjid with decent clothes, then to save their Salaat they should at least repeat their Salaat in privacy at home where there is no valid reason for being embarrassed with Islamic dress. At least go home, dress Islamically and repeat the Salaat which you have ruined in the Masjid with your

lewd, haraam kuffaar garments. At least ensure that your Fardh obligation is validly discharged by dressing Islamically for a few minutes at home to repeat the Salaat which you have destroyed in the Masjid with your haraam jeans and T-shirt.

It should also be remembered that it is haraam to perform Salaat with a garment on which appears any type of inscription whether pictures of animate or inanimate objects or whether just words and letters. All such kuffaar garments and styles are haraam. The evil is aggravated when such dress is worn for Salaat.

If the trousers is on or below the ankles during Salaat, such Salaat should be repeated.

ZULM NEVER GOES UNPUNISHED

Q. Last night we responded to a domestic violence situation where a Muslim husband assaulted his wife and fractured her nose. The father of the boy and brother of the boy kept saying she deserved it because she does not listen. They said our women listen to us and we tell what and when to do. They said Nabi (sallallahu alayhi wasallam) said that if ever a woman was to bow down for anyone other than ALLAH it would have been her husband. So I asked them what about the Sahabi who was pulling his camel whilst his wife was sitting on top of it and was somewhat fast and rough with the camel that she bobbed up and down and what did Nabi (sallallahu alayhi wasallam) say to his Sahabi? “Take care of the glass vessel”. The mother-in-law teaches at LMA for the past 30 years and both her sons and husband have this attitude that a woman must obey their every whim, fancy and desire. Please comment.

A. The zulm of the brutal hus-

band will not go unpunished. The curse of the oppressed is never ignored by Allah Azza Wa Jal. It reaches its target, and Allah Ta’ala says: *“I take an oath by My Might that I shall most certainly aid you even if it is after some time.” (Hadith Qudsi)*. The evil husband and his family compounded their sin of cruelty by slanderously justifying it with the name of Rasulullah (sallallahu alayhi wasallam). The cruelty which he perpetrated on his wife is haraam. It is a major sin. Nothing justifies such zulm. The husband’s superior rank is not a license for zulm. On the contrary, tolerance, kindness and mercy are incumbent attributes of superior rank.

The wife is Allah’s Amaanat in a man’s custody. He will pay dearly for abusing Allah’s Amaanat in the dreadful way of assaulting his wife and fracturing her nose. Piety is not restricted to external appearance. The seat of piety is the heart. These people are Satanists, hence they perpetrate such brutality.

A WEDDING OF SATANISTS

(Continued from page 6)

wolves in sheep clothing or shayaateen in human bodies. They are bandits and robbers lying in ambush to fleece their stupid mureeds of money and to emaciate their Imaan.

Under normal circumstances it is not permissible to stay in hotels which are places of fisq, fujoor and haraam. Hotels are

haunts for the kuffaar. All types of haraam activities take place in these hotels. It is indeed surprising to see even Ulama and so-called Shaikhs staying in such haraam places. The utensils, bedding, rooms, food and everything in these hotels are *mabghoodh* – polluted and filthy. Hotels are haunts of zina.

BARKAT OF AASHURA

A Muslim prisoner escaped from the kuffaar on the Day of Aashura. A search party was pursuing him. The searchers reached his location during the night time. From his concealed position, the Muslim supplicated: “O Allah! By the barkat of this Day save me from the kuffaar.” Allah Ta’ala blinded the searchers until he had made good his escape.

That Day he was fasting, but he did not find anything for

Iftaar. He went to sleep hungry. In a dream an Angel appeared and gave him some water to drink. Thereafter he

lived another twenty years without having the need for food or drink.

THE DISEASED, CANCER-CAUSING CARRION CHICKENS OF SANHA, MJC, NIHT, ETC.

The following article in the 2014 issue of *POULTRY PRESS (U.S.A.)*, throws considerable light on the haraam filth and disease which the haraam 'halaal' certificate outfits of Iblees halaalize. There is no wonder for the sharp increase of grave diseases such as cancer, heart problems and a host of other incurable maladies caused by the gluttonous consumption of diseased carrion chickens, diseased poisoned broiler chicken eggs and the deluge of processed foods laced with poisons camouflaged with chemical epithets and e-numbers.

"CONTAMINATION AND CRUELTY IN THE CHICKEN INDUSTRY"

By K. Davis PhD

The National Chicken Council, which represents the U.S. chicken industry, has released its 2014 update of the NCC Animal Welfare Guidelines for the humane treatment of the nine billion chickens raised for meat each year in the United States. Rather than advancing animal welfare, these guidelines, first formulated in 1999, outline industry practices that are neither healthy nor humane.

For example, the guidelines allow a concentration of atmospheric ammonia in the chicken sheds as high as

25 parts per million, even though 20 ppm of this toxic gas burns the eyes, skin, and respiratory tracts of the chickens and weakens their immune systems by being absorbed into their bloodstream. Afflicted

birds rub their heads and eyelids against their wings trying to ease the pain. The skin on their stomachs and legs ulcerates in the ammoniated manure they sit in, and respiratory illnesses are chronic and ubiquitous.

The ammonia arising from the decomposing uric acid in the manure harms not only chickens but poultry workers, who experience eye, lung, and nasal irritation, headaches, nausea, wheezing, coughing, phlegm and other respiratory symptoms, as ammonia absorbs easily into the mucous membranes of both birds and mammals.

Adding to the ammonia, the NCC Guidelines recommend lighting in the chicken houses amounting to virtual darkness. The purpose of the dim lighting is to limit the birds' movements to getting up only to eat, drink and sit down again in order to accelerate weight gain. Once again, chickens and workers suffer the effects. Former North Carolina poultry farmer, Mary Clouse, told me, "The dim light bothers farmers who are accustomed to working out of doors in bright sunlight, and it also seems unnatural to raise any living animal in the dark all the time. It is difficult to see the birds, and sudden light or a flashlight frightens them into piling up, causing injuries and suffocation."

By the time the chickens are five weeks old, their weight has multiplied many times over and they sit on their crippled legs, 20,000 or more birds crammed on the manure-soaked floor of a 500-foot-long shed, alongside five or more identical sheds, breathing

air that is thick with pollutants and pathogens. To a person standing in the doorway of one of these sheds — as I have often done on the Eastern Shore of Virginia, Maryland and Delaware, where at any given time a half a billion chickens are confined — they look like lumps of dough laid out in the gloom. Their only value to the chicken industry is as raw material for processing into final products.

These products are pathogenic. Periodically, Consumer Reports publishes the results of tests they run on raw chicken. In 1998, CR found harmful bacteria, chiefly Salmonella and Campylobacter, on 71 percent of store-bought chicken, including "free-range" and "premium" brands. They Warned that the U.S. Department of Agriculture's seal of approval "is no guarantee of cleanliness."

In 2007, Consumer Reports announced tests on 525 chickens purchased from U.S. supermarkets and specialty stores in 23 states. Eighty-four percent were contaminated with *Campylobacter* and *Salmonella* bacteria. What was more, 84 percent of the *Salmonella* and 67 percent of the *Campylobacter* bacteria showed resistance to antibiotics including "multiple classes of drugs."

And now? In The High Cost of Cheap Chicken in Consumer Reports, February 2014, we learn that 97 percent of 300 chicken breasts purchased by CR investigators in stores across the country, including organic brands, contained dangerous bacteria. More than half were contaminated with feces

and about half tested positive for antibiotic-resistant bacteria. The article recaps the 2013 Foster Farms outbreak of Salmonella Heidelberg noting that this outbreak put about twice as many people in the hospital as usual. The Centers for Disease Control and Prevention's most recent data show more deaths attributable to poultry than to any other food product.

As far back as 1987, U.S. Department of Agriculture official William H. Dubbert told a poultry symposium at Colorado State University: "We know more about controlling salmonella than we are willing to implement because of the cost factor." In 2007, an article in the trade publication WATT Poultry USA observed, "We all know that pathogens of all forms, such as bacteria, fungi, and viruses, are everywhere in the animal production environment and will remain, regardless of techniques adopted."

Industry's "stopgap" response to the squalid poultry production environment and microbial density that squalor generates is to bathe the birds, after slaughter, in a wash of chlorine and other toxic chemicals, including the extremely dangerous chemical, peracetic acid. A Report in The Washington Post in April 2013 explained how fewer federal inspectors, other government cost-cutting measures and faster line speeds have all conspired to boost the use of toxic chemical sprays and soaks to kill the bacteria in chicken — with no guarantee of success.

Things are set to worsen as the global scale and speed of production increases. But here is a

constant:

Pack living creatures into filthy sunless places, feed them the lowest of "feed-grade" ingredients — a primary source of Salmonella, avian influenza and other diseases in poultry — subject them to multiple simultaneous stressors that Nature never intended for them to have to cope with even singly, and sickness of body and spirit will follow. There are laws of Nature, and we are violating these laws in our mistreatment of chickens with predictable results. The poultry industry is not likely to clean up its act, but we can wash our hands of the mess, and eat nourishing meals that are chicken-free."

(End of article)

The position is no different in South Africa and all over the world where chickens are artificially (unnaturally) churned out, unnaturally and cruelly reared and brutally killed and halaalized by the agents of Iblees whose lust for money has spawned the industry of carrion-halaalization.

It is noteworthy that even the non-Muslim writer states in the last paragraph of this article: "*Nature never intended for them to have to cope with even singly, and sickness of body and spirit will follow. There are laws of Nature, and we are violating these laws in our mistreatment of chickens with predictable results.*"

According to the Shariah (the Ahaadith of Rasulullah – sallallahu alayhi wasallam), those who barter away their Deen for the dunya (for money and cheap name and fame) are in reality **PIGS**. Let these vile, shaitaani halaalization outfits study the Ahaadith and they will then not fail to discern that in reality they are **KHANAAZ-EER**.

HONOUR FOR THE AALIM OF HAQQ

ON THE DAY of Qiyaamah, an Aalim from the Ulama of the Ummah of Rasulullah (sallallahu alayhi wasallam) will be ushered into the Presence of Allah Ta'ala. Allah Ta'ala will say to Jibraeel (alayhis salaam): "O Jibraeel! Take his hand and present him to Muhammad (sallallahu alayhi wasallam)."

Jibraeel (alayhis salaam) will take the Aalim to Rasulullah (sallallahu alayhi wasallam) who at that time will be at Haudh-e-Kauthar giving water to members of his Ummah. Nabi (sallallahu

alayhi wasallam) will be serving water to them in utensils.

Rasulullah (sallallahu alayhi wasallam) will stand up and give the Aalim water to drink from hand. The Aalim will not be given water in a mug/cup, but will drink from the mubaarak hand of Rasulullah (sallallahu alayhi wasallam).

The people will enviously ask: "O Rasulullah! You give the people water in utensils, but you give him to drink from your hand." Rasulullah (sallallahu alayhi wasallam) will respond: "Yes. Verily, the people were engrossed in the

world with trade while he was involved with Ilm (of the Deen)."

Then will come the command to cross the Siraat (the Bridge over Jahan-nam). Someone trapped far below the Aalim, will cry out: "Help me!" The Aalim will ask: "Who are you?" The suffering person will say: "I was one of your friends." The Aalim will supplicate to Allah Ta'ala: "O my Rabb! He is one of my friends." Allah Ta'ala will accept the Aalim's intercession, and the man will be saved.

remained." The fourth Angel says: "Glad tidings for him whose food was halaal and who was involved in the service of Allah, The One of Splendour."

appointed time, and deeds have ended." The second Angel proclaims: "Wealth has disappeared, and deeds have remained." The third Angel says: "Occupations have terminated and calamities have

THE FOUR ANGELS
When the Janaazah is carried, Allah Ta'ala sends four Malaikah (Angels). The one Angels proclaims: "The time of life (on earth) has reached its

100 DUROOD

Hadhrat Anas (radhiyallahu anhu) narrated that Nabi (sallallahu alayhi wasallam) said: "Whoever recites on me Durood one hundred times on Jumuah day, Allah Ta'ala will fulfil one hundred of his needs.

Of these, seventy pertain to the Aakhirah, and thirty to his worldly needs. Allah Ta'ala appoints an Angel to deliver the Durood to me just as someone would present to you a gift. It is then recorded by me in a white sheet, and I shall suffice for him on the Day of Qiyaamah."

MAN'S GREED

"Insaan (the human being) has been created avaricious." (Qur'aan)

Avarice – greed and impatience – is inborn in man. The term used in the Qur'aan to describe man's avariciousness is *haloo'*. Behind a mountain called *Jabal Qaaf* which is hidden from the sight of man is a massive animal which devours tons of food daily. But by evening it is overcome by grief regarding the next day's food.

It worries about its Rizq wondering from whence will it obtain food the following day.

The name of this avaricious animal is *Haloo'*, hence man with his un-satiable greed is termed *haloo'*. Describing man's greed, Rasulullah (sallallahu alayhi wasallam) said:

"The son of Aadam grows older by the day while two things in him grow younger: his greed for wealth and his greed for longer life."

FASTING FOR 3 DAYS REGENERATES THE ENTIRE IMMUNE SYSTEM

By Heather Callaghan

Research finds that fasting “flipped a regenerative switch” leading to new blood and new immune system creation – in just 72 hours

Results from a recent study fall into the category of “remarkable,” as it was described.

Researchers from University of Southern California were looking for extra immune help for chemotherapy patients, and found an answer for everyone. For chemo patients, the elderly, the chronically ill, even those with auto immune diseases.

Longer fasts use up the body’s glucose stores, but they also breakdown and rebuild the white blood cells – literally rebuilding a new immune system.

Prof Valter Longo, Professor of Gerontology and the Biological Sciences at the University of California explains:

It gives the ‘OK’ for stem cells to go ahead and begin proliferating and rebuild the entire system.

And the good news is that the body got rid of the parts of the system that might be damaged or old, the inefficient parts, during the fasting.

Now, if you start with a system heavily damaged by chemotherapy or ageing, fasting cycles can generate, literally, a new immune system.

By having the white blood cells depleted, it triggers stem cell based reproduction of new born immunity.

The Telegraph reports:

In trials humans were asked to regularly fast for between two and four days over a six-month period.

Scientists found that prolonged fasting also reduced the enzyme PKA, which is linked to ageing and a hormone which increases cancer risk and tumour growth.

mour growth.

Longo continues:

We could not predict that prolonged fasting would have such a remarkable effect in promoting stem cell-based regeneration of the hematopoietic system.

When you starve, the system tries to save energy, and one of the things it can do to save energy is to recycle a lot of the immune cells that are not needed, especially those that may be damaged.

What we started noticing in both our human work and animal work is that the white blood cell count goes down with prolonged fasting. Then when you re-feed, the blood cells come back. So we started thinking, well, where does it come from?

But the wonders didn’t stop at this point.

They realize that chemotherapy causes “significant collateral damage” to the immune system.

That’s when they discovered that fasting for just 72 hours could protect cancer patients from the toxic effects of chemotherapy.

Now they wish to check fasting’s effects on other organ systems and physiology – not just the immune system.

One criticism I have with the presentation of the information was the constant use of the word “starvation.” I have never thought of interchanging those words because fasting often has intent behind it – sometimes spiritual, health conscious or both. It is associated with regeneration, not a breakdown.

Picture the difference between someone who intends to do a fast for 10 days (or however long they are intuitively led to) and someone who is going hungry for 10 days or purposely starving themselves – sometimes associated with the negative mental aspects of anorexia.

Or someone who “starves” themselves to fit into a dress or take a misleading before/after shoot to promote a diet pill. Starvation is associated with the effects of muscle catabolism. There’s a difference!

Here are some press releases showcasing other fasting medical breakthroughs:

- Study finds routine periodic fasting is good for your health, and your heart
- Fasting found to reduce cardiac risk factors, such as triglycerides, weight, and blood sugar levels
- Fasting weakens cancer in mice
- New study finds that short fasting cycles can work as well as chemotherapy, and the 2 combined greatly improve survival
- Fasting makes brain tumors more vulnerable to radiation therapy

FIVE KISSES

In Islamic culture there are five kinds of kisses:

- 1) *Kiss of Rahmat (Mercy):*
This is a kiss for one’s children.
- 2) *Kiss of Takrimah (Honour):*
This is to kiss one’s father on the forehead.
- 3) *Kiss of Ijlaal (Respect):*
This is to kiss the hand of the Sultan.
- 4) *Kiss of Ta’abbud (Worship):* This is to kiss Hajr Aswad.
- 5) *Kiss of Shahwat (Desire):*
This is to kiss the wife.

NOTE: There is no obsequious bootlicking for political masters and the kings of the world to curry worldly favours and to betray your bretheren to state authorities as do some scum molvies in our midst. They are the munaafiqeen who are destined for the dregs of Jahannam. For haraam boodle

and filthy name and fame, they pump the authorities with lies about the People of Haqq. They will not hesitate to sell their mothers and daughters down the government drain with their scurrilous falsehood. They are noxious, vermiculated epistasis.

In our midst there are some such vile and obnoxious bootlicking molvies and sheikhs who sit as members of some Jamiats and Ulama bodies. They are tainted with villainy beyond redemption, pandering to every whim of nafsaniyat and baatil. They are *fifth columns* slinking in the shadows of the community. We know who they are, and they know who they are. They will meet a disastrous end for their dastardly wickedness in the justice and chastisement of Allah Azza Wa Jal.

IN WHICH CATEGORY DO YOU FIT?

Hadhrat Hasan Basri (rahmatullah alayh) who was among the greatest Taabi-een, said: “People resemble (morally/spiritually) six kinds of animals: lion, wolf, pig, dog, fox and goat/sheep.

Asad (lion): The kings are lions, for they oppress the people while no one oppresses them.

Thi’b (wolf): The traders are wolves. When they buy, they criticize and censure in their endeavour to reduce the price, but when they sell, they exaggerate in praising their wares. Their objective is to only accumulate wealth which will be left for inheritance. They yearn to combine night and day to gratify their greed for the dunya.

Khinzeer (pig): They are men who emulate women. They answer every call of women.

Kalb (dog): They are the fujjaar (the immoral ones) who are swift in pursuing the dunya. They do not adhere to the Haqq (Truth).

Tha’lab (fox): They are the impostors masquerading as men of the Deen to deceive people. They deceive people in

order to fleece them of the dunya (wealth).

Shaa’t (goat): This is the true Mu’min whose wool is sheared (by the people of the dunya); who is milked; whose flesh is consumed; whose skin is removed and whose bones are broken. How is it possible for him (the Mu’min) to coexist among these wicked tormentors?”

Every Mu’min should make *muraaqabah (meditate)*. Do some earnest and sincere soul searching, and fit yourself into one of the aforementioned six categories. “*And only the people of intelligence take lesson.*” (Qur’aan).

“WE ACCEPT YOU”

In Bani Israaeel there was a man who had devoted twenty years to Ibaadat and Taa-at (obedience). Then he transgressed for twenty years. One day when he looked into the mirror he saw some of the hairs in his beard had become grey. Feeling distressed, he

supplanted: “O my Allah! If I return to You, will you accept me?”

In response he heard a Voice from a corner of his house saying: “If you come to Us, We come to you. If you abandon Us, We abandon you. If you sin against Us, We grant

you respite. If you return to us, We accept you.”

Allah Ta’ala says in the Qur’aan Majeed: “*Say (O Muhammad!) to My servants who have committed excesses (sins) on themselves: ‘Do not despair of the Mercy of Allah, for verily, Allah forgives all sins. Undoubtedly, He is Most Forgiving, Most Merciful.’*”

THE PIT OF GRIEF FOR THE QAARIS

Q. Is it permissible to attend Qur’aan qiraa’t competitions which are organized by a group called South African National Quraan Committee? This year’s competition is sponsored by ABSA Bank. An Imaam of the Haram also attended this competition.

A. The Qiraa’t function is a deception of shaitaan. It is for this reason that even a riba bank (ABSA) is sponsoring the event. Rasulullah (sallallahu alayhi wasallam) said:

“*Most of the munaafiqs of this Ummah are its qaaris.*”

Show, pride and amusement are the attributes of such functions. It is not permissible to attend. The Qur’aan and the Deen have been made targets for mock-

ery. The dunya is being pursued with issues of the Aakhirah. This is one of the Signs of Qiyaamah.

The Saudis have their political agenda, hence they dispatched the Imaam of the Haram to peddle their vile wares.

According to the Hadith, one of the hottest pits of Jahannam is reserved for the qaaris who advertise their qiraa’t and who are in collusion with the rulers. The name of the Hot Pit of Jahannam is *Jubbul Huzn (the Pit of Grief)*. The severity of the heat of this Pit constrains Jahannam itself to seek Allah’s protection from it “*four hundred times daily*”.

The Qur’aan Majeed is used and misused to gratify *nafsaniyat*.

BRUTALITY OF THE WEST

Q. In our anatomy labs, we are made to perform experiments and operations on animals. Due to anesthesia being too expensive, we are made to inject air into the brain of the animal, causing it to become brain dead. In some cases, the animal survives but its brain dead and in most cases, the animal dies due to our lack of experience being in the first year. What is the Shariah’s ruling regarding this issue?

A. According to the Shariah, fire and scorching hot air will be injected into your brains in Jahannam for

perpetrating such horrendous brutality on Allah’s defenceless creatures. Indeed, even Muslims have lost every vestige of RAHM (mercy) in consequence of western kuffaar indoctrination. Allah Ta’ala abhors *zulm*. The *zulm* which is being committed on animals in the labs is almost unforgivable. It is haraam to engage in such experiments.

How will you love air being pumped into your brains to render you ‘brain dead’ whatever this rubbish may mean?

Your choice is between continuing with the haraam *zulm* and abandoning your haraam medical studies (Continued on page 12)

'BROTHERS OF SHAITAAN' SAYS THE QUR'AAN

A survey on satanic waste describing the *Shaitaani Israaf* (Extravagance) of the Arabs, states:

"Spend, spend, spend! How wealthy Arabs lavish £4.5 million a DAY in UK, cementing London's status as global playground of rich, Last year £1.25billion was spent in the UK by families from the Middle East, Tourists from the Middle East are the biggest spenders in the world, Visitors spent £21billion in Britain last year - more than half in London, Super rich Arabs are spend-

ing £4.5million a day in Britain - cementing London's position as the world's top playground for the rich.

Middle Eastern billionaires using the capital to spend their fortune have contributed to a boom in Arab cash pouring into the country. In total last year £1.25billion was spent in the UK by families from the Middle East - amounting to some £25,000 for every holiday. Visitors from the United Arab Emirates, Egypt and the rest of the Middle East were by far the biggest spenders on their

trips to Britain Americans as a whole spend more in the UK than Arabs - but only because they far outnumber Middle Eastern tourists. On day-to-day spending, Arabs are the biggest overseas shoppers in the world UAE visitors meanwhile lavished £156 a day, according to the Office for National Statistics. They are the biggest spenders of all foreign visitors to Britain. Only tourists under the title 'other middle east' spend more - at some £173 a day. Egyptians are the third biggest spenders, handing over £149 a day during

their stay. Only American tourists as a whole contribute more than Arabs to Britain's tourist industry - spending a total of £1.5billion last year. But the number of visitors from the US far outstrips those from the Middle East - leaving the spending per person from the Arab world way ahead of that from the Americans."

(End of report)

According to the Hadith, these people will still worship idols. The time is not in the too distant future when Arab women will be dancing around idols

with their "backsides gyrating". We enclose these terms in inverted commas to indicate that Rasulullah (sallallahu alayhi wasallam) had mentioned them. The kufri process of 'emancipation' of women, i.e. denuding them of their garments and natural modesty and allowing them to become victims of the western cult of brothelization has firmly set into even the so-called 'conservative' Saudi society with its deceptive Islamic veneer. The rise of all these Satanists is a sure sign of the Impending Hour of Qiyaamah.

THE ANGELS OF THE HEAVENS

The inhabitants (who are Malaikah) of the first heaven have the forms of a bull. Their commander is called Ismaaeel.

The inhabitants of the second heaven have the forms of horses. They are the army whose commander is the Angel, Dardiyaael. Their Tasbeeh is like thunder. Glittering Noor radiates from their mouths.

The Commander in the third heaven is Junjayaael. His army of Angels have the forms of birds of a great variety of colours. Every bird has 70 wings.

The Commander in the fourth heaven is Salsiyaael. His army of Angels have the forms of eagles. Each one has a thousand

wings.

The Commander in the fifth heaven is Samkhiyaael. Here the Angels have the forms of small children. Each one of them is aware of seventy thousand languages (in which they recite Tasbeehaat).

The Commander in the sixth heaven is Sooryaael. These Angels have the form of Al-Hoorul Eeen (Damsels of Jannat). Musk emerges from their Tasbeeh.

The Commander of the seventh heaven is Beekhaaeel. His army of Angels have human forms. They perpetually seek forgiveness for Bani Aadam (i.e. human beings), and they cry when human beings die.

WOMEN WITHOUT MAHRAMS

Q. Dr. Aafiyah's sister travels around the world giving talks on the plight of her sister (Dr. Afiyah) who is imprisoned in America. Is it permissible for a woman to travel without a mahram for a good cause? Surely this cannot be permissible.

A. Undoubtedly, it is haraam for a woman to undertake a journey without a mahram. This evil is endemic in Muslim society of today. Women in droves go for Hajj without mahrams.

Even the girls madrasahs permit the girls to travel without mahrams. On holidays when they go home and when the girls return to madrasah they travel without mahrams. In fact, even from foreign countries girls come to South African girls madrasahs without mahrams, and this evil is considered perfectly permissible by the molvis of the institutions who have lost the Path of Allah Ta'ala.

When even the molvis who operate madrasahs ac-

tively condone this haraam act, there is no surprise when a modernist woman does globe-trotting without a mahram. The Deen today is taught and imparted for worldly and nafsani objectives, not for the Sake of Allah Ta'ala, hence the so-called 'ulama' or better, the ulama-e-soo' halaalizes any Shar'i prohibition to pander to their satanic whims and fancies. Zina has become a way of life - a norm - in today's Muslim society and no one bats an eyelid in surprise.

KINDNESS

According to the Hadith, Kindness is to be kind to those who are unkind to you.

THE HEALTH RISKS OF HARAAM NAIL POLISH - CAUSES EVEN CANCER

An expert non-Muslim research scientists has the following advice, especially for Muslims, regarding the use of nail polish:

"GEL POLISH, WHAT RISKS LIE BENEATH PAINTED BEAUTY"

The desire for beautiful nails has fueled an entire industry of nail salons and inspired new trends in nail care. In my work with the Cancer Prevention Institute of California and the California Healthy Nail Salon Collaborative, I have studied and talked at length about the dangers posed by substances used at nail salons.

Gel polish is the current rage, supposedly offering the long wear of acrylic nails without the accompanying nail damage. Gel polishes are popular because the coating is thinner and looks more natural, there's no dry-time or smudging, and the nails stay shiny

and chip-resistant for weeks. This seems like the ultimate nail dream for salon-goers.

If this sounds almost too good to be true, though, it may be - because this latest beauty treatment carries with it a number of potential health risks.

First, these "no-chip" nails are actually a form of artificial nails, so the same chemicals used in acrylic nails are also used in gel polishes. Of great concern are the acrylates, which are individual chemical molecules (or monomers) that bind together (in a process called polymerization) to form plastic materials. Acrylates can cause allergic and irritant reactions. Contact dermatitis, which includes skin itching, burning, scaling, hives, blistering, and even eczema, has been shown to be associated with these compounds in salon workers as well as salon customers. So if customers and salon workers have had prob-

lems with acrylic nails, they will also have problems with gel polishes.

Second, the gel process involves applying pre-mixed gel acrylic to the natural nails, followed by curing the nails under UV light after each coat. The acrylic polymer is cross-linked by the action of the UV light. There are about three separate coats of gel, with each coat followed by 2-3 minutes of curing under the UV light.

UV light is a known human carcinogen, with skin cancer being the biggest concern. Dermatologists have cautioned against the regular use of gel polishes due to UV light exposure, however low.

One research study downplayed the risk of the low exposure, with the investigators stating "that a salon client would need approximately 250 years of weekly manicures that involve the use of UV nail lights to develop the same risk

of exposure as just one round of phototherapy sessions." This comparison of UV light used in nail salons to phototherapy devices such as those used in tanning beds, however, doesn't take into account the fact that UV light is used with chemicals in gel polishes. There has yet to be research about what the health effects may be when harmful chemicals are used in conjunction with the UV light used in nail salons, so it would be contributing to a false sense of consumer security to make these types of direct comparisons. The jury is definitely still out on the safety of gel polishes with respect to cancer risks.

Other concerns are that gel nails leaves nails thinner, causing brittleness, peeling, and cracking. Also, to remove the ultra-resistant gel manicure, one must have the polish

soaked in acetone for anywhere from 5-15 minutes. Sometimes, because the gel polishes strongly adhere to the natural nail, there may also be some filing down with an electric file to get the gel polishes off. There have been reported cases of nerve damage associated with the chemicals and vibrations of the electric file. And, of course, all artificial nails run the risk of bacterial growth beneath the nail.

Thu Quach, PhD, MPH, is a research scientist at the Cancer Prevention Institute of California, which is part of the Stanford Cancer Institute and conducts population-based research to prevent cancer and reduce its burden where it cannot yet be prevented. Among Quach's areas of interest are the environmental and occupational risk factors for cancer.

The figment of being 'porous'

Acrylic polymer in the so called water soluble nail polish is water proof and thus the water will not penetrate the nail when washing. some will wash off after rubbing it with soap and water. Soap has chemicals and fats which help removing the water soluble nail polish.

It still need to be scrubbed and peeled off to remove it and thus shows that it is not water soluble, other wise the nail polish would form bubbles under it and easily wipe off if water would penetrated that silly nails polish.

A WISE LADY

A stunningly beautiful woman in Basrah was married to an exceptionally ugly man. In addition to his facial ugliness, he was very old. When someone asked her: "How can you tolerate living with him?", she responded: "My husband makes

shukr for having been bestowed with the likes of me, and I make sabr for being bestowed with the likes of him. Both the Shaakir (the grateful one) and the Saabir (the tolerant/patient one) are of the People of Jannat. Should I not be contented with the decree of Allah?"

THE MOST WONDERFUL REMEDY

RASULULLAH (sallallahu alayhi wasallam) said:
“Jibraeel taught me a medicine which obviates the need for any other medicine or for a physician.”
Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan and Hadhrat Ali (radhiyallahu anhum) eagerly asked: “And, what is that medicine? We are in need of it.” Rasulallah (sallallahu alayhi wasallam)

said:
“Take some rainwater and recite on it Surah Faatihah, Surah Ikhlāas, Surah Falaq, Surah Naas and Aayatul Kursi. Each one seventy times (and blow on the water). Then drink of this water morning and evening for seven days.
I take oath by That Being Who has sent me as the Nabi with the Haqq! Jibraeel said to me: ‘Verily, whoever drinks

from this water Allah will eliminate from his body every disease and protect him against all sicknesses and pains. Whoever gives it to his wife to drink, then sleeps with her, she will become pregnant by the permission of Allah. It cures the eyes, eliminates *sihr* (magic), cures chest pains, toothache and urine stoppage, etc., etc.....” (End of Hadith)

COMMENT
There can be absolutely no doubt in the efficacy of this wonderful remedy prescribed by Jibraeel (alayhis salaam) by the Command of Allah Azza Wa Jal. It has been handed to the Ummah by As-Sadiq (The Truthful), Muhammad Rasulallah (sallallahu alayhi wasallam).
Its efficacy is dependent on two conditions just as the effi-

cacy of all kinds of remedies is reliant on certain conditions, e.g. diet, dosage, etc. The two essential conditions for its efficacy is:
(1) Taa-at (Obedience). Ab-stention from sin – fisq and fujoor, and cleansing the heart from malice, etc.
(2) Yaqeen – firm faith.
The ultimate result is the decree of Allah Ta’ala with which every Mu’min has to incumbently be pleased. Allah does as He wills.

INTERFAITH – A KUFR MOVEMENT

The miscreant molvis and sheikhs who have become protagonists of the interfaith kufr movement for ulterior mundane and *nafsaani* (egoistical) objectives, proffer in justification of their haraam participation the following Qur’aanic ayat:
“Call towards the Path of your Rabb with wisdom and beautiful preaching, and dispute with them (i.e. with the kuffaar) in a way that is beautiful.” (An-Nahl, Aayat 126)
The very initial rebuttal for the convoluted justification of the miscreants is that the ‘Al-Hikmah’ (Wisdom) and *Al-Mauizatul Hasanah* is a Qur’aanic concept. It is not a figment of the kufrized brains of liberal molvis, shaikhs and zindeeq modernists. The Qur’aanic concept of Wisdom and Beautiful Preaching precludes compromise with baatil, shirk and kufr. *Al-Hikmah* provides no room for the accommodation of the interfaith doctrines of kufr. The fundamental doctrines of KUFR of the interfaith movement with the Saudi faasiq regime at the forefront are:

- No religion is the absolute truth
 - All religions and ideologies are on par
 - All religions must be tolerated with respect.
- These kufr doctrines to which the pernicious bunch of liberal Zig-Zag molvis and sheikhs advised by zindeeq modernists subscribe, have been formulated by the western kuffaar with the specific plot to undermine and extinguish Islam and to keep the Ummah under their perpetual colonial yoke of intellectual and political enslavement.
Debunking the corrupt understanding of *Al-Hikmah* peddled by the dismal cortege of Zig-Zag molvis and sheikhs, the Qur’aan Hakeem states:
“And Allah said: ‘Do not take (believe and worship) two gods, Verily, He is only ONE DEITY. Therefore fear Me.’” (An-Nahl, Aayat 52)
“...Then these Verses (of the Qur’aan) have been explained by (HIM) Who is Most Wise and Most Aware. (In this explanation it is ordained) that

HARAAM DESIGNER ‘KURTAHS’ FOR GAYS

Q. Nowadays we have retailers selling designer throbs (kurtah-like dress for men), the description of just a few appears below:
1. “Lawung Introduces the New LW13309, a SUIT FABRIC elegant thobe, ideal for wearing during ramadhan, wedding or eid. With elements of formal flavour and a unique design, this thaub will get you noticed in the right way. Stand out from the masses with this fantastic designer garment. This garment has been specifically designed by viewing current catwalk and high street fashion made from

100% Cotton, this design has it all.”
2. Lawung Introduces the New LW12813, a blue carbon fibre style designer thaub with detailing around the chest and neck (see photos) With elements of street flavour and a unique design, this thaub will get you noticed in the right way. Stand out from the masses with this fantastic designer garment. This garment has been specifically designed by viewing current catwalk and high street fashion made from 100% Cotton, this design has it all.”

Is this not a total mockery of the Sunnah libas of Rasulallah Sallallahu Alayhi Wasallam? What Naseehah can one impart in this respect?
A. ‘Designer thawbs’ are haraam. Undoubtedly, it is a mockery of the Sunnah. It is not permissible to wear such vile, immoral garments of riya and takabbur fit for aberrations called gays. According to the Hadith, those who wear raiment’s of riya in this dunya will be clad with raimants of fire in Aakhirat.

you should not worship anything but Allaah. Verily I (Muhammad) am from HIM a warner and a bringer of glad tidings.” (Hood, aayats 1 and 2)
“(And remember) when he (Ibraaheem) said to his father and his people: ‘What is that which you are worshipping? Do you desire concocted deities besides Allah? What is your opinion about Rabbul Aalameen?.....Then he (Nabi Ibraaheem) made haste to their gods. (Addressing them) he said: ‘What, do you not eat? What is wrong with you? Why don’t you speak? Then he (Nabi Ibraaheem) turned on them, striking them with force. (He had reduced the idols to bits and pieces with an axe).
Then the people came rushing to him. He (Ibraaheem) said to them: ‘What, do you worship what you have fabri-

cated (from stone) whilst Allah has created you and what you do.” (As-Saaffaat, Verses 86 – 95)
There are numerous verses in the Qur’aan Hakeem which preclude the slightest vestige of compromise with shirk and kufr. Remember that no one understood the Qur’aanic concept of *Al-Hikamah* and *Al-Mauizah Hasanah* better than Nabi Ibraaheem (alayhis salaam) and Rasulallah (sallallahu alayhi wasallam). But they did not mince their words like the Zig-Zag interfaith molvis and sheikhs when they addressed the kuffaar and mushrikeen. And, remember that when Nabi Ibraaheem (alayhis salaam) discharged his obligation of *Da’wat*, he was doing so at the peril of torture and death. But he proclaimed the Haqq in its unadulterated form.
The Qur’aanic concept of

Wisdom and Beautiful Preaching incumbently requires that it be told to the kuffaar and mushrikeen that their gods are false and their religions are false and figments of their hallucination as Nabi Ibraaheem (alayhis salaam) and Rasulallah (sallallahu alayhi wasallam) had acquitted themselves.
It is haraam for a Muslim to sit in a gathering of kuffaar preachers and listen to the deluge of baatil and kufr which they din into the ears of the audience. Association with inter-faithers desensitizes Muslim aboherence for kufr and shirk. This is a grave danger which introduces accommodation in the heart for the religions of kufr under the satanic deception of ‘harmonious co-existence and tolerance’. While we coexist with and tolerate kuffaar, we are not allowed to tolerate their kufr and shirk.

THE WONDERFULLY BENEFICIAL SURAH

Rasulullah (sallallahu alayhi wasallam) said: “Verily, I find in the Kitaab of Allah (the Qur’aan Majeed) a Surah of 30 verses. Whoever recites it at the time of going to sleep, Allah Ta’ala will record for him (or her) 30 deeds of virtue, efface 30 of his sins and elevate him by 30 ranks. Allah will send for him an Angel who will cover him (the reciter of the Surah) with his wings, and protect him from every (evil/harmful) thing until he wakes up (in the morning). This Surah will fight on his behalf in the Qabr (protecting him from the torments of the grave). This is Surah Mulk.”

ZULM IS PUNISHED

Hadhrat Mujaahid (rahmatullah alayh) narrated that once Nabi Nooh (alayhis salaam) passed by a lion. He kicked the lion. The lion lifted its head and with its paw struck the leg of Nabi Nooh (alayhis salaam). The wound pained severely. Nabi Nooh (alayhis salaam) could not sleep a wink that night due to the pain. Then he supplicated: “O Allah! Your dog has wounded me.” Allah Ta’ala revealed to him: “Verily, Allah is not pleased with zulm (injustice/cruelty). You had initiated it.”

HARAAM NAIL POLISH

(Continued from page 1)

around like that and waste the bounty of time, health and wealth by engaging in such lewd acts (of the kuffaar) – by allowing them to be involved in such immoral actions? You, as a Mufti, should issue fatwas to save this strayed Ummah from going further astray.

Further, for using nail polish, the need is for long fingernails, and this too is unbecoming for a Muslim. What is the purpose of nail polish and those nasty (witch-like) long finger nails? Nothing but to show off, expose hands and attract men! Is your fatwa not displaying ignorance? Jazaakallah – Was-salaam.

THE RIGHTS OF ANIMALS

For those who are cruel to animals, there is the following ad-

vice of Rasulallah (sallallahu alayhi wasallam): “Do you not fear Allah regarding these animals whom Allah has given into your ownership?”

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

has no wudhu at the time when the Qur'aanic text is displayed.

Q. When does one have to stop eating before Subh Saadiq?

A. One may eat right until a minute before entry of Subh Saadiq. Five or ten minutes are a precautionary time. It is permissible to eat until the last minute before Subh Saadiq.

Q. A scholar says that according to Ibn Hazam and Shawkaani music is permissible. Please comment.

A. Even if Ibn Hazam and Shawkaani said that music is permissible, our Shariah is not what they say. We follow Muhammad Rasulullah (sallallahu alayhi wasallam), not Ibn Hazam and Shawkaani. Anyone whose views are in conflict with the Shariah, is rejected. This subject has been explained in detail in the book, *SAUTISH SHAITAAN (THE VOICE OF SHAITAN)*

Q. When making wudhu, should one's artificial foot also be washed?

A. There is no need to wash the artificial foot/leg during wudhu/ghusl.

Q. My wife's nifaas was 25 days. Are sexual relations forbidden for

40 days?

A. Sexual relations will be permissible after nifaas has stopped. It is not necessary to wait for 40 days to pass. (Nifaas is the bleeding after birth.)

Q. A Shaafi' musaafir joined the Jamaat Salaat. After two raka'ts he completed his Salaat and left. Is this correct?

A. If the Shaafi' musaafir joins the jamaat in which the Imaam is a Muqem, then he (the Shaafi' musaafir) has to compulsorily perform four raka'ts. He may not perform two raka'ts.

Q. Some Shaafi scholars say that according to the Shaafi' Math-hab it is permissible to cut the beard less than a fist-length, and even shaving the beard is permissible. Please comment.

A. The 'scholar' is a moron. It is compulsory for Shaafis to keep a full beard. While according to the Hanafi Math-hab, the beard is cut after it increases more than a fist length, this is not allowed for Shaafis. They have to allow the beard to grow without cutting, regardless of the length it attains.

Q. What is the Deeni significance of the Saudi long jubbah which some of our Ulama also wear?

A. There is no significance in the Saudi style jubbah. It is lamentable that our Ulama have become enamoured by the fussaag Saudi rulers. They adopt another style because of an inferior complex. It indicates lack of firmness.

Q. I have stopped wearing T-shirts, etc. with pictures of persons and animals. What should I do with these garments? May I give it to non-Muslims?

A. No, a garment with a picture of a person/animal may not be given to even a non-Muslim. If the picture can be effaced, then do so. If it cannot be removed, then cut up the garment and use it as rags.

Q. The principal of a school recites non-Muslim prayers. He leads the Salaat. Is Salaat permissible behind him?

A. The principal who recites kuffaar prayers is a murtad. Salaat is not valid behind him.

Q. Is it permissible to smoke electronic cigarettes?

A. Smoking electronic cigarettes is just as harmful and haraam as tobacco cigarettes. It is not permissible.

Q. We live in a complex that has 12 duplexes or units. One of the owners of a unit decided to extend his unit by 28 square metres into the common property. Does the body corporate charge him for the extra land he has used? If yes, who does the money belong to?

A. The vacant land is for the use of the owners of the 12 units. As such each one owns one twelfth of the land. If the owner of one unit has taken more than one twelfth of the land, then he has to pay for the extra, i.e. the size in excess of one twelfth. The money will be shared equally by the owners of the eleven units. For example, if one twelfth is 20 square metres, then he has to pay for 8 square metres. The price will be the current market value of such land.

Q. Can I give my Zakaat to my destitute brother and sister?

A. It is permissible to give Zakaat to one's sister or brother if they are poor.

**Ramadhaan 1435
July 2014**

**ZAKAAT NISAAB
MEHR-E-FATIMI**

**R4,800
R12,000**

A REMEDY

Rasulullah (sallallahu alayhi wasallam) said: "A Nabi had supplicated to Allah Ta'ala about weakness and pain in his body. Allah Ta'ala revealed to him: "Cook meat and wheat, and eat it. Verily, I have instilled strength in it."

THE FIVE INTOXICATIONS

There are five kinds of intoxication (drunkenness):

1. The intoxication of liquor
2. The intoxication of youthhood
3. The intoxication of wealth
4. The intoxication of lust
5. The intoxication of kings.

BRUTALITY OF THE WEST

(Continued from page 9)

ies. This is the test for your Imaan. Remember and understand well, that the zulm will not go unpunished, both here on earth and in the Akhirah. The punishment here on earth will assume a variety of forms which you may not be able to correlate. May Allah Ta'ala save you from the perpetration of such dastardly cruel acts executed in the name of 'education'. The natural attributes of kufr are zulm and najaasat.

THE VALUE OF SADQAH

Rasulullah (sallallahu alayhi wasallam) said: "Every person (on the Day of Qiyaamah) will be under the shade of his Sadqah until the completion of judgment."

"Verily, Sadqah extinguishes the Wrath of Allah, and wards off an evil death."

ATTRIBUTES OF CITIES

Shaikh Ibn Arabi (rahmatullah alayh) said: "Whoever desires generosity should go to Shaam (the Levant - Syria, etc.). Whoever desires (worldly) rank should go to Iraq. Whoever desires the Akhirah, should go to Makkah, Madinah and Quds. Whoever desires culture, should go to Egypt. Whoever desires rudeness (immorality) should go to the West."

TEENUL KHABAAL

Rasulullah (sallallahu alayhi wasallam) said: "Every intoxicant is haraam. Verily, Allah Azza Wa Jal has pledged that He will cause the consumer of liquor to drink from Teenul Khabaal." The Sahaabah asked: "O Rasulullah! "What is Teenul Khabaal?" Rasulullah (sallallahu alayhi wasallam) said: "The pus of the inmates of Jahannam."

The halaalizers of alcohol should take particular note.

A WITTY RESPONSE

A modernist enamoured by westernism said to a Taalib-e-Ilm (a Madrasah Student): "People have already reached the moon while you are still studying Bukhaari." The Student responded: "Neither have you studied Bukhaari nor have you reached the moon. Who is now the better of us?"

THE SALIVA OF IBLEES

When the Malaikah were preparing the soil for making the body of Hadrath Aadam (alayhis salaam), Iblees enviously observed the scene. He maliciously spat on the soil. The portion of the soil on which shaitaan had spat was used to fashion Hadrath Aadam's navel. From this soil was also created the dog. It is for this reason that the Angels of Rahmat do not enter a home wherein there is a dog.

Updated details

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Roses have thorns



**The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)**

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KINDNESS

According to the Hadith, Kindness is to be kind to those who are unkind to you.

THE TREMOR --- A MILD DIVINE WARNING

"What! Do the people of the town/city feel confident that Our punishment will (not) come to them at night whilst they are sleeping?"

"What! Do the people of the town/city feel confident that Our punishment will (not) come to them during the daytime while they are playing (and amusing themselves)?"

"What! Are they oblivious of the Scheme (of Athaab) of Allah? Only people who are losers who are oblivious of the Scheme of Allah (that His punishment will not overtake them)."

(Qur'aan, Al-A'raaf, Aayaat 97, 98, 99)

TUESDAY'S (5 Aug 2014) earth tremor was a mild Warning from Allah Ta'ala for Muslims to beware of His Wrath. The next round may not be a mild tremor. May Allah Ta'ala save us from His Athaab. In Orkney it was a mild earthquake, and for the greater part of the country, a mild tremor. It was a 5.3 magnitude earthquake. We should make shukr to Allah Ta'ala that it was not a 6.1 magni-

tude. Just a day after the South African 5.3 magnitude earthquake, a 6.1 earthquake in China killed approximately 600 people and caused substantial widespread injuries to people and damage to buildings. Thousands of buildings were utterly destroyed, and many landslides were triggered. Thousands were injured, and thousands more were evacuated.

Earthquakes are among the "Armies" of Allah Azza Wa Jal. He sends His Army against the transgressors when their transgression has exceeded all bounds of redemption. Muslims will be ignoring this mild Warning of Allah Azza Wa Jal at the peril of their own destruction. The mild tremor had caused panic to innumerable people who screamed and evacuated buildings. But, remember, when the ultimate decree of Athaab strikes, there will be no refuge – no place to run. Whether inside or outside, the Athaab will apprehend its victims.

It will be salubrious for Muslims to understand that in Allah's creation there are no accidents. Everything down to the tiny seed in the

darkness of the earth is recorded by Allah Azza Wa Jal in a Clear Record. Informing us of Allah's decree and His direct intervention in the minutest occurrence in His entire creation, the Qur'aan Hakeem states:

"Not an atom (the tiniest particle) in the earth is hidden from your Rabb – neither anything smaller than it (i.e. than an atom), nor bigger, but it is recorded in a Clear Book."

"Not a leaf drops (from a tree), but He is aware of it."

The earthquake does not occur by accident nor does it kill, injure and damage haphazardly and indiscriminately. Every item and every person who will be the victims of the earthquake are earmarked for their fates. Those people who have experienced the shuddering of the earth should now reflect. They should meditate on Shuddering of mammoth proportions. Just think of the terrible ear-piercing and heart-splitting sounds/screeches accompanying a terrible earthquake which in a matter of a couple minutes kills tens of thousands and swallows entire villages/

towns. If the 5.3 magnitude earthquake compelled people to scream fearfully and to flee from buildings, what will be the scenario – imagine the mayhem when a 10 magnitude earthquake strikes? May Allah Ta'ala save us from His Athaab.

If Muslims ignore this timely mild Warning, they will be among the most unfortunate who come within the purview of the Qur'aanic aayat:

"And, when We intend to destroy a city, then we command (i.e. give free run/respite)

to its affluent ones. Then they (recklessly) indulge in fisq (and fujoor). Then the Decree (of Athaab is confirmed for them. Then We utterly destroy (and obliterate) it (the town along with its inhabitants)."

The mild Warning is for Muslims, not for non-Muslims for they do not understand. Warnings of this nature have no salubrious effect on non-Muslims. If Muslims too will become spiritually and intellectually impervious and fob off the Warning, they do so at their own peril.

The recent haraam, im-

moral protest marches in mock solidarity with Palestinians, are an audacious invitation for Allah's universal Punishment. Muslim women with painted faces, frolicking in the streets with kuffaar, fussaaq and fujjaar men, and howling like baboons and hyenas, are the clearest signs of the Impending Divine Punishment to overtake the Muslim community of South Africa. The shocking level of moral degeneration of Muslims in general, and of Muslim females in particular, leaves no longer scope for doubting the sudden arrival of Allah's Athaab. It will be too late to cry and wail and repent when the Divine Axe is swung to deracinate the Muslim community whose ingratitude to Allah Ta'ala is conspicuously advertised and exhibited in the form of flagrant fisq and fujoor. Furthermore, the deafening silence and obscene abstention of the Ulama from Amr Bil Ma'roof Nahy Anil Munkar, are the confirmatory seal on the Decree of Athaab.

If the community chooses to remain blind and fail to

(Continued on page 7)

WHO ARE THE ULAMA?

"Verily, of His servants only the Ulama fear Allah."

(Qur'aan)

Minus the imperative condition of *khashiyat (fear and humility)* stipulated in the Qur'aan for the Ulama, the quotient is scholars for dollars – the ulama-e-soo'. These treacherous 'scholars' should reflect and meditate on the following episode of a true Aalim – an Aalim of Haqq.

The home of Hadhrat Hammaad Bin Salmah

(rahmatullah alayh) was extremely frugal. He flourished during the first century of Islam. In his home were the barest essentials necessary for survival. Once there was a knock at the door. Hadhrat Hammaad instructed his little daughter to see who it was. The little girl, after opening the door, said that the person was the messenger of the Khalifah, Muhammad Bin Sulaimaan Bin Abdul Malik. Hadhrat Hammaad instructed the little girl to allow him in, but

to tell him to enter alone, not with a retinue.

On entering, the messenger presented a letter of the Khalifah to Hadhrat Hammaad Bin Salmah. The letter read: *"From Muhammad Bin Sulaimaan to Hammaad Bin Salmah. May Allah Ta'ala keep you with goodness and safety as He cares for His pious servants. We are confronted with a question for which we require a fatwa from you.....Was-salaam."*

Hadhrat Hammaad in-

structed Muqaatil Bin Saalih Khurasaani (who was present at the time) to write on the reverse side of the letter: *"May Allah Ta'ala keep you also with goodness and safety as He cares for His pious servants."*

Verily we have seen Ulama who do not go to anyone. If you have any question then come to us and ask us. If you come to me, come alone. Do not come with your retinue and camp followers, for then I shall not be able to proffer naseehat (advice and admonition) to you nor will I find it appropriate. Was-salaam."

The messenger departed with the letter. Soon thereafter, there was a knock at the door. Again Hadhrat Hammaad sent the little girl to the door. The girl announced that the Khalifah, Muhammad Bin Sulaimaan was at the door. He had come walking alone. As he entered, he made Salaam and said: *"What is the matter with me? When I look at you, I am filled with awe and fear."* Hadhrat Hammaad said: *"I have heard from Thaabit Bunaani the following Hadith of Anas Bin Maalik (radhiyallahu*

(Continued on page 10)

Questions and Answers

THE MAJLIS Q & A
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Q. A man who does not fulfil the rights of his wife and children has been made the executor of a deceased's estate. Is it permissible for him to be the executor?

A. If truly he violates the rights of his family, then such a faasiq should not be appointed the executor of an estate. He is liable to perpetrate *khiyaanat* (violation of trust).

Q. If there is no mahram male at home, is it permissible for a man to go on tabligh for four months or a year?

A. No, it is not permissible for him to strand his family in this haraam manner. He has to remain at home if there is no mahram to attend to his wife and children.

Q. A friend who sells counterfeit goods has given me dates for Iftaar. Is it permissible to eat the dates at the time of iftaar?

A. If the person deceives people by passing off counterfeit merchandise as 'original', then it is not permissible to eat the food he serves. Iftaar should not be made with the dates of such a dishonest scoundrel. His earnings are haraam. Give the dates to some poor person.

Q. A Muslim bartender who has become an expert wine-mixer is proud of his profession. He says that he is passionate about mixing wines and making cocktails. Can such a person still be a Muslim?

A. Obviously this vile character is a murtad if ever he was a Muslim. There is no doubt in him being a murtad.

Q. A telecommunication tower has been put up on the Minaarat of the Robertsham Masjid, the rental paid to the Masjid by the non-Muslim company is then used towards Masjid expenses. Please comment on the permissibility of this action as well as the usage of the income generated from it.

A. It is not permissible to install a telecommunication tower on the Masjid's minaret. This tower is utilized for the communication of even the worst types of evil and immorality. It is not permissible to utilize the haraam rental for the Masjid. The installation of the tower is Shaitaan's first step in his long term objective of converting the Masjid into a medium of fisq, fujoor and kufr. For the sake of money, the short-sighted Masjid trustees are trading their Imaan down the sewer gutters of fisq and fujoor.

Q. The Imaams of the Robertsham Masjid have taken to wearing the Saudi style jubbah and scarf, like the Imaams of the Haramain, it is said, that based on guidance from a senior Aalim of a Darul Uloom that the Imaam should stand out or look different from the public so that the public may recognise the Imaam easily, Please comment.

A. The advice of the senior Alim is bunkum and a trap of Iblees. The riddle underlying the adoption of Saudi dress-style is interwoven with Saudi riyals and perks which the Saudis

dole out to persons and institutions which co-operate in the plot to establish the hegemony of the Saudi regime. These cheap chameleon-type imams who have adopted Saudi garb come within the purview of Rasulullah's prediction that the Deen will be utilized for the acquisition of worldly goals. These imaams are effective signs of Qiyaamah. There is no better *tareeqah* than the way of our seniors of Deoband who were embodiments of simplicity and humility as were the illustrious Khulafa-e-Raashideen. Did the patched, simple garment of Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu) detract from his awe, dignity and reverence? Precisely on the issue of gaudy garments of show, Hadhrat Umar (radhiyallahu anhu) said on the memorable occasion of taking possession of the prized City of Baitul Maqdis (Jerusalem): "*We are a nation whom Allah gave honour with Islam.*" Honour, respect and dignity are not the ingredients of gaudy garments, least of all the garments of the fussaah and fujjaar. These are ingredients of Taqwa.

Q. At the Masjid a short but loud Dua is read after the Fardh Salaah, is this in accordance with the Shari-ah?

A. The loud dua after Fardh Salaah is bid'ah. The imaam of this Masjid, like the imams of many other Musajjids, is at pains to walk along two divergent paths at the same time: the path of the Saudi Salafis, hence his Saudi garb, and the path of the bid'atis and juhala with his bid'ah dua. He is neither here nor there. He flounders between two baatil extremes.

Q. After Maghrib Fardh Salaah at the Masjid it has become a common practice for the Imaams to stand up and quote a Hadeeth and sometimes give a brief explanation of the Hadeeth. Please comment on the permissibility of such an action.

A. It is not permissible to engage in a bayaan immediately after the Fardh Salaah of Maghrib or of any Salaah. This is a new bid'ah introduced by those who have been deceived by Iblees. This type of deception is termed Talbeesul Iblees (the deception of Iblees). He misleads with acts which he portrays with Deeni hues.

Q. What should a person who is sitting in the first saff or nearby do when he has the need to stand up and begin his two rakaat Sunnah Salaah after the Fardh Maghrib Salaah, but the Imaam is busy quoting the Hadeeth? Many feel it might be rude to stand up while a Hadeeth is being quoted.

A. The musalli should simply get up and move out of the saff to perform his Sunnat Salaah. He should ignore the stupid frowns of displeasure of the imaam and his cronies who regard with disdain someone who engages in the Sunnatul Muakkadah Salaah. For them, listening to the errant imaam has greater merit and importance than engaging in the ibaadat commanded

HUMAN BODIES

Q. Here in our college of medicine, students in their 1st and 2nd years, work on dead human bodies. The dead bodies are either donated (i.e. before they die), or the unclaimed bodies of prisoners. Is it permissible to work on these dead bodies. Students usually speak ill of these bodies.

A. Zulm (cruelty), Haraam and Najaasat are the natural affinities of

Kufr, hence mutilating and desecrating human bodies fit in well with the schemes of the kuffaar. It is haraam to experiment on dead human bodies. It is not permissible to pursue such studies which require experimentation on dead human bodies. It appears that the 'Muslim' students who submit to such bizarre, vile and vicious haraam practices are bereft of Imaan.

by Rasulullah (sallallahu alayhi wasallam). It is the Waajib duty of musallis to dissociate from this new bid'ah by ignoring the imaam's bayaan and engaging immediately with the Sunnah Salaah.

Q. A few Muslim brothers (including Tabligh Jamaat members) of the Robertsham community host an annual 'sumptuous breakfast' for the men of the community, Muslim men are encouraged to attend this gathering (for a fee of R25) in the name of muhabbat/brotherhood and bringing the community together. A poster of the event is put up in the Masjid and is stamped with the RMJ stamp of approval. Please advise on the action of the Muslim Brothers as well as their intention to use the breakfast to unite the community.

A. Shaitaan has overwhelmed the brains of those who are organizing this stupid 'muhabbat' feast. This too is an example of talbeesul ibles. At the same time it is a devious move to cash in on haraam boodle. The R25 fee is haraam. It is haraam to pay it and haraam to accept it. The men should eat and feast with their wives and children thereby increasing the family-muhabbat. Merrymaking, especially in stupid, laughable style such, and that too in the Masjid, as this silly and wasteful function, is not permissible. These ways are in emulation of kuffaar merrymaking and fun functions. Let them contribute the money and the food to the widows and orphans by delivering it to their homes. Deliver the Sadqah with respect to the homes of the many destitute females who are unable to make ends meet. All of these 'muhabbat' deceits are caught up in the snare of Iblees.

Whilst members of the Tabligh Jamaat in their individual capacity are participating in this rubbish function, the Tabligh Jamaat does not engage in programmes of this nature. It is the same as Muslims indulging in rubbish whilst Islam does not teach such indulgence. If Muslims indulge in rubbish, the blame should not be laid at the door of Islam. Similarly, if miscreant Tableegh Jamaat members commit bid'ah and haraam, the Tabligh Jamaat may not be faulted.

Q. A mutawalli of the RMJ often starts the Iqaamah before the Muaddhin can make it from the Athaan room to the first saff to give

the Iqaamah himself. Is it permissible for the Mutawalli (often dressed in a shirt and pants) to do this?

A. The Mutawalli has no entitlement to recite the Iqaamah without the express consent of the appointed Muaththin. It is not permissible for this mutawalli to usurp the right of the Muaththin. It is also part of the decorum of the Salaah procedure to begin the Iqaamah for Maghrib Salaah after a brief delay — the time it takes the Muaththin to reach the saff after having proclaimed the Athaan. Furthermore, it is not permissible to allow a person donned in kuffaar garb to recite the Athaan and Iqaamah. It is not permissible for a faasiq to recite the Iqaamah when others are present unless the whole miserable lot of musallis are fussaah.

Q. There are many other issues at the RMJ like the extremely loud speakers and hosting of Halqah Zikr gatherings and naat programmes etc. Please guide and advise on how and whether the answers to the questions can be forwarded to the Imaams of the Masjid to make them aware of the mas'alas which they might have not known.

A. This type of corruption is not restricted to the RMJ. Even molvis who are supposed to be Deobandis indulge in many acts of bid'ah which they have innovated for nafaani and worldly objectives. It is the duty of the musallis who are aware of the error of these malpractices to offer naseehat (advice and admonition) to the imaam, the mutawallis and to all those who organize these un-Islamic acts. Feel free to forward the answers to the Imaams and mutawallis.

Q. In Ramadhaan can Hanafis perform Witr behind a Shaafi' Imaam?

A. Hanafis cannot perform Witr behind a Shaafi. According to the Shaafi' Math-hab, Witr is Sunnat, and it is performed in two separate batches — first two raka'ats, then one raka'at. For Hanafis, Witr is Waajib (akin to fardh), and is performed with one Salaam.

Q. An Aalim who had staged a nazam programme a couple of years ago in our Masjid have introduced another new programme which was never practiced by the Ulama of our town. A Maulana from India who has suddenly become a 'mufti' is also involved in

Questions and Answers

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the programmes which is as follows: (a) After fajr Namaaz Thikr and the 99 Names.

(b) After Asr, kitaab-reading. (c) before Maghrib Namaaz, a congregational dua for 5 minutes. (d) before Fardh of Isha', Qur'aan tafseer. Please explain this programme's status in the light of the Shariah.

A. The problem with those who masquerade as shaikhs of tasawwuf is that they are lamentably ignorant of the meaning of Tasawwuf. They themselves have not submitted to a valid programme of Islaah of the Nafs. They have fortuitously bumped into someone who doled out 'khilaafat' to them. Now in order to project an image of 'masheekhat' and 'buzrugiiyyat', they invent bid'ah practices which were unknown to the Sahaabah, Taabi-een, Tab-e-Taabieen and the entire Ummah of Fuqaha and the masses down the passage of islam's 14 century history. In order to promote their trade of 'masheekhat', they peddle customs of bid'ah. The whole scenario of this bid'ah programme is to impress the public and to create a following. In short it is selling the Deen for the dunya.

The only valid ingredient in this programme is the kitaab-reading after Asr. Whoever wishes to participate, may do so, and whoever wishes to leave, may do so. But the other three acts are bid'ah from which it is Waajib to abstain.

Q. What are the rights of the regular Muath-thin of the Musjid? Every Tom, Dick and Harry get on to the mike to advertise their Athaan.

A. The problem is that the trustees of Musjids nowadays consist of Toms, Dicks and Harrys. That is why just any chap overrides the Muath-thin for the sake of *riya*. Giving the Athaan is the right of the regular Muath-thin. It is not permissible for anyone else to proclaim the Athaan and Iqaamah without the happy consent of the Muath-thin.

Q. The state of Taraaweesh in our town is deplorable. Although it is known that Taraaweesh is Sunnatul Muakkadah, it is performed haphazardly. Six persons act as Imaams for Taraaweesh. Thana, Durood and Dua are either deleted or recited at such a terrible speed which deny musallis the opportunity to recite these important acts of Namaaz. In fact, many have to battle to properly complete Attahiyaat. What is the status of such Taraaweesh?

A. According to the Hadith of Nabi-e-Kareem (sallallahu alayhi wasallam), the status of this type of Namaaz as depicted in the question is like an old dirty rag which is flung from the heaven to strike into the faces of the miserable musallis who offer such a mutilated 'namaaz'. It is haraam to perform Taraaweesh in this manner. It is infinitely better to perform Taraaweesh with the small Surahs from Surah Feel by even a non-

Hanafi who will perform the Salaat decently like a Mu'min, not like a Munaafiq as the six fellows in your town are acquitting themselves. They should shame themselves for making such a huge mockery of such an important Waajib ibaadat as Taraaweesh. Sunnatul Muakkadah is practically Waajib.

Q. Some people in our town wear shirt, trouser and jeans the whole week, but on Fridays or when some Ulama come, then don long Saudi kurtahs hanging below their ankles. They have only a stubble of a beard. Please comment.

A. Having only a stubble beard is haraam. It is haraam to shave or cut the beard less than one fist length. Wearing the kurtah on or below the ankles is haraam.

Q. A born Muslim who engages in halqah thikr in the Musjid can't recite the Qur'aan Shareef. He will be going for Hajj this year. I read out a Hadith from your kitaab regarding halqah thikr. This person got up, shouted some bad words to criticize the Hadith. What is his position in the Shariah?

A. The jaahil who abused the Hadith of Rasulullah (sallallahu alayhi wasallam) has lost his Imaan. He should renew his Imaan and also his Nikah if he has a wife. His kufr reaction is the effect of *ghulu'* which the halqah thikr bid'atis practise.

Q. What is the Shar'i status of group-I'tikaaf. In a Musjid in Lenasia about 300 people invade the Musjid for I'tikaaf every year. They cause considerable inconvenience to the regular musallis. They take over the Musjid. There is much feasting taking place. The scenario appears like a holiday camp. Please comment.

A. This is another merrymaking bid'ah. They neither understanding the meaning of I'tikaaf nor have they dreamt of its spirit. It is not permissible to swamp a Musjid in this manner. In fact, Rasulullah (sallallahu alayhi wasallam) had discouraged this sort of I'tikaaf when he once observed numerous I'tikaaf 'tents' having been set up in the Musjid. Ibaadat too has now been transformed into fun and merrymaking events of *riya* – show and ostentation.

Q. What is the concept of Taghoot spoken of by Salafis?

A. Salafis are morons. There is no concept of Taghoot. Taghoot as used in the Qur'aan simply refers to idols and shaitaan. It is not a concept. It has no other meaning.

Q. Men and women intermingle in Makkah and Madina and in the Haram. Why can't they attend the Mosques here?

A. If they commit zina in Makkah and Madina, will zina become halaal? Use your brains. Allah Ta'ala has endowed Insaan with *Aql* (sound brains). If you are unable to employ your intellectual faculty in the way a human being is required to, then maintain silence, for in silence you

MARRYING WITHOUT INFORMING

Q. I intend to marry a second wife without informing her of my first wife, and also without informing my first wife. Will my second marriage be permissible?

A. A second marriage will be valid without informing the first wife. It will also be valid even if the second wife is not informed of the first wife. While the marriage will be valid, the consequences of secret marriages are almost always misery and heart-ache. A marriage is bound to become known sooner or later.

It is compulsory to mete out equality of nights and expenses to both wives. If a man fails in these aspects, then the punishment is severe in the Hereafter. When the husband has to sleep at the home of the second wife on a regular basis, the first wife will most certainly become suspicious, and similarly will the second wife when she sees that her husband is regularly sleeping out of

the home.

Also, what will happen with the children of the two wives? It is not permissible to conceal the fact of children from the wives because it could happen that a boy later in life marries his own sister (the daughter of the other wife) since he will not be aware that she is his sister.

Furthermore, is the issue of inheritance. The children of both wives and the two wives themselves will inherit in the man's estate. If the marriage of the second wife is not known, then she and her children will be deprived of their inheritance.

So while the marriage to the second wife is valid without informing the first wife, it is not possible nor is it permissible to keep this information a secret for too long. It is also not permissible to deceive the second woman. She must be told of the first wife.

made after the 20 raka'ats Taraaweesh, should only the Imaam make the dua?

A. In the superficially 'collective' dua after the 20 raka'ats Taraaweesh, all the musallis should make their own dua. Every individual should make dua. Therefore, the Imaam should make his dua silently so as not to disturb the musallis.

Q. When beginning a dua should Ta-awwuz and Tasmiyah also be recited?

A. Ta-awwuz should be recited only when beginning with Qur'aan Tilaawat, not when making dua. It will suffice to start with Bismillaah. It is also permissible to start the dua without Tasmiyah.

Q. At the time of the Nikah ceremony, should the bridegroom, when accepting the proposal, also recite Ta-awwuz, Tasmiyah, the Kalimah and Durood?

A. The bridegroom should only state the Qubool whether in Arabic, English or any language. He does not have to recite Ta-awwuz, Tasmiyah, Kalimah and Durood. This is a bid'ah practice.

Q. If a late-comer finds the Imaam in Ruku', should he join immediately in the Ruku'?

A. No, one should first observe Qiyaam. Stand for the duration of at least one Subhaanallaah, then go into Ruku'. If in this duration the Imaam emerges from Ruku', then the late-comer (Masbooq) has lost the raka't.

Q. In the Qabrustaan if a person wishes to recite Qur'aan and make Dua for all the amwaat (deceased), what is the procedure?

A. If one wishes to recite for all the Amwaat of the Qabrustaan, then one should simply walk through the cemetery and recite whilst walking, or one may stand at any one grave then ask Allah Ta'ala to bestow the thawaab to

will have a veil over your ignorance. What happens in Makkah and Madinah today is not the Shariah. Prohibitions and immorality are committed flagrantly in the Holy Cities. The rulers of Saudi Arabia are evil and immoral, hence they permit evil in the Holy Cities.

Q. If I enter the Musjid when the Fardh of Zuhr is being performed, do I join the Jamaat or first perform the Sunnat Salaat?

A. If you are unable to perform the 4 Sunnatul Muakkadah in its time, then perform it after the Fardh Salaat. You have to join the Jamaat.

Q. The Salafi Musjid where I live have only 8 raka'ats for Taraaweesh. What should I do?

A. Perform Taraaweesh at home if they are performing only 8 raka'ats in the Musjid.

Q. Who is Shaikh Al-Ninowy? He is one of the celebrities who will be on Safeenatush Shaitaan (The Ship of Shaitaan)?

A. Al-Ninowy is a bid'ati. Furthermore, being a passenger on the immoral, haraam ship cruise to the Portuguese islands, he also enters the domain of fisq and fujoor.

Q. Is it permissible to use Fidyah money to buy savouries, dates, etc. for people making Iftaar in the Musjid? The Fidyah is the Fidyah for not being able to fast.

A. The Fidyah money may not be spent on foodstuff/savouries for people making Iftaar at the Musjid. Even people who are not poor and destitute consume the foodstuff left in the Musjid for Iftaar. The Fidyah will thus not be discharged. Fidyah has to be compulsorily given to only poor Muslims. Furthermore, much waste of food and waste of time occur at the Musjids when they feast for Iftaar. Iftaar is not a time for feasting.

Q. In the collective dua which is

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all the Amwaat.

Q. Is it proper to make Salaatut Tasbeeh in Jamaa't?

A. No, Salaatut Tasbeeh has to be made individually, not in Jamaat.

Q. Is there any time when a Hanafi traveller may combine two Salaat?

A. It is not permissible for Hanafi travellers to combine two Salaat in one time as the Shaafis do. For Shaafis this is permissible.

Q. What should Hanafis recite in Jalsah?

A. Hanafis should not recite anything in Jalsah. Some Hanafi Ulama say that Duas may be recited in Jalsah in Nafl Salaat. (*Jalsah is the brief sitting between two Sajdah*)

Q. Is it permissible for a husband to read the letters and cell phone messages of his wife without her permission?

A. It is permissible, in fact necessary, for a husband to read messages and letters of his wife without her consent, but vice versa is not permissible. In this cyber age too much cyber zina is committed by means of cell phones and the internet. There is no *khauf* (fear) left in the hearts of people, hence cyber zina has become an addiction. Both, husbands and wives are guilty of such shaitaani and nafsanii perpetration.

Q. Is it permissible to consume Dutch remedies such as Bors Druppels, etc.?

A. Dutch remedies contain much alcohol. It is not permissible to consume such medicine. Only if no halaal medicine is available, will it be permissible.

Q. Does wudhu break when one washes the toilet?

A. While the act of washing the toilet does not break wudhu, it is preferable to take wudhu after having washed a toilet.

Q. What is the ruling if one breaks Nafl Namaaz?

A. It is Waajib to perform/repeat the Nafl Salaat which breaks for any reason whatsoever. However, if it is four raka't Nafl and wudhu breaks before beginning the third raka't, then only two raka'ts should be repeated. If wudhu breaks in the third raka't, then all four have to be repeated.

Q. Some people perform the two Nafl after Witr in the sitting position although they are able to stand. Is this valid?

A. Performing Nafl Salaat sitting while permissible, reduces the tha-waab by 50%.

Q. We are three partners in a business. Partner 'A' is the full-time worker. Partner 'B' is a part-time worker, and Partner 'C' is the dormant one. The profit-ratio is 40%, 40% and 10% for 'C'. Partner 'A' also gets a monthly salary. Is this partnership valid in terms of the Shariah?

A. The partnership is not valid. The salary for Partner 'A' renders the partnership *faasid* (corrupt and invalid). The partner who works more may or should be given a higher per-

centage of the profit. Partner 'A' should return all the amounts which he withdrew as 'salaries'. The contract should be initiated afresh.

Regarding the past irregularity, take stock and ascertain the current position of the business. All monies taken by the partners should be returned. If any partner does not have it in cash, then at least take it into account in order to calculate the profit or loss of the past. If the business has shown a net profit to date, then share the profit in the ratio of each partner's capital investment, and similarly, if there is a loss.

Calculate the position, then whoever has to pay in should pay or make arrangements to pay. After the accounts have been drawn up and accepted, then there can be a mutual agreement to waive and forgive the partner who may be unable to pay back what he owes.

Q. How do we calculate Zakaat on a partnership?

A. Calculation of Zakaat is quite simple. Zakaat is paid on all Zakaat assets on hand. Treat Zakaat separately – apart from the business. Each partner has to pay his own Zakaat on whatever Zakaat assets belong to him. It is not permissible for one partner to pay the Zakaat on the joint stock/assets without the express instruction of the other partners. Zakaat assets are stock-in-trade, gold, silver and cash on hand whether it is in the bank or anywhere else. Zakaat is not paid on equipment, vehicles and the like.

Q. How do we pay Zakaat on loans we have given and still await payment?

A. Zakaat on loans given is due only when the loan is repaid. If the loan is repaid for example after two years, then Zakaat on the repaid amount has to be paid for two years.

Q. Should Zakaat be paid on an amount which has been paid in advance to a supplier who has not yet supplied the goods? And what about rent which we have paid in advance?

A. If an advance payment has been to a supplier who has not yet supplied goods, then Zakaat has to be paid on that amount which the supplier holds. The same applies to advance rents paid.

Q. On what value is Zakaat to be paid on stock?

A. The value of the stock will be the current wholesale price. In other words, the price you will pay if you have to buy the stock today.

Q. If there is a gap in front of me in the front saff, what should I do?

A. It is incumbent to fill the gap in the front saff even if you have to take a step or two forward whilst in Salaat or even if you have to cross the path of musallis.

Q. Tabligh Jamaat members in their bayaans quote Qur'aanic verses and Ahaadith which pertain to Jihad and apply it to their Tabligh activities. Is this proper?

A. The fadhaa-il (virtues) of Tabligh

DON'T BE DECEIVED BY THE STUNTS OF SATANISTS

A sister from the U.K. writes:

"A Bareilwi bawa from Baroda, India is presently visiting the U.K. with his retinue. Within their household they have graves which they have converted into darghas (mausolea). Every year they have a function called urs. At this function they have people who poke needles into themselves and cut off their tongues and even the heads of people. Then with the bawa's saliva they miraculously replace the tongues and the heads.

They have come to the U.K. to raise funds for a school which will cater for Muslims and non-Muslims. Is it proper to contribute funds (Lillah and Sadqah) for the bawa's project?" (End of letter)

ANSWER

Never commit the mistake of falling into the snare of these Satanists. Their stunts are satanically inspired. They employ satanism, magic (jadoo), mesmerism or some other kind of satanic force to demonstrate their rubbish displays which they present as 'miracles'. Remember that the criterion which distinguishes between truth and falsehood – miracles (karaamat) and satanic displays

(istidraaj) is the Shariah.

If a person groveling in bid'ah, qabar puja (grave-worship), fisq and fujoor displays seemingly 'supernatural' deeds, know that he is a Satanist. Genuine miracles (Karaamaat) are sometimes displayed by Auliya – men who meticulously follow the Shariah and whose lives are adorned with the Sunnah. Such miracles are by the permission of Allah Ta'ala.

Don't be duped by this gang of 'bawas' who fleece the ignorant masses of money under guise of the Deen. If the devil has so much power to restore the dead to life by re-joining the cut-off head of a person, then he should utilize his 'powers' to gain the funds he requires for his school of satanism. Why did he have to come all the way from India to the U.K. to collect funds when he supposedly is the master of such fabulous miraculous powers? The bawa is nothing but a fraud and a Satanist. Beware of him and his gang of Satanists.

It is HARAAM to contribute funds to this gang of shaitaani fleeces and frauds.

are not reliant on the narrations pertaining to Jihad. By 'Tabligh' is meant any form and any lawful method of Tabligh. It is not restricted to the specific methodology of the Tabligh Jamaat. The narrations which the Tablighi Jamaat narrates are generally correct/authentic. However, the problem is that they commit *ghulu'* (excess) in their interpretation. All the Ahaadith which are directly related to Jihad are misinterpreted by the Tablighi Jamaat. They apply the Jihad Ahaadith and even the Qur'aanic verses pertaining to Jihaad to their specific methodology of Tabligh. In so doing they are in grievous error. *Ghulu'* deflects a movement of Haqq from its straight course. The ultimate consequences are then bid'ah and dhalaal.

Furthermore, the narrations mentioning the great virtues of Jihad also have specific application. They do not apply in every instance. Take for example the person who, when answering the call of Jihad, presented himself to Rasulullah (sallallahu alayhi wasallam). Nabi-e-Kareem (sallallahu alayhi wasallam) instructed him to remain behind and tend to his mother, for that is his Jihad. In different scenarios the rulings will change. The Hadith pertaining to Abdullah Bin Rawaha (radhiyallahu anhu) which is much quoted in substantiation of specific Tabligh, has absolutely no relevance to the Tabligh Jamaat methodology.

Q. To which relatives is it permissible to give one's Zakaat?

A. You may give your Zakaat to any

poor relative except your parents/grandparents and children/grandchildren. Zakaat may be given to brothers, sisters, aunts, uncles, cousins, etc.

Q. A man went for Umrah. He made the Umrah's Tawaaf. After four shafts of the Sa-ee, he had to abandon the further shafts due to an emergency. He had to go to Jiddah immediately. He shaved his hair and left. What should he do after retruning to Makkah?

A. His Umrah is valid. The Fardh of Sa-ee (4 shafts) has been fulfilled. On his return he had to perform the three remaining shafts, then the Sadqah penalty falls away. If he did not perform the three shafts, then the Sadqah Fitr amount (nisf-saa') is Waajib for each shaft.

For the Sa-ee of Umrah, Ihraam is Sunnat, not Waajib. Therefore, the remaining three shafts may be performed without Ihraam.

Q. Is it permissible to eat fish and chips at a restaurant which also sells SANHA certified chickens?

A. It is not permissible to eat even fish and chips at a restaurant which sells SANHA certified haraam carrion chickens.

Q. I have stopped eating commercially-killed chickens regardless of who certifies them. However, I have a small stock of these chickens in my freezer at home. Should I give it to non-Muslims? Even some Ulama consume these chickens.

A. Regardless of who may be devouring the carrion chickens, it is not permissible to feed even dogs with

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these haraam carrion chickens certified by SANHA, NIHT, MJC, etc. Throw the carrion away in the bush. Some vultures and scavenging crows may devour it.

Q. A person asks why can't he deduct mas'alahs from the Qur'aan and Hadith?

A. Tell the person that since he is not a Mujtahid but a moron, hence it is haraam for him to even dream of deducting masaa-il from the Qur'aan and Hadith. There is no other intelligent answer for such a stupid person.

Q. A Mufti says that it is permissible to work in a bank because the greater part of a bank's income is not interest.

A. The Mufti Sahib is lost. It is haraam to work in a bank. Banks are institutions of riba. They are shaitaan's direct agents on whom Allah Ta'ala has declared war.

Q. What is the Shariah's view on buying property off a plan? One pays for the property which will still be built according to the plan.

A. Such deals are haraam. It is not permissible to sell or buy a non-existing item. The sale is baatil (null and void).

Q. In Nafil Salaat is it permissible to make Dua in any language when in Sajdah?

A. Dua should not be made in Sajdah of even Nafil Salaat.

Q. What is the position of Bakers biscuits and Cadbury chocolates?

A. Abstain from all commercially-prepared sweets, chocolates and biscuits. These products contain numerous harmful and even haraam ingredients camouflaged with chemical names and e-numbers. Don't be fooled and misled by halaal certificates. These certificates don't have the value of even toilet paper.

Q. What is the Shariah's view on boycotting Israeli products?

A. If a product is labelled 'Israeli', a Muslim's heart will not allow him/her to purchase it. This is the emotional reaction stemming from the heart of a Muslim. However, from the Shariah's point of view we shall not say that it is sinful to buy and consume such products. Those who are making the boycott a Shar'i issue, should also extend the boycott to Chinese goods. The Chinese have massacred millions of Muslims, and are currently doing the same. Islam is being systematically abolished in China. This year the Chinese have forbidden Muslims to fast and perform Taraaweeth. Furthermore, American and British goods should likewise be boycotted because these two powers are Israel's backbone. Besides being Israel's main supporters, these countries have destroyed Iraq and Afghanistan and are still involved in these conspiracies to destroy Islam and the Ummah.

The logical conclusion of boycotts will be that Muslims should boycott all the hypermarkets, supermarkets, sellers of vehicles, banks and all institutions and businesses run by the Yahud, Americans, British and Chinese.

There should be consistency, honesty and sincerity in our acts, and this requires sacrifice and accepting hardships. But no one is prepared for this. They only want to make noise and blow a lot of hot hair and make clamours full of sound and fury signifying nothing.

Q. Is it Fardh-e-Ain to join the Tabligh Jamaat? This is what is being propagated by the Jamaat.

A. It is neither Fardh-e-Ain nor Fardh-e-Kifaayah nor Sunnat to participate in tabligh jamaat activity. It is permissible.

Q. When I woke up for Sehri, I was in need of a Waajib ghusl. If I had first taken a bath, I would have missed Sehri. Only a few minutes remained for Subh Saadiq. I had something to eat before ghusl. Is my fast valid?

A. Your fast is valid. It is permissible to eat sehri even if ghusl had not been taken.

Q. Can a man's sins be the cause of his wife's and children's disobedience?

A. Yes, a man's sins can cause children and wives to be disobedient and even cause miscarriages, and the same applies to the wife. If she is sinful or insolent and unjust to her in-laws, for example, then it can cause a miscarriage as a punishment.

Q. May Hanafis perform two raka'ts Nafil before Maghrib Salaat?

A. Hanafis should not perform Nafil Salaat before the Fardh of Maghrib.

Q. Is it permissible to recite only Aayatul Kursi in Salaat?

A. It is permissible to recite only Aayatul Kursi in a raka't of any Salaat. Any aayat which is as long as Surah Kauthar (three short aayats) is valid for any raka't.

Q. Should Athaan and Iqaamah be recited when making Qadha Salaat?

A. It is preferable to recite Athaan and Iqaamah when making Qadha Salaat (i.e. Salaat which one had missed). Nevertheless, it is permissible to perform the Qadha Salaat without Athaan and Iqaamah. Further, if the Qadha is being performed in the Musjid or in a public place, Athaan and Iqaamah should not be recited.

Q. If the four Sunnats before Zuhr Fardh are missed, what should be done?

A. If the four Sunnats before Zuhr are missed, they should be performed after the Fardh.

Q. Is it permissible for a Muslim male to work under female bosses with whom he has to mingle and interact?

A. No, it is not permissible for a Muslim male to work under females even if they are Muslims.

Q. Is it permissible for a Muslim taxi-driver to transport a female passenger with no other passengers in the vehicle, and if she sits in the back seat?

A. It is not permissible for a Muslim

AQSA EXCAVATIONS

Q. The Jews have been excavating under Musjidul Aqsa for many years. I read an article of many pages on this subject. But the article is very ambiguous. It does not explain clearly what the motive of the excavations is. The only thing I have understood from the article is that the Jews want to erect their Temple of Solomon on the site of Musjidul Aqsa. But this does not explain the years of excavation under the Musjid. The author in the articles just rants and raves about Jewish/Free Masonry plots. Can you throw some light on this mystery?

A. It is the intention of the Yahood to gain control of Musjidul Aqsa. They are insanely bent on erecting what they term the Temple of Solomon.

However, for this purpose there is no need to engage in excavations for decades. The erection of their desired Temple of Solomon will not be underground. It will be above the ground. Therefore there must be another sinister motive for the years of excavating. In our opinion they are excavating in search of the books of sihr (magic) which Nabi Sulaiman (alayhis salaam) had confiscated from the jinn and buried in the vicinity where they are currently digging. The Yahood also believe this. They want to lay hands on those books in order to acquire the power of sihr with which to rule the world. They are therefore excavating every nook and cranny underground. It is quite possible that they may locate the hidden books. And Allah knows best.

taxi driver to be alone with a female passenger even if she sits in the back seat. Rasulullah (sallallahu alayhi wasallam) said that whenever a man and a woman are alone, shaitaan is the third one present.

Q. Is it permissible for a Muslim taxi-driver to pick up drunk passengers at a bar?

A. It is not permissible for a Muslim taxi to pick up drunk people.

Q. Is it permissible to chew tobacco especially now that it has been established that chewing tobacco causes even cancer?

A. Chewing tobacco is not permissible. It is harmful for the health. It causes cancer. It is an evil, filthy habit perhaps pleasing to the devil.

Q. In Nafil Salaat, may the Dua be made in English?

A. In Salaat even if it is Nafil, it is not permissible to make dua in any language other than Arabic. The Salaat will become invalid.

Q. Is it permissible to perform Nafil Salaat sitting without valid excuse?

A. While it is permissible to perform Nafil Salaat sitting even without valid excuse, the thawaab (reward) is reduced by 50%.

Q. A Muslim attended a church service with his Christian wife. He only sat silently. He did not participate in the prayer and hymn-singing services. What is the impact on his Imaan?

A. A Muslim who attends a church service loses his Imaan. He becomes a kaafir even if he does not participate in the service. He has to renew his Imaan and also his Nikah.

Q. Under what conditions can a non-Muslim enter a Musjid to see how Muslims pray?

A. If a non-Muslim wants to enter a Musjid, he has to take a full ghusl (bath).

Q. Are fish eggs permissible?

A. Fish eggs are permissible.

Q. What are the specific acts of ibaadat for the Night of Eid?

A. While the Nights of Eid and other

holy nights are auspicious nights to spend in ibaadat as much as possible, the Shariah has not prescribed any specific form of ibaadat for these holy nights. One is free to practise any kind of ibaadat.

Q. Is it permissible for ghair mahram men to shake hands and hug females on the Day of Eid?

A. It is haraam for ghair mahram men to shake hands and hug women regardless of what the occasion may be. Such acts are categories of zina according to the Shariah.

Q. In the latest Ramadhaan issue of AWAKE there is a story of two honest wives. Whilst relating this story to my dear wife she remarked that secret marriages are not permissible in Islam. Now this trader (in the story) had secretly married his second wife. My wife's point is that in a Nikah there has to be witnesses, etc. Also she says that this is the reason why high school and university kids perform secret nikahs just to satisfy their carnal instincts. After gratification, they divorce these girls. Please comment.

A. Firstly, there were witnesses, etc. in the trader's Nikah. Whilst secret marriages are not encouraged, they are valid. The requisites for a valid marriage are Ijaab, Qubool and two male Muslim witnesses.

The objective of the story of the two ladies is not to extol the secret marriage, but is to highlight the virtuous/pious character of the two wives. The purpose is ta'leem for ladies to take lesson from these virtuous two women and to emulate their example. It is accepted that the trader should have married publicly. The story does not concentrate on the 'secret' dimension of the marriage. Rather, it highlights the virtues of the two wives. The correct attitude for a concerned Muslim female is to derive naseehat from the sterling characters of the two women. They should not cast a blind eye on this lesson to focus on the in-

(Turn to page 12)

CATEGORIES OF ULAMA

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), commenting on the Ulama, presented the following categorization:

Nowadays there are two kinds of Durwaishes (Ulama and Shaikhs): Muhiq (Establisher of the Truth) and Mubtil (Pedlar/Propagator of falsehood – they are the ulama-e-soo’). There are two kinds of Muhiq:

1. Muhiq Ghair Muhaqqiq

(i.e. An Aalim who is not a *Muhaqqiq*)

2. Muhiq Muhaqqiq.

A *Muhaqqiq* is an Aalim whose *Ilm* (Knowledge of the Deen) is well-grounded. It is anchored in Taqwa and Depth of Knowledge. In other words he is blessed with the *Noor of Ilm*, and he comes within the scope of the Qur’aanic aayat: “*Those who are Ar-Raakhisoona fil Ilm (i.e. well-grounded in Knowledge), say:*

“*We believe in it....*” Thus, another designation for the Ulama who are *Muhaqqiqeen* is *Ar-Raasikhoona fil Ilm*.

Besides the *Muhaqqiqeen*, nowadays even the Muhiq Ghair Muhaqqiq crave to cultivate a relationship with the rulers and the wealthy despite the fact that they are part of the *Ahl-e-Haq* and are not mercenaries. Despite this reality, it is lamentable that they strive to establish a relationship with

the rulers and wealthy.

Although their intentions may not be evil, their disposition is most certainly harmful (for the Deen and for Ilm-e-Deen). It was for this reason that Hadhrat Maulana Qaasim Nanotwi (rahmatullah alayh) – the Founder of Darul Uloom Deoband – abhorred this attitude (i.e. the desire to be among the rulers and wealthy).

They fail to understand that even if they are devoid of *Hubb-e-Dunya* (love for the

world), their attitude is fraught with great mischief which is observed incrementally. For example, the rulers/wealthy view such Ulama with contempt, believing that they are hankering after ‘our money, hence they flatter and honour us’. In reality, the people of the dunya are in need of the People of the Deen who are dependent on only Allah Ta’ala – and on no one else. This is the attribute which belongs exclusively to *Ar-Raasikhoona fil Ilm*.

“THE MOST ABHORRENT QURRAA”

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), in his mild criticism of bootlicking Ulama who hanker after the company of rulers and the wealthy, has dealt with considerable circumspection. The fact is that those Ulama who lick the boots of rulers are most certainly mercenaries.

They hanker after the dunya. It is either *hub-e-dunya* (love of the world) or *hub-e-jah* (a craving for name and fame) or both which constrain them to truckle and pander on the whims and fancies of the jaahil rulers. In this despicable process they destroy their own souls and the Deen.

Without circumspection, Rasulallah (sallallahu alayhi wasallam) called a spade a spade, and describing the miserable plight on the Day of Qiyaamah of such Ulama, said to the Sahaabah:

“*Seek Allah’s protection from Jubbul Huzn (The Pit of Grief).*” The Sahaabah asked:

“*O Rasulallah! What is Jubbul Huzn?*” Rasulallah (sallallahu alayhi wasallam) said: “*It is a Valley in Jahannam from which Jahannam (itself) daily seeks protection 400 times.*” The (shocked) Sahaabah asked: “*O Rasulallah! Who will enter it?*” Rasulallah (sallallahu alayhi wasallam) said: “*It has been prepared for the Qurraa*

(Ulama, Shaikhs and Qaaris) who display their deeds (of the Deen). Verily, the most abhorrent Qurraa’ to Allah are those who visit the rulers.”

Note: The term ‘Qurraa’ in the terminology of Hadith and the Salf-e-Saaliheen refers to Ulama, Huffaaz and Mashaaiikh.

THE SIX FASTS OF SHAWWAAL

RASULULLAH (sallallahu alayhi wasallam) said that fasting the Month of Ramadhan and Six days during the month of Shawwaal is the equivalent of fasting the whole year.

These Six fasts begin from the 2nd Shawwaal (the Day after Eid), and may be kept all in a row, one after the other, or they may be spread over the month.

Salafis reject the validity of these Six Fasts of Shawwaal. Since Salafis are morons and astray, ignore their stupid talk.

Women who have missed fasts in Ramaadhaan and who lack the strength and stamina for keeping their Qadha plus the six days, should rather fulfil (make Qadha) their Ramaadhaan fasts. Insha-Allah, they will also gain the thawaab of the Six days.

THE ANGEL MIKAAEEL

Five hundred years after Israafeel (alayhis salaam), Allah Ta’ala created Mikaaeel (alayhis salaam). Allah Ta’ala created for him numerous faces and wings from head to feet. In every wing there are a thousand eyes. Each eye cries as a result of his affection for the sinners of the Ummat of Muhammad (sallallahu alayhi wasallam).

From every eye rolls seventy tear drops. From every drop Allah Ta’ala creates an Angel. These multitudes of Angels are called *Al-Karoobiyoona*.

When Rasulallah (sallallahu alayhi wasallam) reached the fifth Heaven on the Night of Mi’raaj, he saw these massive Malaikah crying for the fear of Allah Ta’ala. Hadhrat Jibraeel (alayhis salaam) said that they are called *Al-Karoobiyoona*.

“*Verily, Allah has power over all things.*” (Qur’aan)

“*When He intends something, He says: “Be! And it comes into existence.”*” (Qur’aan)

PILED INTO JAHANNAM

Sounding the sternest warning to the legalizers and halaalizers of haraam – of carrion, riba, liquor, acts leading to zina, etc., the Qur’aan Majeed states:

“*He (Allah) will pile up the khabeeth (the evil/impure ones) on top of each other and cast them into Jahannam. Most certainly they are the losers.*”

Among the *khabeeth* (impure/filthy ones) are the likes of those who halaalize carrion with their *khabeeth* ‘halaal’ certificates, and the ‘shariah’ board members of the riba banks who halaalize riba with their *khabeeth* fatwas, and all

those ulama-e-soo’ who halaalize the prohibitions of the Shariah which they plaster with deceptive veneers in Deeni colours. They will be piled one on top of the other and flung into Hell-Fire to be fuel for Jahannam.

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) SAID:
“THE HOUR (OF QIYAAMAH) WILL NOT DAWN EXCEPT ON THE VILEST OF MAN-KIND SUCH AS THE MUCK (RUBBISH) OF FILTHY WATER.”

THE TWO HONEST WIVES

ALLAAMAH IBN JAUZI (rahmatullah alayh) narrated the following very interesting story:

A trader in Baghdad had secretly married a second wife. The second wife said that she would be pleased if he visited her only twice a week. She waived her right to equal nights. The trader would visit his second wife every day after Zuhr. This pattern continued for eight months.

The first wife perceived a change in her husband's attitude. One day she instructed her maidservant to keep her husband under observation and to see where he was going. When the trader left home in the morning, the maid followed him discreetly at a distance. When he entered his

shop, the maid concealed herself.

At Zuhr time he emerged from the shop. The maid again followed him until she saw him enter the house of his second wife. The maid made enquiries with neighbours about the house. She was informed that a trader had married the young woman who lived in that house.

The maid returned and informed her mistress of her discovery. The first wife was an intelligent lady. She did not breathe a word of this matter to her husband. She continued with life as normal without her husband realizing that she was aware of his second wife.

After a year, the trader died. He left 8,000 dinars (gold coins) and one son. Ac-

cording to the Shariah's law of inheritance, the first wife set aside 7,000 dinars which were the share of the son. She divided the remaining 1,000 dinars into two parts. Then she sent her maid with 500 dinars to the second wife with the message that her husband had died and her share of the inheritance was 500 dinars, and the other 500 was for herself (the 1st wife).

The second wife broke down crying. After a while she opened a trunk and brought out a letter. She told the maid to take the letter to her mistress and to convey her salaam, and to inform her that her husband had already divorced her (i.e. the second wife), hence she is not entitled to the money. Thus, she returned the money.

CUSTODY OF MINORS

In the event of divorce, if there are children, custody of the minors is the mother's right. A girl child will remain in the mother's custody until the age of 10 years, and a boy will be with his mother until 7 years. The father has the right of access to his children whom he may meet at a neutral venue, not at the house of his divorced wife. While the mother has the right of custody, the children will always sleep at her home, not at the father's home.

Although the mother has custody, the father remains the legal guardian according to the Shariah. The mother may not do and go with the children

as she pleases. After the abovementioned ages, custody is the right of the father. The father makes the decisions regarding the children.

If the mother marries an outsider (i.e. a man who is not a close relative of the children), she forfeits her right of custody.

If any one of the parents is Islamically unfit for custody, then this right will be denied to him/her, and the next person who has this right in terms of the Shariah will gain custody. The first will be the maternal grandmother. After her it is the paternal grandmother.

The ex-husband has to pay maintenance to his di-

vorced wife for the Iddat period which is a period of three haidhs (menses cycles). He has to pay maintenance for his minor children as long as they are by the mother. Thereafter they will be with him, and obviously he has to maintain them as long as they are living with him.

Maintenance has to be paid in both cash and in kind, or by mutual arrangement in only cash, or part cash and part in kind. The amount has to be sufficient for the needs of the children. Times and circumstances change, hence the Shariah does not fix a specific amount. It depends on the lifestyle of the couple.

CARRION CRUELTY

A Brother writes: "I am writing from Pakistan. I am an average engineering student. I recently viewed some information about what exactly the poultry industry is. I used to be a regular consumer of poultry. But, after I learnt how brutally these creatures of Allah Ta'ala are treated in their short lifespan of 40 – 50 days, and the fact that they are genetically modified to maximize profit for the trade, I have completely abandoned eating chickens. They grow to their maximum weight in just 40 days. They can't stand even on their own legs. I am now trying to cut out whatever little of farmed-goat meat I consume.

I had tears in my eyes and still have tears while writing this letter. I was searching for an Islamic stand on this issue. It seems that you, The Majlis, are the only Deobandi body that has come out strongly against the entire cruel issue. I have tried to talk to local muftis and people in general about

the chicken corruption and brutality. The only response I received was: "You are talking about animals when in Pakistan even people don't get their rights." It appalls me each time I hear such stupid responses..... Please speak to the Ulama that it is wrong to issue fatwas to favour McDonalds, KFCs and the poultry industry as a whole.

I applaud you for the staunch stand against the inhuman and haraam practices of this cruel, inhuman trade. I pray (make dua) for your well-being and for your organization. I supplicate to Allah Ta'ala to reward you in full for exposing the brutality and highlighting the plight of the innocent, voiceless creation of Allah Ta'ala. Rasulullah (sallallahu alayhi wasallam) said that whoever will be merciful to even a sparrow, Allah will be merciful to him.

While I was searching for the orthodox position on this mod-

ern cruelty to animals, I almost lost all hope after seeing more and more fatwas condoning factory farming and all the un-Islamic and cruel practices associated with this brutal industry.. They are not even saying that it is Makrooh. I started to think very ill of these people. I have lost respect for the scholars who consider this cruelty as acceptable, no matter how famous and popular they (the scholars) may be. Your organization is the only one that has given me hope. Thank you very much. May Allah Ta'ala give you and your family immense rewards, Aameen.

(End of letter)

Brother, we are living in an age about which Rasulullah (sallallahu alayhi wasallam) had predicted: "Verily, Islam began forlorn. Soon will it return to its forlorn stage as it had been. Therefore glad tidings for the forlorn ones."

We are in that forlorn age, and we are the forlorn ones. But by the fadhl of Allah Azza Wa Jal, the world takes note

and is compelled to listen when the Haqq beams. The scholars of this era are largely scholars for dollars. Dollars zip their lips and convolute their brains. Thus they churn out rubbish fatwas of kufr for the jaib (pocket) and for the nafs. Hubb-e-Jah and Hubb-e-Maal has destroyed the scholars of the age. They are no longer beacons of light. They are satanists in the darkness, leading the ignorant masses into their lairs.

The Muslim community, including almost all the Ulama, are completely insensitive to the zulm and haraam being inflicted on animals. By Allah's fadhl we have been campaigning against this evil and haraam for many decades. The fatwas condoning the evil chicken industries are really lamentable. The Muftis are more concerned with worldly objectives than with the Deen and the Akhirah, hence they support haraam institutions with their corrupt fatwas. The same situation exists here in

South Africa with the Ulama. We are constantly disputing and fighting with them. At least in South Africa, there is a welcoming awakening in the population on this issue. The greater awakening is paradoxically among the non-Muslim segment of the population. But, Alhamdulillah, since the campaign against chicken brutality and halaalization of carrion is an ongoing process, thousands of Muslims in our small Muslim community are abstaining from the carrion chickens which the cruel trade produces and which unscrupulous Muslim scoundrel scholars for dollars halaalize.

But, in Pakistan there is not a single entity among the thousands of Ulama and the plethora of Deeni institutions who is concerned with this extremely important and urgent issue. The silence in Pakistan on this issue is deafening and sickening. This is one of the reasons we say that the country where you live is NAPAAKISTAN. May Allah Ta'ala keep you with aafiyat.

THE TREMOR --- A MILD DIVINE WARNING

(Continued from page 1)

repent and reform – if the fussaag, fujjaar, zaaniyaat and faasiqaat intransigently and rebelliously continue with their flagrant exhibition of their fisq and fujoor, they will 'repent' like Fir'oun at the juncture when Taubah will be rejected. It will then be too late.

The attitude of the Muslim community in general is like the attitude of the people of Nabi Lut (alayhis salaam).

When the Nabi repeatedly warned them of the Impending Athaab, their standard reaction was: "Bring that punishment which you are threatening us with if indeed you are truthful."

Those who wait to see if the Warning is truthful, will not be bestowed the opportunity to repent. Their obliteration will be preceded by shockingly unbearable terror. May Allah Ta'ala save us from His Wrath.

"We apprehended (grabbed hold of) everyone on account of his sins. From among them were those on whom We showered stones. Among them were those whom the Mighty Screech shattered. Among them were those whom We crushed into the earth (by means of earthquakes), and from them were those whom We drowned." (Al-Ankabut, Aayat 40)

The only solution – the only way of dispelling the dark

clouds of Divine Wrath and Athaab overhanging us, is Inaabat Ilallaah – to turn to Allah Ta'ala in repentance and to pledge obedience. And, repentance is not restricted to a verbal utterance of Istighfaar and Dua. It is a firm and an honest pledge to Allah Ta'ala to totally abandon all the fisq and fujoor in which the community is drowning.

Allah's affectionate Call and Warning for the transgressors is:

"And turn in repentance to your Rabb and submit (to His Law) before there comes to you the punishment, then you will not be aided." (Az-Zumar, Aayat 54)

"And follow that beautiful (Shariah and Sunnah) which have been revealed to you from your Rabb before there comes to you suddenly the Athaab whilst you do not perceive (and understand)." (Az-Zumar, Aayat 55)

INTERFAITH KUFR

THE INTERFAITH movement of this era is a conspicuous satanic trap to ensnare Muslims into the tentacles of kufr. It is a subtle plot of the western kuffaar to utilize Zindeeqs to undermine Islam from within. (A Zindeeq is a kaafir who professes to be a Muslim and who believes himself to be Muslim when in reality he has become a murtad for rejecting the Divine Ahkaam of the

Deen by means of baseless interpretation).

The Qur'aan Majeed is replete with Aayaat refuting interfaith. The methodology of Da'wat of the Ambiya emphatically refutes interfaith activity. A Muslim is under obligation to deliver the Message of Islam unambiguously while at the same time rejecting kufr. He is not allowed to compromise even slightly with

kufr by listening to the propagation of baatil by the participants of an interfaith conference.

Rejecting the 'tolerance' of kufr ideologies argument of the mushrikeen, the Qur'aan Majeed narrating the kufr error of the people of Nabi Ibraaheem (alayhis salaam), says:

"And they (i.e. the mushrikeen) said (to Ibraaheem): 'If Ar-Rahmaan (Allah Ta'ala) had so desired we would not have worshipped them (the idols).' (Zukhruf, Aayat 20)

Refuting their justification of idolatry, Allah Ta'ala says: "They have no knowledge whatsoever about this. They do nothing but baseless conjecturing." In other words, they are stupidly believing in idols.

"....But they said: 'Verily, we found our forefathers on this religion and we are following in their footsteps.'" (Zukhruf, Aayat 22) Rejecting this moronic argument, Nabi Ibraaheem (alayhis salaam) said: "(Will you not believe) even though I have

come to you with that which is more guiding than that on which you have found your forefathers? (Zukhruf, Aayat 24). Ibraaheem (alayhis salaam) refutes their arguments in favour of kufr and shirk. He does not offer a compromising and tolerant stance for their satanic ideology as the interfaithers demand. He said:

"Remember when Ibraaheem said to his father and his people: 'Most certainly I disassociate from that which you (Continued on page 10)

"I AM SURPRISED"

Rasulullah (sallallahu alayhi wasallam), offering Naseehat to Hadhrat Abu Zar (radhiyallahu anhu) said:

"I am surprised at the person who is happy despite believing in death. I am surprised at the person who despite believing in the Fire (of Jahannam), yet laughs. I am surprised at the person who makes elaborate schemes despite believing in Taqdeer. I am surprised at the person who has confidence in the world despite seeing its vicissitudes. I am surprised at the person who does not prepare for the Hisaab (Reckoning in the Hereafter) despite believing in it."

RASULULLAH'S NASEEHAT

"Make incumbent on you tilaawat of the Qur'aan and Thikrullaah, for verily, it is a Noor for you on earth and a treasure for you in the heaven. Beware of much laughter, for verily, it kills the heart and effaces the Noor of the face. Incumbently observe silence except for the sake of goodness, for verily it (silence) buffets away shaitaan from you and it is an aid for you regarding the affairs of the Deen.

Love the masaakeen (the poor) and associate with them. Look at those who are lower than you (in terms of worldly possessions and ranks), and do not look at those who are higher than you (in worldly possessions and ranks). You will then not despise the bounties of Allah (which you possess). Proclaim the Truth though it be bitter.

OVER DIAGNOSIS

"Two new studies make a case against too much medicine. It's a public health conundrum. Current screening guidelines lead to an overdiagnosis of diseases like cancer, which results in overtreatment for ailments that might never seriously impact on a person's health.....

Instead of recommending lifestyle modifications proven to work, like cutting back on alcohol and exercising more, many doctors opt for drugs." (Health Care)

NAZAM JALSAH, DESECRATING THE MUSJID AND DESECRATING THE NIGHT OF EID

AN IRATE AND CONCERNED BROTHER FROM LENASIA WRITES:

"On the holy Night of Eid, there was a Na't and Nazam Jalsah organized in Nurul Islam Musjid in Lenasia. I have never heard of such 'entertainment' before in a Musjid and that too on the Night of Eid. We are seeing more and more of these types of entertainment in the name of Islam taking place in the House of Allah. Personally, I rather stay at home than attend the Musjid to listen to such evil entertainment. Please enlighten Muslims in this regard." (End of letter)

Rasulullah (sallallahu alayhi

wasallam) said: *"Sinning on the Day of Eid is like sinning on the Day of Qiyaamah."*

What these vile, miserable qawwaals, clowns and comedians are perpetrating in the House of Allah with the collusion of the fussaag, fujjaar trustees and Imaam are major sins of an aggravated nature. The singers, trustees, imaam and the listeners are all under Divine Curse for polluting and desecrating the Musjid and the Night of Eid with their haraam singing antics.

These evil merrymaking functions are increasingly being organized in the Musaajid. The ulama-e-soo' are the primary scoundrels responsible for this morally decadent state of the Muslim community.

There remains not an iota of Fear for Allah Ta'ala and respect for the Musaajid in the polluted hearts of these scoundrels who encourage the stupid public to gratify their bestial nafs in the Musjid listening to the din and nafsaniyat of the shaitani singers.

The Nights of Eid are auspicious occasions of ibaadat. These Nights have not been bestowed to us for squandering in sin and futility. The moments of these great Nights are to be utilized for ibaadat in the privacy of the home. The Nights of Eid are more superior to even the Night of Qadr, yet these vile rubbishes pollute the Musjid, the Night and the stupid audience with their evil acts of futility. They should

seek employment in some circus to display their nafsani stunts.

While Allah Ta'ala descends to the *Sama of the Dunya (the lowest heaven)* on these wonderful Nights, calling His servants to supplicate to Him, these qawwaal rubbishes call the morons of the community to assist them in the shaitani act of desecrating the Night and the Musjid, and to despoil the hearts of the *juhala*. During these auspicious Nights of Noor (Celestial and Spiritual Light), the scoundrels are drowned in *zulmat* (spiritual darkness). They sway an swoon fully under the spell of Iblees whilst listening to the raucous din of the stupid qawwaals.

The Musjid is the holy venue for ibaadat to be rendered in silence. It is or supposed to be an Abode of Serenity. But today, the evil people among the masses and the fussaag trustees and the vile imaams and ulama-e-soo' have transformed the Musaajid into market-places, flea markets and haraam concert halls for merrymaking. Another evil which has developed in the community recently is the group merrymaking functions called 'Tikaaf'. The Musjid is transformed into a camping site for haraam merrymaking. Insha-Allah, we shall deal with this evil in a separate article.

May Allah Ta'ala have mercy on this lost and humiliated Ummah.

HIJAAB

Strict Hijaab (Purdah) was the teaching of all the Ambiya (alayhimus salaam). This tenet was strictly observed in the Shariat of Nabi Musaa (alayhis salaam), hence even today the "ultra-orthodox" Jews practice strict Hijaab. The following press report confirms the Hijaab tenet of the Shariah of Nabi Musa (alayhis salaam):

"NEW YORK - An El-Al flight from New York to Tel Aviv was turned into an "11-hour nightmare" after hundreds of ultra-Orthodox Jewish passengers refused to sit next to women.

According to those on board, the flight was full of Israelis, secular, orthodox and

ultra-Orthodox Jews — known as haredim — flying home to celebrate Rosh Hashanah.

Though passengers had been pre-assigned seats the ultra-Orthodox Jews refused to accept the arrangements because their beliefs required that men and women were segregated. They remained standing while the pilot pleaded for everyone to sit down for take-off.

The haredim agreed to take their places for departure but chaos resumed once the seat belt signs were switched off, passengers said. — The

Telegraph"

Weekend Post 27/9/14

TARIQ JAMEEL DHAAL AND MUDHIL

The character Tariq Jameel who may once have been on the Straight Path has now lost the Path. Rasulullah (sallallahu alayhi wasallam) said: *"Imaan is suspended between fear and hope."* No one know what the morrow holds for him. One should therefore always be in a state of trepidation. Never have confidence in your present good state, for such confidence culminates in *ujub* (vanity/self-esteem) which is the introductory step of *takabbur* (pride).

Tariq Jameel, we believe, captivates audiences with his glib and slippery tongue, and people consequently become enmeshed in his snare of baatil. He is now *dhaal* (lost and astray), and also *mudhil* (i.e. one who misleads others). We have received numerous complaints about this man's deviation. A concerned brother writes:

"A brother recently sent me an internet link apparently containing a publically broadcast video showing Tariq Jameel presenting shields of honour to officials of the Spanish Government. He shamelessly presented a shield of honor directly to a non-

Muslim woman with absolutely no purdah in between. I have some irrefutable evidence for the authenticity of the incident of Maulana Tariq Jameel presenting the shield of honour to the non-Muslim woman. Firstly, Maulana Tariq's video Is verified by the fact that on facebook page of his official website photos-stream there are photos of shield distribution uploaded with the mark of his website..... Maulana Tariq Jameel himself speaks on the launch of his website on thiswebsite-launching link.

The picture of him giving the shield to the woman is not uploaded on the facebook page. I think it's because of the fear of backlash from Ulama. Just see how his Imaan has degenerated. He audaciously gives the shield to the non-Muslim woman."

Since Tariq Jameel is seen as a leader and example to be followed, many people could commit the fatal error of regarding prohibitions to be halaal. Please comment on this issue." (End of letter)

Tariq Jameel has cast aside

the *ahkaam* of the Shariah. He is enamoured by cinema scum and worldly lumanaries. He hankers after them and finds corrupt interpretations to justify and condone the haraam acts of fussaag and fujjaar. He even attended a Shiah temple. And all this haraam he commits in the name of Tabligh. We believe that the Tabligh jamaat too has placed some reins on this deviate. He has become a dangerous deviate. Dangerous for Imaan. It is not permissible to listen to his talks. Shaitaan utilizes deviates to mislead the ignorant and the unwary with religious rhetoric and under Deeni guise.

The shield-awarding ceremony is akin to kufr and the frolicking with the kaafiraat is akin to zina. When a man who professes to be an 'Aalim' conducts himself in the public with such flagrant displays of fisq, fujoor and even kufr, then the danger to the Imaan of the unwary and ignorant is quite evident and manifest. About such deviates, Rasulullah (sallallahu alayhi wasallam) said:

"Verily, I fear for my Ummah such aimmah (scholars, imams, molvis and shaikhs) who are mudhilleen (leading others astray away from Si-raatul Mustaqeem)."

THE FALLACY OF THE MAJORITY

* Verily, Allah is Most beneficent to people, but most people are ungrateful."

(Al-Baqarah, Aayat 243)

* "If you follow the majority on earth, they will mislead you from the Path of Allah."

(Al-An'aam, Aayat 116)

* "Say: Verily, its knowledge is only by Allah, but the majority of mankind does not know." (Al-A'raaf, Aayat 187)

* "Verily, the Haqq (Truth) is from your Rabb, but the majority does not believe."

(Hood, Aayat 17)

* "This is the established Deen, but the majority of people does not know."

(Yoosuf, Aayat 40)

* "Verily, the majority of you is faasiqoon (flagrant transgressors)."

(Al-Maaidah, Aayat 59)

* "Verily, we have brought to you the Haqq, but most of you detest the Haqq."

(Az-Zukhruf, Aayat 78)

In Islam, the *majority* is not the criterion of Haqq. The criterion is the Shariah even if it is upheld by one person while the entire community is opposed to the solitary upholder of the Shariah. The majority has always been kuffaar, fussaag and fujjaar and juhala. Hadhrat Ibn Mas'ud (radhiyallahu anhu) said to 'Amr ibn Maymoon: "The jamaa'ah are those who are in accordance with the truth (of the Deen), even if you are on your own"

Hafiz Abu Shaamah said:

"The order to cling to the jamâ'ah means clinging to the truth and its followers; even if those who adhere to the truth are few and those who oppose it are many, since the truth is that which the first jamâ'ah from the time of Rasulullah (sallallahu alayhi wasallam) and his Sahaabah (radhiyallahu anhum) had adhered to. No attention is given to the great number of the people of futility

coming after them." (Faydh al Qadir 4/19, Al-Bâ'ith 'alâ Al-Bid'ah wal-Hawâdith page 19)

Imam Sufiyan bin Uayniya (rahmatullah alayh) said: "Be on the way of truth; do not worry if the people of truth are lesser."

Imam Shatibi states in Al-I'tisaam: "Based on this, were we to assume an age is free of a mujtahid, then it is not possible for the common people to follow others than the likes of them. Their group would not be regarded as "the greatest

mass" (Sawaad-e-A'zam) mentioned in the hadith. Rather, narrating from the mujtahids will take the place of the existence of the mujtahids. Hence, that which is binding on the common people in the presence of mujtahids is what is binding on the people of a supposed time that is free of mujtahids.

Also, following the analysis of one who has no analytical [ability], and the ijtihaad of one who has no [ability to perform] ijtihaad is pure deviance and is

groping in the dark. This is the purport of the authentic hadith: "Verily, Allah will not take away knowledge by extracting [it from the breasts of the Ulama], but will take away knowledge by taking [the lives of] the 'Ulama', until He does not leave an 'Alim. Then people will adopt for [their] leaders the ignorant ones whom they will ask, and (these ignoramus) will issue 'fatwa' without knowledge. Thus, he will be misguided and he will

(Continued on page 11)

UNIVERSITY BROTHELS -- WHEN DISOBEDIENCE TO PARENTS IS IBAADAT

*"O People of Imaan! Save yourselves and your families from the Fire."
(Qur'aan)*

YOU ARE ABLE to save yourself and your family (wife and children) by ensuring that the whole family is subservient to the Shariah; by abstaining from haraam, vice and immorality. In this era of immorality there are no worse institutions of immorality, vice and evil than secular universities. The immorality of even professional brothels is substantially of a lesser degree than the evil and immorality which permeates the environment of a university.

Parents who compel their children (boys and girls) to attend these shaitaani dens of vice and immorality are the worst enemies of their children. They are destined to enter Hell-Fire before the entry of their children who have been filthy and impurified by the filthy immoral university life. Parents who are complicit in the ruin of the haya (shame) and chastity of their children, especially of their daughters, should know that their Islamic jurisdiction over their children is effaced. When their daughter runs off with an immoral boy or even a non-Muslim boy, then others should sit back, spectate and enjoy a nice laugh. The development is merely a small taste of the punishment in store for these villainous, shaitaani parents who abuse the Amaanat of children bestowed to them by Allah Ta'ala, and who are instrumental in the rape of their daughter's chastity. They should not cry and wail when they hear their daughter has

been illegitimately impregnated, or that she has absconded with a non-Muslim boy or that she has contracted a secret marriage.

We reproduce hereunder a letter from a grieving Muslim boy whose parents have shoved him into the cauldron of zina and immorality.

THE LETTER

Q.1. As opposed to the West, is it permissible to study at a University in a "Muslim" country, i.e.: in the Middle East or Malaysia etc.? I have sourced many that are male-only, including some in Pakistan. Many have a Jamaat Khana or a proper Masjid on campus. In addition, there are also medical colleges in the Middle East which do not make use of cadavers (human corpses).

Q2.. Is it permissible to study and thereafter practice homeopathy, whereby one would obviously prescribe homeopathic medication? Homeopathic medication is prepared by the repeated dilution of a substance in either alcohol or distilled water.

The University environment is sickening here in South Africa. There is no shame amongst even Muslims. On a daily basis, one will see two non-Muslims kissing passionately out in the open, whether it be on the sidewalk or on a bench in the middle of campus. Hadhrat Maulana, I am not exaggerating. Worse is the open handholding and hugging of Muslim girls and non-Muslim boys. These girls walk around campus with their massive camel-hump 'hijabs', thick red lipstick, other makeup, high heels, 'skinny jeans' (jeans that literally cling onto their legs), tight breast-clinging shirts, and maybe a Palestinian scarf around their neck etc. These girls dress more provocatively than even non-Muslim girls. Their non-Muslim boy-friends are the smoking, tattoo

and earing type.

On one sad occasion, I had seen such a Muslim girl, wearing a large 'hijab' cloak, sitting on the lap of a non-Muslim boy and passionately kissing him. "Making out" is the terminology. I was filled with such a feeling that I had the urge to push their bench over, and down into the parking lot below - a considerable depth.

There exists the possible work of black magic, Satanism etc. on our campus, UKZN Westville [Durban]. It appeared in the newspaper some time ago. A Christian group comes weekly in order to 'exorcise' the campus with their singing. I notice long locks of braided hair at certain locations around the university. These go away, and then appear at the exact spot a few weeks later. As though they are placed there. All this is just the tip of the iceberg.

The university environment is such that any Deeni motivation I may gain during the holidays, or even a long weekend, I lose by just walking a few steps on campus. This has happened several times. I feel such a lack of motivation that I go from performing even Tahajjud, Alhamdulillah, to actually missing Fardh Salaah without a care. Astaghfirullah. This is because of my absolute weakness. I would so much prefer studying from home or through correspondence. However, my parents are completely averse to it. I also feel I lack the motivation and discipline to do so.

For long I had wished to study Deen, yet the apprehension for this from my parents was surprising. For approximately three years, I was struggling with them about it. I will not even mention the pious names of the 'Ulema-e-Haqqaani that they have called 'stupid,' 'un-intelligent,' 'mad', 'untrustworthy', and 'lazy.' I had tried only soft and subtle approaches, yet I was met with

shouting and even swearing a few times. I have now lost any motivation to struggle with them, even the inclination of studying Deen has left me. May Allah Ta'ala forgive me. I know that this is definitely because of my weakness and lack of true sincerity.

This is perhaps another reason why I want to leave home and study faraway in a possibly better environment. I do not know.

ANSWER AND COMMENT

(1) It does not matter to which country you go, all secular universities are dens of vice and evil. Kufr, fisq and fujoor are the salient features of secular universities. It is ibaadat of the highest merit in this age to remain ignorant of secular education if the only option is to acquire it from the abodes of shaitaan, i.e. the 'educational' brothels of the West, viz., the universities.

It is infinitely superior and honourable to earn your living cutting grass, washing cars or doing any other halaal menial activity than to pursue secular education at a university which is in reality worse than a brothel. Of paramount importance is the preservation of Imaan and Akhlaaq. When these western secular brothels and dens of vice eliminate even Imaan, how can it ever be permissible to set foot in these jahannams on earth? We can never advise any Muslim to seek admission in any secular university even in Muslim countries. Kufr, fisq and fujoor are the natural diseases of these institutions.

You are an adult Muslim. In addition to your parents perhaps being hauled and flung upside down into Jahan-

nam for compelling you into the brothel, you too will not escape Divine Wrath. In the circumstances, it is an act of ibaadat of high merit to **disobey** the evil instructions of your parents. You are required to respectfully refuse their haraam commands even if they expel you from the home. If they expel you from the home, find a job and take care of yourself. Allah will be with you. How can you tolerate being in a place which is worse than an actual brothel?

(2) If you are unable to pursue homeopathy by correspondence, then abandon it. Life is a very short sojourn. Rasulullah (sallallahu alayhi wasallam) said: *"Verily, the dunya has been created for you, but you have been created for the Aakhirah."* Once Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha):

"O Aishah! If you want to link up with me (in Jannat), then be contented with worldly provisions which suffice for a horserider (on a journey); beware of sitting in the company of the wealthy, and never regard a garment old as long as you are able to patch (and wear it)."

This world is merely a vehicle to transport us to the Aakhirah. You are allowed to acquire from the dunya only what is essential for the onward journey and for your comfortable survival here. Any acquisition in conflict with the Shariah is haraam and will lead you to Jahannam.

May Allah Ta'ala guide and protect you from the evil of your nafs, the evil of your parents and the snares of Iblees.

HUMANE ISLAMIC SLAUGHTERING AND BRUTAL KUFFAAR METHODS

By Dr. A El-Awady

ISLAM's stance on what is permissible to eat and what is not is clear. There are strict rules when it comes to meat regarding what is allowed and what is forbidden.

The Islamic practice of slaughtering animals by means of a sharp cut to the front of the neck has frequently come under attack by some animal rights activists as being a form of animal cruelty, the claim being that it is a painful inhumane method of killing animals.

In the West, it is required by law to stun the animal with a shot to the head before the slaughter, supposedly to render the animal unconscious and to prevent it from reviving before it is killed so as not to slow down the movement of the processing line. It is also used to prevent the animal from feeling pain before it dies.

It therefore may come as a

surprise to some to learn of the results of a study carried out by Professor Wilhelm Schulze and his colleague Dr. Hazim at the School of Veterinary Medicine, Hannover University in Germany. The study attempted to compare pain in conventional (captive bolt pistol stunning) and ritual (halal, knife) methods of slaughtering sheep and cattle. Researchers found that Islamic slaughtering is the most humane method of slaughter and that captive bolt stunning causes severe pain to the animal.

In the study, several electrodes were surgically implanted at various points of the skull of all animals, touching the surface of the brain. The animals were allowed to recover for several weeks before the experiment. Some animals were then slaughtered by making a swift, deep incision with a sharp knife on the neck cutting the jugular veins and the

carotid arteries as well as the trachea and esophagus, which is the Islamic method. Other animals were stunned using a captive bolt pistol.

During the experiment, an electroencephalograph (EEG) and an electrocardiogram (ECG) recorded the condition of the brain and the heart of all animals during the course of slaughter and stunning. The results were as follows.

The first three seconds from the time of Islamic slaughter as recorded on the EEG did not show any change from the graph before slaughter, thus indicating that the animal did not feel any pain during or immediately after the incision.

For the following 3 seconds, the EEG recorded a condition of deep sleep — unconsciousness. This is due to the large quantity of blood lost. After 6 seconds, the EEG recorded zero level, showing no feeling of pain at all. As brain

activity dropped to zero level, the heart was still pounding, driving a maximum amount of blood from the body, thus resulting in hygienic meat for the consumer.

With the Western method of captive bolt pistol stunning, the animals appear unconscious soon after stunning. However, EEG recordings showed brain waves that indicate severe pain immediately after stunning. The hearts of the animals that were stunned stopped beating earlier as compared to the animals slaughtered the Islamic way, resulting in the retention of more blood in the meat. This is unhygienic for the consumer.

Not only is this method of stunning animals before the slaughter severely painful as shown in the study, but there is also a rising concern that it may be a factor in the spread of mad cow's disease from cattle to humans as was dis-

covered in research carried out at Texas A&M University.

Researchers studied a method called pneumatic stunning, the firing of a metal bolt into the cow's brain followed by a pulverizing burst of 150 pounds of air pressure; delivering a force, which scatters brain tissue throughout the animal. The brain tissue is the most infectious parts of an animal with mad cow disease. Disturbingly, around 30% to 40% of American cattle are stunned by pneumatic guns.

Islamic slaughtering of animals is a blessing to the animal and to humans. In order for the slaughtering to be lawful, several measures must be taken by the one performing the ritual. This is to ensure the highest benefit to both the animal and the consumer.

Prophet Muhammad (peace be upon him) said, "God calls for mercy in everything, so be

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WHO ARE THE ULAMA?

(Continued from page 1)

anhu) which he narrated from Rasulullah (sallallahu alaihi wasallam):

“When an Aalim desires the Pleasure of Allah with his knowledge, then everything fears him. And, when he intends to accumulate wealth by means of his knowledge, then he fears everything.”

The Khalifah then posed his question: *“A man has two sons. He loves the one more than the other one, He therefore wishes to bequeathe two thirds of his estate to the son whom he loves more.”* Hadhrat Hammaad said: *“May Allah have mercy on him. I have heard Anaas (radhiyallaahu anhu) narrating from Rasulullah (sallallahu alayhi wasallam): ‘When Allah intends to punish a man with his wealth, then, He (Allah) gives him the inclination to make an unjust bequest.’”*

Muhammad Bin Sulaimaan (the Khalifah) then presented 40,000 dirhams (silver coins) to Hadhrat Hammaad, but he declined the gift.

The scholars for dollars are today among the Signs of the Impending Hour of Qiyaamah. In this regard, Rasulullah

(sallallahu alayhi wasallam) said: *“Knowledge (of the Deen) will be acquired for reasons other than the Deen.”* That is precisely the objective of the Darul Uloom and the students of this age. Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) narrating a Hadith said: *“The dunya will be pursued with the amal (act/deed) of the Akhirah.”* In other words, the objective of Knowledge and hypocritical ibaadat will be the wealth of the world and self-aggrandizement. Thus, Rasulullah (sallallahu alayhi wasallam) castigating the scholars for dollars (the ulama-e-soo’) said:

“Soon will there dawn an age when nothing will remain of Islam but its name: nothing will remain of the Qur’aan but its text. The Musaqjid will be beautifully adorned structures but bereft of hidaayat (guidance). The worst of the people under the canopy of the sky will be their ulama (the scholars for dollars). From them will emerge fitnah (the mischief of fisq, fujoor, bid’ah and kufr), and on them will rebound the fitnah.”

In the Ummah there are no people viler than the scholars

for dollars. They are the primary cause for the ruin of the morals, beliefs and practices of the masses. They are the shayaateen who destroy the Shariah with their evil and baseless interpretations to justify their villainy and sinister objectives. In their esurience for hubb-e-jah (love of aggrandizement/cheap publicity/name and fame) and hubb-e-maal (love for wealth) they have surpassed the venal Ulama-e-Soo’ of the Yahood and Nasaara whose flagitious attitude and opprobrious conduct the Qur’an Majeed oppugning derides:

“O People of Imaan! Verily, numerous of the ulama and shaikhs devour the wealth of people by haraam means and (in so doing) they prevent (people) from the Path of Allah.” (At-Taubah, Aayat 34)

About these scholars for dollars who ruin the Ummah, Rasulullah (sallallahu alayhi wasallam) said: *“Verily, I fear for my Ummah the (deviate) aimmah who mislead (the masses).”*

They condescend to bootlicking the rulers and the oppressors. They woo and flatter rulers to gain favour and perks.

The following Hadith sounds a terrible warning for these evil scholars for dollars:

“Rasulullah (sallallahu alayhi wasallam) said: ‘Seek refuge from Jubbul Huzn (the Pit of Grief).’ The Sahaabah asked: ‘O Rasulullah! What is Jubbul Huzn?’ Rasulullah (sallallahu alayhi wasallam) said: ‘It is a valley in Jahan-nam. Daily, Jahannam seeks refuge from it four hundred times.’ The Sahaabah asked: ‘O Rasulullah (sallallahu alayhi wasallam)! Who will enter it?’ He said: ‘It has been prepared for the Qur-aa’ (scholars for dollars and those scholars who hanker after publicity) who display their deeds. Verily, the worst qurraa’ by Allah are those who visit the rulers.’”

The episode of Hadhrat Hammaad Bin Salmah (rahmatullah alayh), narrated above, illustrates the attitude of the Ulama-e-Haqq. They are not the bootlickers of rulers. They do not hanker after wealth. The honour in their hearts for the Shariah of Allah is adequately displayed by the attitude of Hadhrat Hammaad who refused to answer the letter of the Ruler, the Khalifah Sulaimaan bin Abdul Malik.

The honour of the Knowledge of the Deen demanded that the Ruler comes to the Aalim, and that he comes with humility and poses his question with humility in the glorious hut of the Aalim of the Haqq.

On the contrary, the ulama-e-soo’ with their bootlicking malady run at the beck and call of not only the rulers, but for the sake of the boodle, they creep obsequiously at the feet of even the riba bankers. Instead of the bankers coming to the Ulama to seek guidance and fatawa, the muftis for dollars are summoned by the capitalist bankers to come to their boardrooms and sit as serfs listening to the dictation of those wallowing in janaabat. For the boodle they then churn out fatwas of jawaaz (permissibility) for the riba products of the banks.

In former days, the Ulama-e-Haqq would not visit even pious Muslim rulers (Khulafa and Sultans). But today, these criminal munaafiq molvies and sheikhs humiliate themselves with their inordinate desire to be in the company of even kuffaar rulers who perpetually wallow in physical and spiritual janaabat. They are the ones who will have to circumambulate their own intestines in Hell-Fire.

RECOGNIZE THE ULAMA-E-SOO’

It is essential for Muslims to recognize who the Ulama-e-Soo and the scholars for dollars are. According to the Hadith one should exercise care when acquiring knowledge and guidance of the Deen. Study and investigate the molvi/sheikh from whom one acquires the Deen. The talks of the ulama-e-soo’ are fatal for Akhlaaq and Imaan. We mention here some signs by which the evil scholars who betray and sell the Deen for a miserable price could be recognized. The Ulama-e-Soo’ are:

(1) Such molvis and shaikhs who scurry towards the riba bankers in the way fowls rush when grain is strewn to them. These scholars for dollars with their mouths wide open and

tongues wagging like the tongues of dogs, wait in eager anticipation for the calls and commands of the bankers. The riba bankers of the western capitalist world pay the villain ‘ulama’ exorbitant sums to churn out fatwas of permissibility for their riba products. The evil molvis/sheikhs travel by air – business class – lustfully savouring the concupiscent atmosphere created by the amorous attention showered on the stupid scholars for dollars by a cluster of faahishah hostesses. Zina display is part of the paraphernalia in the business class of planes. It is prostitution on another level in which the moron molvis/sheikhs indulge and for which the riba bankers pay.

At the banks these scholars

for dollars intermingle and interact with the capitalists including females. Qur’aanic hijab is the furthest from the vermiculated brains of the treacherous molvis/sheikhs who pretend to be ‘grand’ muftis and Ulama of worth while in reality they are Juhala with the hearts of wolves.

(2) Such molvis/sheikhs who avariciously crave for the prizes doled out by the capitalist banks and the Saudi regime. They sell the Deen down the sewerage drain for the miserable jeefah (carrion) of the world. Morons then believe that the prizes signify ‘scholarship’. In fact, the acceptance of prizes from banks and oppressive regimes such as Saudi Arabia confirms the jahaalat (ignorance) and

treachery of the scholars for dollars.

(3) Such molvis and shaikhs who halaalize television and pictography with satanically inspired stupid arguments.

(4) Such molvis and shaikhs who halaalize carrion (rotten, diseased haraam meat and chicken) with their satanic halaal certificates.

(5) Such molvis and sheikhs who participate in funeral and memorial services of the kuffaar, especially when the deceased is a prominent politician.

(6) Such molvis and sheikhs who participate in interfaith prayer services.

(7) Such molvis and sheikhs who conduct themselves like reverends, bishops and hindu pundits. They frequent church-

es and participate in Hindu functions.

(8) Such molvis and sheikhs who sit on so-called ‘shariah’ boards employed by the riba banks.

(9) Such molvis and sheikhs who lure women into the public by gimmicks painted in ‘Islamic’ colours.

(10) Such molvis and sheikhs who halaalize kuffaar sport, attend and promote sporting events.

The above are some examples of the Ulama-e-Soo’, the scholars for dollars. Avoid them like the plague. They will give you spiritual Aids to ruin your Imaan and destroy your Akhlaaq. They are all the bootlickers of the western kuffaar, of evil regimes and ‘prominent’ politicians.

INTERFAITH KUFR

(Continued from page 7)

are worshipping...” (Zukhruf, Aayat 26)

The Ambiya (alayhimus salaam) were dispatched to earth to demolish kufr and shirk, not to tolerate the falsehood, and not to compromise with it on the basis of the deception of ‘harmonious co-existence’. It is haraam to participate in interfaith exercises.

HARAAM HOOKAH

QUESTION: *What is the Shariah’s viewpoint regarding smoking hookah? It has become a craze among many youngsters – boys and girls. One Maulana says that it is Makrooh Tanzihi. Please comment.*

ANSWER: There is no scope for permissibility in the Shariah for the filthy, harmful hookah fad. It is absolutely intolerable for Muslim girls to

indulge in this act of satanism. Medical experts have confirmed that it causes mouth cancer – (South African Dental Association).

MIND AND BODY: Mouth cancer warning to young people DANGERS OF SMOKING HUBBLY

“The Association released shock statistics on oral and oro-pharyngeal cancers at a

recent media briefing, including the link with smoking dagga. In the past these types of cancer mostly occurred in adults over the age of 45, but they have become increasingly prevalent in people between 20 and 30. The hubbly bubbly pipe exposes the user to a lot more carbon monoxide than cigarette smoke.” (The Herald)

According to the Shariah

Dharar (the element of harm) is a factor of prohibition. Poison is haraam on account of Dharar and so is eating sand, glass, etc.. Hookah is haraam on the basis of several factors of prohibition: Dharar, fisq and fujoor gatherings of teenagers, destruction of the haya of girls, and wastage of money and time. There is no scope for permissibility of hookah.

PIETY AND HONOUR

Hadhrat Hakeem Muhammad Ali Tirmizi (rahmatullah alayh) was asked: “What is Taqwa (Piety) and Honour?” He replied: “Taqwa is to ensure that no one will be able to apprehend you on the Day of Qiyaamah, and honour is that you do not apprehend anyone on the Day of Qiyaamah.”

On the Day of Qiyaamah,

HUMILITY

Rasulullah (sallallahu alayhis wasallam) said: “*He who adopts humility for the sake of Allah, Allah elevates him.*” What is the Islamic meaning of *Tawaadhu’ (Humility)*? Once Hadhrat Umar (radhiyallahu anhu) saw a young man sitting in the Musjid with his head lowered as if he was in deep meditation. Hadhrat Umar (radhiyallahu anhu) called the young man

people will be hauled into the Divine Court to answer for the usurpation of the rights of others. Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyaamah, a man will find himself with a huge stock of virtuous deeds – his Ibaadat, Thikr, Salaat, Sadqah, Hajj, etc. rendered here on earth. Whilst delighting in his

and said:

“*Tawaadhu’ (humility) is here (he indicated to his heart).*”

Humility is not a mere external display and a verbal expression of social niceties. The pivot of humility is the heart. Hadhrat Muhammad Hakeem Tirmizi (rahmatullah alayh), explaining the meaning of humility said:

“*Humility is to extinguish the flames of carnal lust; to suppress the inordinate va-*

huge capital, someone will appear and petition Allah Ta’ala. He will claim retribution for his rights which this man had usurped on earth. As retribution, Allah Ta’ala will order that a certain amount of the man’s good deeds be handed to the complainant.

Then, a second, a third, a fourth person and many others will appear to claim their unfulfilled and usurped rights. Every person will be suitably

pours (corruption) of the heart, and to brighten the heart with the anwaar (rays of celestial/spiritual light) so that the nafs is smothered, the heart becomes alive and the limbs submissive to the Shari-ah.”

This in fact, is the Islamic concept of *Tawaadhu’*. Without accomplishing moral reformation and attaining spiritual elevation, *Tawaadhu’* in its true meaning is not possible.

compensated from the wealth of the oppressor. Ultimately, he will find himself stripped of his entire stock of treasure. This person, said Rasulullah (sallallahu alayhi wasallam) is a “pauper”.

Taqwa is achieved by fulfilling rights and discharging the obligations of all and sundry – of humans and animals. A man who is conscious of rights (Huqooq) will be a man of genuine Taqwa.

An honourable man is one who will not apprehend anyone

on the Day of Qiyaamah. How is this honour achieved? A man who overlooks the injustices done to him and who does not demand fulfillment of his rights, and who forgives those who harm and oppress him, is an honourable man. By forgiving each time he is wronged and oppressed, he will hold no claim against anyone on the Day of Qiyaamah. Thus, such a man is truly honourable. Rasulullah (sallallahu alayhi wasallam) highly praised one who forgives his oppressors.

HUMANE ISLAMIC SLAUGHTERING AND BRUTAL KUFFAAR METHODS

(Continued from page 9)

merciful when you kill and when you slaughter; sharpen your blade to relieve its pain.”

The object used to slaughter the animal should be sharp and used swiftly. The swift cutting of vessels of the neck disconnects the flow of blood to the nerves in the brain responsible for pain. Thus the animal does not feel pain. The movements and withering that happen to the animal after the cut is made are not due to pain, but due to the contraction and relaxation

of the muscles deficient in blood. The Prophet (peace be upon him) also taught Muslims not to sharpen the blade of the knife in front of the animal or to slaughter an animal in front of another.

Therefore accusations of animal cruelty should very rightly be focused on those who do not use the Islamic way of slaughtering but prefer to use those methods, which cause pain and agony to the animal and could also cause harm to those consuming the meat.

THE FALLACY OF THE MAJORITY

(Continued from page 8)

misguide (others).” ...Then Ishaq said: “Were you to ask the ignorant people about the ‘greatest mass’ (Sawaad-e-A’zam), they will say, the majority of people. They do not know that the Jama’ah is even an Aalim resolutely following in the footsteps of Rasulullah (sallallahu alayhi wasallam). Therefore, whoever is with him (the Aalim of Haqq) and follows him, that is the Jama’ah.” And then Ishaq said: “I have not heard a scholar for fifty years that was stronger in adherence to the footsteps of Rasulullah (sallallahu alayhi wasallam) than Muhammad ibn Aslam.”

So examine this narration which clarifies the error of those that assume that the Jama’ah is the majority of people, even if there is no scholar amongst them, and this is the understanding of the common people, not the understanding of the ‘Ulama’. Let the one who is in accord (with the Shariah), plant his feet firmly in this slippery domain, so that he does not deviate from the straight path. And there is no guidance but from Allah.”

Abū Hāmid Al-Ghazzālī (505 A.H) wrote in his Ihyā Ulūmuddeen:

“And from amongst those things (of utmost importance), is that he (the seeker) should assiduously be on guard against innovated matters [in Deen] even if the vast majority of people have accepted them, and that he should not be deceived by the people’s assertion (about the legitimacy) of something that has been introduced after the Sahaabah of Rasulullah (sallallahu alayhi

wasallam). He should be avid in his enquiry about the state of the Sahaabah, their behavior, their actions and about the issues to which they assigned the utmost importance.”

Sayyidina Ali (radhiyallahu anhu) said that the people will see a time when Islam will remain only in name and the Qur’an will be found only in writing. The mosques will seem to be occupied but they will be bereft of guidance. The Ulama will be the worst of all people under the sky and mischief will emanate from them and return to them. (Ibn Abi Dunya)

Hafiz Ibn Hajar quotes and approves in his al-Fath the following narration of Hadhrat Ibn Mas’ud (radhiyallahu anhu) explaining the meaning of the Hadith from Bukhari which states: “*No age will dawn upon you but the one following it will be viler than it.*”

Hadhrat Ibn Mas’ūd (radhiyallahu anhu) said, “*No age will dawn upon you but it will be viler than the one preceding it. I do not mean a ruler better than another ruler, or a year better than another year, but (I mean) that your Ulama and Fiqh will disappear, and you will not find (uprighteous) successors to them. Then there will come people who will issue ‘fatwas’ [legal opinions] based on their own opinion.*” And in another narration, “*Who will blunt Islam and destroy it.*”

Rasulullah Sallallahu alayhi wasallam) said: “In the latter days the devout ones (Sufis) will be ignorant and the Ulama immoral”

Hakeem ul Ummah, Mau-

lana Ashraf Ali Thanwi states in his Malfooz:

“Rasulullah (sallallahu alayhi wasallam) directed us to follow the ‘Sawaad-e-A’zam’ in times of fitnah. From the different opinions of ulama the preferred view seems to be the one that is understood from the zaahir (text) of the Hadith i.e. the majority should be followed. This view is restricted to the Khairul Quroon when *khair (goodness)* was dominant (*ghaalib*). Today’s majority is not the purport of the Hadith (i.e. the Sawaad-e-A’zam Hadith). because today the majority consists of misguided people.” It definitely does not apply to this age when even ‘ulama’ are morons.

Imaam Tirmizi said: “The tafseer of “Jama’ah” according to the people of knowledge is “people of jurisprudence, Knowledge and Hadith”. I heard Jarud bin Muadh who heard from Ali bin Hasan say: ‘I asked ‘Abdullāh bin Al-Mubārak, who is the Jamā’ah?’ So he said, ‘Abū Bakr (radhiyallahu anhu) and ‘Umar (radhiyallahu anhu).’ It was said to him, ‘Indeed Abū Bakr (radhiyallahu anhu) and ‘Umar (radhiyallahu anhu) have died.’ He said, ‘So and so and so and so.’ It was said, ‘Indeed, so and so and so and so have also died.’ So ‘Abdullāh bin Al-Mubārak said, ‘Abū Hamzah As-Sukkarī is the Jamā’ah.’” Abu ‘Īsa (Tirmidhee) said: And Abū Hamzah was Muhammad bin Maymūn. And he was a righteous Shaykh, and he said this during our lifetime.”(Sunan at-Tirmizi, Hadeeth no: 2167)

Abu Hurayrah said: “Rasulullah (sallallahu alayhi

wasallam) said: “Islam began as something strange (and forlorn) and will revert to being strange (and forlorn) as it began, so give glad tidings to the strangers.” [Sahih Muslim no:145]

Imaam Nawawi quoted al-Qaadi ‘Iyaadh as saying concerning the meaning of this Hadeeth: “Islam began among a few individuals, then it spread and prevailed, then it will reduce in numbers until there are only a few left, as it was in the beginning.”

Al-Sindi said in Haashiyat Ibn Maajah:

“Strange” refers to the small number of its adherents. The basic meaning of *ghareeb* (a stranger) is a person who is far from one’s homeland. “*And will revert to being strange*” refers to the small number of those who will adhere to its teachings even though its followers are numerous. “*So give glad tidings to the strangers*” means those who follow its commands. “*Tooba (glad tidings)*” has been interpreted as meaning Jannat or a great tree of splendour in Jannat. This shows that supporting Islam and following its commands may require leaving one’s homeland and patiently bearing the difficulties of being a stranger, as was the case in the beginning.”

The hadith regarding the blessed *Ghurabaa* when Islam becomes a lone, forlorn and strange concept, comes

through variant narrations describing a number of qualities of the Ghurabaa. They are:

- (1) *They are those who rectify/correct when people become corrupt.*
- (2) *They are those who grow more (in faith) when people decrease in faith.*
- (3) *‘The forsakers of kindred (for the Sake of Allah).*
- (4) *A few righteous people among many people; those who oppose them are more than those who follow them.*
- (5) *They are those who revive my Sunnah and teach it to people.*
- (6) *Who correct what people have distorted after me in my Sunnah*

The *Sawaad-e-A’zam* constitutes the small group of Ulama -e-Haqq whom Allah Ta’ala has granted *Istiqamat (firmness)* on the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam). It never refers to the mob-majority of ulama-e-soo’ who trample on the Ahkaam of the Shariah, and who bootlick the kuffaar by placating their whimsical desires and baatil concepts. This small group of Ulama-e-Haqq comes within the purview of the Hadith:

“*There will ever remain a small group from my Ummah who will fight on the Haqq until the arrival of the Command of Allah (i.e. Qiyaamah). Those who oppose them and who do not aid them, will not be able to harm them.*”

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

advisable secret marriage of the trader. The example of the trader is not Sunnat to follow. But the attitude of the two ladies is Waajib to emulate.

Furthermore, what kuffaar school/university louts are doing, has not been encouraged or promoted by anyone except the mut'ah Shiah. The audacity of the university fornicators is just a token of punishment for parents who love to send their children to the kuffaar educational brothels. They deserve such 'punishment' emanating from their children who practise haraam mut'ah. The type of 'marriage' practised by the university fornicators is not even valid. Temporary marriage is not a valid Nikah in terms of the Shariah. Nevertheless, it is good punishment for parents who transform their children unto louts and fornicators. The story is reproduced on page 6 for the benefit of our readers.

Q. On Eid Day many people walked out while the Dua after the Khutbah was being made. Is this correct?

A. Yes, it is correct. Making Dua after the Eid Khutbah is bid'ah.

Q. Is it permissible to read and practise the wids and raatibs of a sufi sect?

A. It is not permissible to read and practise the wids and raatibs of the sect mentioned by you. Almost all the sufi sects existing today are cults of bid'ah and shirk.

Q. A non-Muslim woman went to work dressed with scarf and abaya. Is this permissible. Her Muslim boss rebuked her and told her that it is not allowed for her to wear this attire. Please comment.

A. If a non-Muslim in this country adopts Islamic dress, how will she be prevented? It is her constitutional right to dress or undress as she deems fit. In terms of the Shariah, it is not permissible for the Islamic authority to allow non-Muslims to dress like Muslims. In a genuine Islamic state (and there are none presently) non-Muslims will not be allowed to adopt Islamic attire.

Q. Can one say that an evil system is dajjaal?

A. Any evil may be figuratively

called 'dajjaal'. For example, we say that television is 'dajjaal'. But this is a figurative description.

Q. Some say that dajjaal is a jinn who is related to shaitaan. Is this true?

A. There is no basis for the idea that dajjaal is a jinn or related to shaitaan.

Q. Some people say that dajjaal is not literally a person. It is a system of corruption.

A. The modernists who deny the literal meaning of dajjaal and claim that dajjaal is a 'system' lose their Imaan. It is a belief of kufr. Dajjaal is literally a human being.

Q. Is dajjaal a human being or a monster?

A. Dajjaal is an extremely ugly human being.

Q. What is the meaning of dajjaal?

A. Literally, dajjaal means a person who is a deceit, fraud, imposter, swindler, etc.

Q. When my male cousins visit our home, I go away into my room. Am I allowed to make Salaam to them?

A. It is not permissible for you to say even 'Assalamu Alaikum' to your

male cousins.

Q. Is my sister's husband a ghair mahram to me?

A. Rasulallah (sallallahu alayhi wasallam) said that your brother-in-law is your MAUT. In other words purdah for him should be stricter than even for complete outsiders. He is a morally dangerous ghair mahram.

Q. I am a male, and for medical reasons am compelled to wear a corset. What is the position during Hajj? Is it permissible to wear it with Ihraam?

A. Since you have a valid reason, it is permissible to wear the corset during the state of Ihraam. However, notwithstanding validity and permissibility, you still have to pay the Dum penalty which in this case is the sacrifice of one goat/sheep to be distributed to the Fuqara.

Q. Is it permissible to perform a Tawaaf or an Umrah on behalf of several deceased persons?

A. It is permissible to make niyyat for the thawaaf of one's Tawaaf or Umrah to be for one or many *am-waat* (deceased).

**Zul Hajj 1435
October 2014**

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MEHR-E-FATIMI**

**R4,390
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ZAM ZAM

Rasulullah (sallallahu alayhi wasallam) said: "The water of Zam Zam is for whatever intention it is consumed." When drinking Zam Zam water, it is beneficial to make a dua for one's need.

"THE PIOUS ARE DEPARTING ONE AFTER THE OTHER, AND THERE WILL THEN REMAIN ONLY MUCK LIKE THE MUCK OF CORN OR DATES. ALLAH WILL NOT HAVE ANY CARE WHATSOEVER FOR THEM."

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A NABI'S BEAUTIFUL LAMENT

Persecuted, mocked, jeered and rejected by his nation, Hadhrat Nabi Nooh (alayhis salaam), after more than nine centuries of Tableegh and Da'wat, silently poured out his heart to Allah Ta'ala. He lamented:

"O my Rabb! Verily, I called my people night and day. But my calling did not increase them (in anything) except fleeing more (from me).

Verily, whenever I called them so that You (O Allah!) may forgive them, they placed their fingers in their ears and covered themselves

with their shawls, and they remained adamant and haughty.

Then I called them loudly. Then I explained to them in public and in private.....

O My Rabb! Verily, they disobeyed me and followed him whose wealth and children did not increase him (in anything) except in loss.

O My Rabb! Leave not on earth even one home of the kaafireen. Verily, if you leave them, they will only mislead Your servants, and they will give birth to only immoral unbelievers."

(Surah Nooh)

The lesson for the People of Haqq is to be constant and steadfast in proclaiming the Haqq regardless of acceptance or rejection. The vast majority on earth will always be the people of baatil, dhalaal and kufr. Haqq may not appease baatil for the sake of gaining a following. After 950 years of proclaiming the Haqq, only about 80 persons had accepted the Message of Tauheed from Hadhrat Nooh (alayhis salaam). His own son and wife remained kaafir and

were destroyed in the Athaab of the Flood. All the efforts and duas of this great Nabi of Allah Ta'ala did not avail. It could not ensure hidaayat (guidance) for even his own son and wife. Allah Ta'ala is Unique. His Wisdom is unfathomable to our created mind with its limited comprehension.

In the end, Allah Ta'ala will apprehend the people of baatil, and Haqq will triumph as the Qur'aan states: "Then We strike baatil with the Haqq, and it smashes out the brains (of baatil). Then suddenly it (baatil) disappears."

ALLAH'S LOVE

"Verily, Allah loves a penetrating gaze at the time of shubhaat (doubtful things), and a perfect intelligence at the time of the pounding of carnal lust."

Rasulullah (sallallahu alayhi wasallam) said: "He who abstains from the doubtful, has saved his Deen and his honour."

"Shun that which is doubtful for that which is not doubtful."

"The Mu'min will not attain the ranks of the Muttaqeen as long as he does not abstain from permissibilities for the fear of indulging in impermissibilities."

The Majlis

"VOICE of ISLAM"

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Roses have thorns!



The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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"The saalihoon will depart one after the other (in quick succession). Then will remain the rubbish such as the rubbish of barley or dates. Allah will have no care for them whatsoever." (Hadith)

THE FRAUD OF THE SANGOMA-AAMILS

INNUMERABLE Muslims, due to gullibility or ignorance, are victims of the predatory money-fleecing activities of notorious sangoma type 'aamils' who are nothing but fraudsters and quacks. These fraudsters make people paranoid, inducing in them the belief that even when their toe pains it is the effect of some magic, jinn or mysterious evil force employed by envious persons

To achieve their despicable ends, these sangoma-aamils resort to a variety of tricks and stunts which they deceptively introduce to convince 'patients' that evil occult has been practised on them. The fraudsters then engage in their *aabra cadaabra* activities to 'exorcize' the jinn or to 'neutralize' the sihr/magic/witchcraft which have been allegedly perpetrated.

People are so gullible and so weak of Imaan to believe that every mishap, every sickness, every marital and financial problem is the consequence of some *sihr* perpetrated on them by envious persons, especially

envious relatives. In the process, families have been torn apart becoming mutual enemies.

Sihr is undoubtedly a reality. The Qur'aan and Ahaadith confirm its existence. Taking advantage of this confirmation the fraudster sangoma-aamils are causing havoc to many Muslims whom they have ensnared into their vicious traps for fleecing. Some display tricks like a conjurer to impress the victims of their 'authenticity' and their power of exorcising jinn and neutralizing the effects of *sihr*. One very salient fact which most 'patients' fail to discern due to paranoia, is that while the sangoma-aamil always produces a diagnosis of *sihr* or *jinn*, his prescriptions and remedies almost always fail to cure the 'patient'. Like western medicine leading from one drug medicine to another drug, so too the remedies of the sangoma-aamils are only incremental, but never curing the 'patient'. If the person is cured or the problem is alleviated during the natural course of events, it is attributed to the treatment of

the fraudster. This further embeds the confidence the gullible 'patient' has in the sangoma-aamil.

The fraud, crookery, deception and satansim employed by the sangoma-aamils are a veritable science. Ordinary people are easy prey for these crooks. Recently, a brother who was being treated for several years by a 'maulana-sangoma-aamil' for a variety of issues – financial and love affairs – was rudely shocked and sobered up when he finally discovered the deception of the snooping sangoma-aamil. The 'aamil' had become a close friend of the brother who is a businessman who doles out lucrative *hadyas* (gifts) for the sangoma's services. The snooping sangoma-aamil frequently visited the brother at his place of business and home. Sometimes, the snooper was left alone in the office.

One day recently the brother was viewing the footage of his CCTV camera which had been installed in his premises. He was shocked at some scenes

which he beheld. The camera had caught the 'maulana' snooping around the premises and planting items such as 'ta'weez' in different places. The brother recalled that after some days when the snooping sangoma came to 'check' him up, he (the snooping sangoma) diagnosed *sihr/jinn*, and he said that some evil was planted in the premises. Then he initiated his fraudulent process of '*amaliyaat*' to 'discover', 'neutralize' and 'exorcise' the magic, jinn, etc. Walking around the premises with his pretenses of deception, he suddenly 'discovered' the 'dangerous' artefacts which he himself had surreptitiously planted on his snooping mission. One such artefact was lodged in such an awkward place that the brother was constrained to break the cabinet to retrieve the artifact of 'magic' which allegedly some envious family member had managed to plant in his offices by supposedly having employed either a jinn or *sihr* with the aid of another blooming 'aamil'/sorcerer/sangoma.

Now that the evil game

has been discovered, the brother is absolutely livid threatening all sorts of actions to expose and nail the snooping sangoma. Several Ulama were shown the video footage of the snooping sangoma. It threatens to explode into a major scandal in the community in view of the prominence of the snooping sangoma.

There are no genuine *aamils* around. People should content themselves with Dua, Istighfaar and abstention from haraam. Most problems and misfortunes are the consequences of sin and transgression, hence the Hadith advises Istighfaar in abundance. But Istighfaar without abandoning the acts of sin and transgression is not a cure.

Rasulullah (sallallahu alayhi wasallam) said that Surah Faatihah is a cure for every sickness. Develop *ya-qaen* and practice this remedy. Recite Surah Faatihah several times, blow on the affected/painful part of the body and make dua for cure. But remember that as long as you do not abandon your

(Continued on page 6)

THE HAJJ OF THE HEART

ON HIS way to Makkah to perform Hajj, Hadhrat Abdullah Ibn Mubaarak (radhiyallah anhu) passed through Kufa. Passing by a dump he saw a woman defeathering a dead duck. It occurred to him that perhaps it was a dead duck. So he asked the woman: "Is this duck carrion or is it slaughtered?" She said: "It is carrion." He said: "Allah Ta'ala has made carrion haraam and you in this city consume carrion." She said: "Don't worry about me."

However, Hadhrat Abdullah Ibn Mubaarak, persisted to admonish her. Then she said: "I have little children. We have not ate a morsel for the past three days." Greatly grieved, he went with his

mule to the market place and purchased food and some clothes and delivered it to the home of the woman. He knocked at the door. The woman opened. Then he said: "This is food and clothes. Take it as well as the mule. It is for you."

The Hajj caravan had left him. He remained in Kufa and missed Hajj. He waited for the return of the Hujjaaj. He returned to his hometown with the caravan. When the Hujjaaj reached their hometown, a large crowd had come to welcome them. They asked Hadhrat Ibn Mubaarak about the Hajj. He said: "I did not perform Hajj this year." One

(Continued on page 12)

GOOD NEWS OF REVIVING THE SUNNAH

A Musalli of Musjidus Saaliheen in Lenasia writes:

"I wish to inform you that a decision was taken in our Masjid regarding the microphone. The use of speakers and the microphone has been stopped with immediate effect. Some of the beneficial effects of this decision are: tranquility in Salaat; the pleasure of listening to the Imaam's natural voice without enhanced or echoing sounds; absence of microphone noise, and

less noise from people entering the Masjid late. Alhamdulillah, your article on the use of microphone and speakers has struck a note with the Imaam." (End of letter)

Al-hamdulillaah! The best benefit is the revival of the Sunnah. May Allah Ta'ala reward the Imaam. Rasulullah (sallallahu alayhi wasallam) said: "He who clings to my Sunnah at the time of the corruption of my Ummah, will receive the reward of a hundred

shuhada (martyrs)." Reviving any tenet of Islam is of imperative importance, and the tha-waab is immense.

It is hoped that other Musaaajid will follow the laudable and commendable lead of the Imaam of Musjidus Saaliheen. It is not permissible to use a microphone system for the Salaat and Khutbah. Ibaadat has to be incumbently retained in its original, pristine form as it existed during the era of the Sahaabah.

Questions and Answers

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THIKRULLAH

Allah Ta'ala has created us for His Thikr. While one should devote some time daily to sit in seclusion to engage in some Thikr and Tilaawat, it is necessary to remain the entire day in Thikr. Rasulullah (sallallahu alayhi wasallam) said:

"Your tongue should remain

ever fresh with the Thikr of Allah."

While walking, working, sitting and lying down always keep the tongue engaged in the Thikr. Every form of Thikr is extremely beneficial. The best form of Thikr is Tilaawat of the Qur'aan and *La ilaha illa laah*.

very short sojourn. We are being tried and tested here. There will always be trials in this temporary worldly life. The Muslim is expected to cast aside whatever is in conflict with Allah's Law.

Q. How is it to perform qiyam-ul-lail in congregation? Here by us at about 10 p.m., the moulana with the mu'takifeen converge for khatme-khwajgaan, salaam and salaam, then perform their qiyamul lail. When it is pointed out to them that it is Makrooh to congregate for Nafl ibaadah, They contend that it is not advertised. Is not their congregating an informal, if not formal- invitation? (Most certainly, their nightly performance of Nafl Salaat in jamaat attended by a drove of persons is conspicuous advertising. - The Majlis)

Thereafter, as is in vogue nowadays they gather over another meal apart from the food they first congregated over at iftaar time, delaying the Maghrib salaam by 7 minutes, and apart from the meals they have after taraweeh -- all in the Masjid. Spearheaded by an Aalim. It seems as if ibaadat has become a prelude and excuse - an opportunity to have some more food and another meal. So together with sehri we find people having 4 meals instead of their mandatory 3 meals out of the Mubarak month of Ramadhaan. It somehow seems we are bent on following the path of the Bid'atees. In the same said Masjid, a haafiz with a western beard has been appointed to perform taraweeh despite the presence of qualified Ulama and Huffaaz with Shar'i beards who are not given the opportunity. Is this not tantamount to encouraging neglect of the Sunnah? The imams meanwhile are silent over all this. It is very sad and lamentable that our Masaajid are being reduced to somewhat of a circus, picnic and place of entertainment! Allah have mercy on us, Aameen. What has happened to peace and quiet in the Masjid, ikhlaas, humility and simplicity taught by Islam?

A. These gluttonous elements vreet (devour) food like the kuffaar or like animals. About the gluttony of the food-devouring habit of the kuffaar, the Qur'aan Majeed says: *"And the kuffaar enjoy (themselves) and devour (food) just as animals eat, and*

Q. Who are the Madkhalis?

A. We do not have detailed information on the Madkhalis. This is a splinter group of Salafis. All Salafi groups are the followers of Ibn Taimiyyah and Al-Baani. Their core beliefs are the same. The salient feature of Madkhalis is their support for the Saudi regime. They are the 'moderates' among the Salafis.

Q. What is the Shariah's view on the issue of reciting Yaaseen khatam for the deceased?

A. Reciting any portion of the Qur'aan Majeed as an act of thawaab for the amwaat (the deceased) is very beneficial. Reciting Surah Ikhlāas thrice and asking Allah Ta'ala to bestow the thawaab to the mayyit, is a wonderful gift for the deceased. However, the custom of reciting specifically Yaaseen in congregational form is bid'ah.

Q. Is shaking hands and hugging after Eid Namaaz Sunnat?

A. The custom of shaking hands after Eid Namaaz is bid'ah. There is no basis in Islam for this practice.

Q. My friend says that it is permissible to wear the Manchester United shirt which has a logo of the devil on it because we don't really know what shaytaan looks like, and in any case the logo refers to the Tasmanian devil, not to shaitaan himself. What is the Shariah's ruling?

A. Your friend must be in cahoots with the devil, be it the Tasmanian devil. All devils are the progeny of Iblees. If the Manchester United shirt has even the logo: *"There is only One God"*, then too it will be haraam to wear it because *Tashabbuh bil Kuffaar* is haraam.

Q. Which of the four reliable Sufi Tariqahs do Hanafis follow?

A. Members of all four Math-habs join any one of the Four authentic Tasawwuf Silsilahs. However, generally, the majority of the Chishtiyyah follows the Hanafi Math-hab. However, in the present era, most of the Sufi Orders have become deviant cults. It is not easy to find a genuine Sufi Silsilah in the present age. The best course is to study the life stories, advices and teachings of the Auliya of the former times. Any sufi order which does not strictly follow the Shariah is a cult of Satanism.

Q. Are soft drinks made in Saudi Arabia also haraam?

A. All soft drinks, Coke, Pepsi, Fanta, etc., etc. contain small quantities of alcohol, hence all these drinks are not permissible. It does not matter whether the drinks are made in Saudi Arabia or any where else, all such drinks are not permissible. Transforming haraam into 'halaal' is a Saudi speciality.

Q. In many cities in the U.S.A., there are Islamic Centers which cater for Salaat, Taleem, entertainment, and social events such as Eid dinners, Ice-cream socials,

Open iftaars, Movie nights, family fun nights, sports parties, etc. People get together here to watch televised broadcasting of soccer world cup finals, boys and girls basketball tournaments, etc. It also sponsors interfaith events. Is it permissible to go into such an Islamic Center to perform Jumua Salaat only if there are no Musjids in one's area?

A. It is not permissible to participate in the activities or to waste time in the type of haraam so-called 'Islamic' center you have described. It is an evil set up promoting sin and vice in the name of 'Islam'. However, if there is no other place where Jumua Salaat is being performed, then you have no option but to perform Jumua Salaat at the evil center.

Q. If one is taking a shower and someone offers Salaam, should one respond?

A. One should not respond to Salaam whilst one is taking a shower.

Q. When making Sajdah Tilaawat should one first stand up or make the Sajdah while sitting? How should it be made?

A. Sajdah Tilaawat is made in exactly the same way as Sajdah is made in Salaat. One may go into qiyaam (standing position), then make the Sajdah Tilaawat, or one may do the Sajdah from the sitting position.

Q. Our Hazrat Shaikh in England is instructing his mureeds to recite throughout the night the wazeehah: "Ya Muhammad! Ya Mansoor! Ummatak! Ummatak!" I am uneasy about this ta'leem. Please explain in the light of the Shariah? What should we, the mureeds of this Shaikh do?

A. The 'hazrats' of this era are experts in the art of bid'ah. They are hard on the heels of the Bareilwi bid'atis in the pursuit of the science of bid'ah. They labour under the impression that they have the knowledge and spirituality to set aside the Shariah which the Fuqaha have formulated since the era of *Khairul Quroon*. The 'thikr' which the hazrat advises is bid'ah and not permissible. It is shirk. Shaitaan is an extremely cunning ustaadh. He approaches under 'deeni' hues to destroy the ulama, sheikhs and the hazrats.

Q. What is the Shariah's ruling regarding digital pictures of animate objects produced by emojis in SMS, whatsapp, telegram, etc.?

A. All types of pictures of animate objects regardless of the method of production are haraam. Pictures produced by the methods of production mentioned by you are haraam.

Q. Is it permissible to break ties with a relative who is gay?

A. It is incumbent to sever ties with a gay even if the person is a family member. Stay away from him.

Q. The Hanafi Imaam in Salaat made Sajdah when he recited the

aayat in Surah Hajj which is Sajdah Shukr for Shaafis. What is the state of the Salaat?

A. The Hanafi Imaam was supposed to have made Sajdah Sahw for having erroneously made the extra Sajdah which is not Sajdah Tilaawat for Hanafis. The damage has already been done. He should make Taubah.

Q. Is caajil also make-up? What is the ruling?

A. Caajil (the black substance which women apply around their eyes for adornment) is make-up. It is not permissible for a woman to apply it and appear in public.

Q. What should a person do if he has missed Eid Salaat?

A. The one who missed Eid Salaat should repent. He should seek forgiveness. There is no other compensation.

Q. A Shaikh gave the following fatwa regarding Bacardi Breezer (liquor/rum)?

"If a person drinks 3 or 4 bottles of it and it intoxicates him, in this case even drinking one drop is prohibited. But if the drink doesn't intoxicate an individual even if he drinks 3 or 4 bottles, in this case, it is permissible for him to drink it."

Bacardi Breezer is a rum which can be made into a cocktail. It has 4.4% alcohol content. Also, it is served in pubs and nightclubs. So how can a shaikh give a fatwa saying OK to drink it when it is well-known to intoxicate. Even kuffaar acknowledge that it is alcohol? Please comment.

A. The 'shaikh' who halaalizes liquor (Bacardi Breezer) is an agent of Iblees. His argument is satanic rubbish. He is a sign of Qiyaamah, for Rasulullah (sallallahu alayhi wasallam) said that in times in proximity with Qiyaamah, Muslims will halaalizes liquor calling it by different names.

Q. I am a Vodacom franchisee. We have to take out insurance for the devices we sell. If we don't, we could lose our franchise. What is the ruling?

A. While you may lose the franchise, you will not lose your Rizq. Insurance is haraam. Loss of the franchise will not terminate nor diminish your Rizq. Rizq is pre-ordained. We receive our Rizq from Allah Ta'ala. Whatever amount of Rizq Allah Ta'ala has decreed for us, will reach us regardless of what we do or do not do. We are in this world for a

Questions and Answers

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(ultimately) the Fire is their abode." Describing the gluttony of the kuffaar, Rasulullah (sallallahu alayhi wasallam) said that while the kaafir eats with "seven intestines", the Mu'min eats with "one intestine".

It is this excessive gluttony – eating like animals – which deranges the brains of human beings. Then they behave like animals, subservient to the command and demand of their bestial instincts. Describing this mental derangement and fossilization of the intelligence rendering people more astray than even animals, the Qur'aan Majeed states:

"Verily, We have created for Jahannam numerous from among the jinn and human beings. They have such hearts (minds) with which they cannot understand; such eyes with which they cannot see, and such ears with which they cannot hear. They are like animals, in fact, they are more astray (than even animals). They are the ones who are ghaafiloon (oblivious of reality).

Qiyaamul Lail (Tahajjud Salaat) in jamaat is bid'ah. It is not permissible for Hanafis to perform any Nafl Salaat in jamaat. The practice of khatm-e-khwajgaan in the Musjid in the manner in which it is being upheld, is also bid'ah, hence not permissible. The four meals are despicable. These people devour like kuffaar and animals, hence their Aql has become inoperative. They eat like animals, but their thinking level is sub-animal. They have converted the Musajjid into venues for merrymaking. They are all charlatans and clowns, hence their circus performances in the name of 'deen'.

Q. How is it to gather for khatme khwajgaan in the Musjid? Is this a Sunnah practice?

A. It has no resemblance with the Sunnah. It is not permissible to stage this practice in the Musjid thereby conveying the impression to the ignorant and unwary that it is a Sunnah practice of ibaadat. Some Mashaaikh have originated it as a spiritual exercise. It is permissible in privacy under the supervision of the shaikh. But this practice has now become a hardcore bid'ah which must be shunned.

Q. What about sitting together for salaah and salaam?

A. This too is a bid'ah. Durood, etc. should be recited individually. It is an ibaadat for every person to perform alone, not in congregation.

Q. Should I not rather recite Quraan instead of the 13 tasbeehs prescribed by my sheikh?

A. If you want to prepare your own spiritual prescriptions, then why have you adopted a shaikh to guide you? First, respectfully inform your shaikh that you are terminating your relationship with him. Then resort to your own prescriptions. If the shaikh is a genuine Shaikh of Tasawwuf, then it is incumbent to submit to his

prescriptions.

Q. Some time ago there was a family reunion in the family which is in vogue too and no surprise that it was spearheaded by a group of ulama (sic! ulama-e-soo', imposters, shayaateen in human form – The Majlis) under the auspices of a senior Aalim and Ustaad (ustaadh of the devils – The Majlis) of the Jamiat (i.e. the NNB Jamiat of Fordsburg). About 8 to 10 thousand rand was needed to rent the hall for which they raised part of the funds and for the food by charging each family member a nominal fee. Seriously, what is the need for this farce when they wouldn't even meet and visit them at other times but would look for the slightest pretext to run to their rich friends? It seems as if we continuously look for opportunities to feast and eat. Also most disturbing is that present there are some pious people who attend but for some reason or the other are too scared to speak out and object. Is this policy of appeasement not nifaaq? (Yes, it is – The Majlis) Keeping everyone happy but Allah?

A. Allah Ta'ala says in the Qur'aan Majeed: "The life of this world is but play and amusement. And, the abode of the Akhirah is best for those who fear (Allah). What! Do you have no sense?" While Ulama are supposed to be the guides and beacons of Light for the Ummah, they have become deceits and highway robbers, ruining the Akhlaaq of Muslims and robbing them of their Imaan. The israaf (waste), riya (show/ostentation), takabbur (pride), female adornment, promiscuity and sin in general accompanying these merrymaking shaitaani gatherings are glaringly conspicuous to even ignoramus whose Imaan has not yet become deranged. Knowledge is not a prerequisite to understand the evil and shaitaniyat of these maloon family gatherings. Every act in these devilish gatherings, from A to Z is satanic and haraam. The NNB Jamiat of Fordsburg is a gang of common fleecing the community of their money, plundering their Zakaat and Lillah funds, ruining their Akhlaaq and destroying their Imaan. The Hadith which speaks of 'ulama' who will be circumambulating their intestines in Jahannam applies to these types of disgusting molvies who not only participate in the haraam functions of the juhala, but they actually initiate these shaitaani practices. May Allah Ta'ala protect the community from the satanic depredations and moral depravity of the ulama-e-soo'.

Q. Have you any knowledge of the latest group ISIS? Are they on Haq or is there something more sinister to it?

TALAAQ BAA-IN

Q. What is Talaaq Baa-in and what are its effects?

A. Talaaq Baa-in is an irrevocable Divorce. Its effect is the termination of the Nikah. In other words the Nikah is nullified. The couple has to adopt total Purdah for one another. They are no longer husband and wife. The woman is in the state of Iddat.

However, if one or two Talaaq Baa-in have been issued, then they may reconcile at any time, whether during the Iddat or after expiry of the Iddat. But a fresh Nikah has to be performed before they can live together.

If the husband states: "I give you one (or two) Talaaq Baa-in, then the Talaaq/s come into immediate effect.

If the husband utters ambiguous words such as: "Get out from my house!", or "Go back to your parents.", or "Pack-up your clothes and get out.", or any such ambiguous terms which could mean Talaaq or merely a threat, then his niyyat (intention) will be the determinant. If he says that his intention for making the statement was to end the marriage/divorce, then the effect will be Talaaq Baa-in. If he says that he did not have the intention of divorce, then it will not be Talaaq.

A. The sinister dimension is that ISIS is part of America's conspiracy. The chap, Al-Baghdaadi is in fact the deputy 'caliph'. The actual 'caliph' is in Washington, namely, Murtad Obama who in turn is the puppet of the Yahood gang in charge of the U.S.A. Insha-Allah, a detailed exposition of this sinister plot shall be forthcoming.

Q. I have seen a video of a shaikh who explains that the reason for Allaamah Anwar Shah Kashmiri's strong memory was his great adab (respect) for the Books of Hadith, Tafsir, Fiqh, etc. My question is, is it permissible to kiss the Books of Islam to show respect?

A. Firstly videos are haraam. The modernist shaikh who appears on video is guilty of publicly indulging in haraam, hence his fisq is confirmed. One should not attach credence to the word of a faasiq. Besides Hadhrat Allaamah Anwar Shah (rahmatullah alayh), there were innumerable Ulama, Auliya and Fuqaha who had the utmost respect and love for the Books of Islam, yet they did not have photographic and prodigal memories such as Allaamah Kashmiri. The simple explanation is that Allah Ta'ala had bestowed to him such a wonderful memory. It is a pure gift of Allah Ta'ala for which there was no cause emanating from Hadhrat Anwar Shah (rahmatullah alayh).

It is permissible to kiss the Books of Hadith and Fiqh. Among the etiquettes of respect is also to be with wudhu when touching these books.

Q. I am confused about your claim that 90 minutes after sunset is the time for Isha'. How can this be when 15 degrees come in 120 minutes after Maghrib. I have not found any fatwa supporting your view?

A. Every kitaab of Fiqh from the age of the Taabieen to this day supports our view. We do not go by any degree theory, neither 15 nor 18 degrees. We ascertain the time for Isha'

Salaat by physical observation of the phenomenon called *Shufoq Abyadh* or the whitish glow in the western horizon. When this disappears, then it is Isha time. This disappearance in our region takes place long before 90 minutes. In fact, even after an hour it will be Isha' time at our place. In terms of all four Math-habs, 90 minutes is way beyond the commencement of Isha' time. To ascertain the Isha' time, you should observe the phenomenon physically, and confound the stupid degree theory. The Sahaabah, Taabieen and Tab-e-Taabieen did not teach the Ummah some confounded degree theory by means of which to determine Salaat times. The Shariah has presented its own methods which Muslims have discarded, hence they are trapped in confusion especially in Britain and the U.S.A. – the confusion of vacillating between 15 and 18 degree resulting in a difference of hours for Subh Saadiq.

Q. I am told that if a Muslim commits shirk, then he can never again be a Muslim even if he repents. His shirk permanently debars him from re-entering Islam. Forgiveness is only for non-Muslim mushriks who embrace Islam. Is this correct?

A. If a murtad repents and renews his Shahaadat, his sin of kufr and shirk is forgiven. Those who deny this are ignorant. Allah Ta'ala forgives all sins, even shirk, if one repents sincerely and renews one's Imaan.

Q. If in one town there are Hanafis as well as Shaafis, does it mean that they will have Eid on different days since Shaafis are not allowed to accept moon-sighting news from a distance of more than 48 miles?

A. It is not necessary to have two Eids in one town if people use their intelligence. Even for Hanafis it is not incumbent to accept news of moon-sightings from another town. If in a town there are Hanafis and

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★ Shaafi's, then the Hanafis should have Eid on the same day that it is Eid for the Shaafis. They (the Hanafis) should not accept news from outside if such news is in conflict with the Shaafi' Math-hab.

★ **Q. A non-Muslim girl refuses to embrace Islam. Is it permissible for a Muslim to marry her?**

★ A. The marriage to a non-Muslim girl who refuses to embrace Islam is not permissible.

★ **Q. In our country the government has made it mandatory to follow Saudi Arabia's Ramadhan and Eid announcements. The issue is sensitive. One is liable to be arrested if one differs. What should we do if according to our local sighting it is the last day (30th) of Ramadhan, but Saudi Arabia declares it to be Eid?**

★ A. If according to local sighting the moon for Ramadhan has been confirmed, then Muslims should commence fasting silently. The stupid, evil government will not know if one is fasting. If according to local Ulama it is not Eid, then to save oneself from government persecution, attend the mock eid salaah, but fast on the day which is the last day of Ramadhan. Obviously, one will in this case be deprived of Eid Salaah. If there are no Ulama to guide the public on this issue, then the masses may follow the Saudi announcements ordered by the government.

★ **Q. On the night during Ramadhan when khatam of the Qur'aan is made, sweetmeats are served. Is this Sunnat? This was done in our Masjid which is not a Barelwi Masjid. It is a Tablighi-Deobandi Masjid.**

★ A. Serving sweets, etc., after khatam is bid'ah. It is not permissible. Bid'ah has crept into the Tablighi Jamaat as well as into the Deobandis.

★ **Q. An imam advised a woman who wants to opt out of her Nikah, to deny her husband conjugal relations for three months, then she will be automatically divorced. How valid it is?**

★ A. The person who claims that if a wife withholds conjugal relations for three months, will be divorced is an ignorant shaitaan. How can such an ignoramus be an 'imam'? Even if she withholds conjugal relations for the rest of her life, she will still remain in her husband's Nikah.

★ **Q. What is khula', and is this a right of the wife?**

★ A. Khula' is an agreement between husband and wife by which the wife pays her husband a sum of money in exchange for Talaah. It is not a right of the wife. Khula' is a mutual agreement. It cannot be imposed on any of the parties.

★ **Q. The prison here in the U.S.A. serves our suhoor meal precisely at the time when Fajr time has commenced. What should we do under such circumstances? Is our**

fast valid? Do we have to make qadha?

A. In the circumstances you find yourself, eat the food and spend the day as if you are fasting. Whenever you find the opportunity, you should make qadha of the invalid fasts. Obviously you will find this opportunity only after your release. The fast will not be valid when eating at Fajr time. But since you have no option in prison, you will not be sinful. Nevertheless, recite Istighfaar, seek forgiveness and make dua for release. But after release you must fulfil these fasts.

★ **Q. Can a body be hosed down instead of the normal ghusl? In Makkah and Madinah the body is hosed down, then buried.**

A. It is not permissible to treat the mayyit like chattel or an animal. It is most certainly not permissible to abandon the Sunnah method of ghusl and to subject the mayyit to such gross indignity as the spiritually bankrupt and morally barren Saudis perpetrate. It is in fact, haraam to abandon the Sunnah method of the Shariah.

★ **Q. Is there difference in reward for reciting the Qur'aan Shareef from the Mushaf and from a smartphone?**

A. Most certainly it is preferable and more rewarding to recite the Qur'aan Majeed from the Mushaf. Reciting from smartphones, etc. should be the last resort. In fact it is more rewarding for even a Haafiz of the Qur'aan to recite from the Mushaf.

★ **Q. It is said that wherever possible one should follow the other Math-habs as well, e.g. a Hanafi should endeavour that his wudhu is valid also according to the Shaafi' Math-hab. Can we adopt the same principle regarding Hadith? If a Hadith mentions an action which the Math-hab does not teach, may we adopt that action?**

A. There is a difference between acting in terms of the rulings of the other Math-habs and the Hadith. All the masaa-il of the Math-habs are based on the Qur'aan and Sunnah. However, the permissibility of following a ruling of another Math-hab is regulated by a principle, and that is that when acting in terms of the other Math-hab, you are not in violation of your own Math-hab. If an act in a Hadith is in conflict with the ruling of one's Math-hab, it is not permissible for a Muqallid to reject the Math-hab or to act in conflict with the Math-hab on the basis of what he has read and understood from the Hadith. While that Hadith may constitute a daleel for another Math-hab, our Math-hab will have its valid argument for not acting in terms of it. It is not permissible to become a self-appointed, cardboard 'mujtahid'.

★ **Q. Are the greetings, Jumua Mubaarak and Eid Mubaarak valid?**

THE SHARIAH'S BLACK LISTED CHARACTERS

Some of the deviants who are black-listed in terms of the principles of the Shariah are:

- Tariq Jamil masquerading as a Tablighi
- Ismail Menk, alias mufti Menk, a Salafi masquerading as a Hanafi
- Molvi Moaaz Ebrahim, Imaam of the Lakefield Masjid - a Salafi or neo-Salafi masquerading as a Hanafi
- Molvi Mas'ood Ebrahim of Madrasah Miftahul Khair - a Salafi or neo-Salafi masquerading as a Hanafi
- Al-Kauthar Centre - Salafis
- Bin Yahya Ninowy of Syria and his troupe of performers - All members of the Ahl-e-Bid'ah bamboozling ignorant Muslims with 'mawlid' carnivals.

- The Qabar Pujaari sect. These people are grave-worshippers. They cling to the grave-sites if Auliya, and indulge in a variety of act of bid'ah and shirk.

This list is not exhaustive. More names shall be added as the cover of the deviates is blown.

The plot of Salafis donning Hanafi garb is subtle indoctrination of Salafi'ism. The unwary and the ignorant are deceptively hoodwinked with the subterfuge of the '*Qur'aan and Sunnah*' slogan. Salafi'ism and all cults of deviation have one common denominator - denial of the imperative importance of the Math-habs. In fact, they denounce and deny the validity of the Four Math-habs of Islam - the Math-habs of the Qur'aan and Sunnah.

A. The greetings of 'Jumua Mubaarak' and 'Eid Mubaarak' are bid'ah. The greeting of Islam is only: ASSALAMU ALAIKUM.

★ **Q. Is it permissible for a senior manager or any staff member to spend time on a website to gain knowledge during his work hours despite them having incomplete tasks or a backlog of work? Is a worker permitted to go on a website for personal interests?**

A. Stealing the employer's time is just like stealing the employer's money. It is not permissible for an employee to even engage in Tilawat of the Qur'aan Shareef during his work hours without the employer's express consent. It is not permissible for the employees to spend any time learning even Deeni masaa-il at the computer. To do so is khiyaanat (abuse of trust). Just as a thief of money will have to pay on the Day of Qiyaamah, similarly will a thief of time have to pay. A worker is not allowed to utilize any of the employer's time for personal interest.

Most workers and even Deeni personnel such as Madrasah teachers, etc., are grossly careless in this regard. They differentiate between time and money. So while the man who has some regard for the Deen may not steal money, he thinks nothing of stealing time. Yet the importance of time is illustrated by Allah Ta'ala taking an oath by Time.

★ **Q. Recently our Masjid (Curepipe Jumua Masjid) which is a Tablighi Masjid has joined into a federation with all the other Musjids of the area. Some of the Musjids practice Maulood and others are Tabligh. I have heard of federation of sports bodies, but not of Musjids. They say that the purpose of the federation is to unite all Muslims. Is this a valid federation according to the Shariah?**

A. Shaitaan approaches via ostensible 'deeni' channels to mislead and

ruin Muslims. This federation is a ploy of Iblees. It is a great deception. The Unity of Muslims is attainable only by obedience to the Shariah, not by silly kuffaar methods. There is no such thing as a 'federation' of Musjids in Islam. A Masjid is a place for performing Salaah. One comes to the Masjid for ibaadat. After the ibaadat, one leaves. The brains of Muslims have become colonized by the western kuffaar, hence Muslims follow every stupid and every haraam method and custom of the kuffaar.

★ **Q. The federation recently organized blood donation. Is this permissible?**

A. Blood donation is not permissible. It is most unbefitting and haraam for a so-called Masjid federation to become involved in activities of this nature.

★ **Q. The federation has organized a kuffaar sport tournament. Our Moulana has publicized the sports tournament posters inside the Masjid. He invited musallis to participate. The Imaam removed from the notice board the article about Qiraa't Competitions while copies of the kuffaar sport posters have been placed on the Masjid's notice board. Please comment.**

A. Your 'moulana' appears to be an agent of Iblees, hence he misuses the Masjid and pollutes its sanctity with his haraam advertising. We are living in an age in which there is a glut of ulama-e-soo' such as your 'moulana'. His haraam misdeed is not surprising although it is most lamentable.

★ **Q. The federation has organized a qiraa't competition for Madrasah children. My friend put the article of The Majlis on the notice board. The Imaam was angry. He ripped the article from the board. Please comment.**

A. Such haraam action is to be expected from a jaahil. To avoid problems, it is best not to affix Majlis

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articles on the Musjid board. The Haqq will always surface and be triumphant no matter what the people of baatil do. Allah Ta'ala supports the Haqq and ensures that the Haqq remains dominant. All the forces of baatil will not be able to silence and efface the Haqq.

Q. Inside the Musjid, affixed to the notice board is a warning not to take pictures/photos in the Musjid. The notice states that it is not permissible. But to my surprise video cameras have been installed in the Musjid. Is this not hypocrisy. Is it permissible to take pictures with a video camera inside the House of Allah?

A. It is haraam to take photos/pictures with a video camera or to make pictures of animate objects in any way whatsoever even outside the Musjid. Within the Musjid the crime is of an aggravated nature. It is a major sin, and it testifies for the criminality and hypocrisy of the Musjid's imam and trustees..

Q. During the Fajr Namaaz, our Moulana recites Qunoot Nazilah, making dua for Palestine, Iraq, etc. This is happening since Eid day. For how long should this continue?

Q. Rasulullah (sallallahu alayhi wasallam) had recited Qunoot-e-Naazilah for one month. After a month, he abstained.

Q. After Fardh Salaat of Zuhr, etc. the Imaam gives a bayaan using the microphone while numerous musallis are engaging in Sunnat Salaat. This causes considerable disturbance and distraction for the musallis. He, himself had said in his talks that Salaat should be performed with concentration, but he disturbs the musallis with his bayaan. When I informed him that The Majlis says that this is a new bid'ah, he refuted this. Our Moulana dislikes The Majlis. When he hears about The Majlis, he gets fever.

A. Firstly, *Ittisaal* (joining immediately without delay) between the Fardh and Sunnatul Muakkadah is Waajib. Secondly, it is haraam to disturb the Musallis in their Salaat with even Tlaawat of the Qur'aan Majeed. Thirdly, your Moulana's act is a new bid'ah stunt. Fourthly, his fever is the effect of the Haqq striking his brains as Allah Ta'ala says in the Qur'aan Majeed: *"In fact, We strike the Haqq against baatil. It (the Haqq) then smashes out the brains of baatil."* The cure for his fever is to submit to the *Ahkaam* of the Shariah.

Q. During the Month of Ramadhan, our Moulana allowed a beardless haafiz to be the Imaam for the Isha' Fardh. What is the Shariah's ruling?

A. The Moulana is guilty of perpetrating a haraam act. It is haraam to appoint a faasiq to lead the Salaat. The trustees and the musallis should

object. It is clear that this 'moulana' is either a jaahil or a Deen-seller.

Q. Is it permissible to allow a beardless person to recite the Athaan and Iqaamah?

A. It is not permissible to allow such a faasiq to proclaim the Athaan and to recite the Iqaamah.

Q. This year, our Imaam absented himself more than what the previous Imaam had absented himself in five years. He abandoned his Musjid duties to go for 40 days Tabligh, yet he is being paid for his presence at the Musjid. In his absence, there is sometimes no one to do the imaamate. It is becoming a mess. Please comment.

A. It is not permissible for an Imaam to abandon his post to participate in tabligh. His first tabligh is his obligation at the Musjid. It is not permissible to pay him for the days which he absconded. The pay for the 40 days is haraam. The trustees of the Musjid have no right of misappropriating the Waqf funds to make haraam payments.

Q. Recently in a Jumuah bayaan our moulana said that it is the right of the wife to refrain from breast-feeding her infant, from refraining to cook her husband's food and doing the necessary household duties. What kind of ta'leem is this? On the Night of Mi'raaj, Rasulullah (sallallahu alayhi wasallam) saw a serpent encircling a new woman. It was biting her breasts. Jibraeel (alayhis salaam) explained that she had abstained from breast-feeding her infant. But now this moulana says that it is her right not to breast-feed her baby. Rasulullah (sallallahu alayhi wasallam) also said that Jannat will be denied to a woman who displeases her husband even if she performs Namaaz and fasts. Will a husband love his wife if she refrains from doing the necessary work of the home? What does one do with this kind of moulana?

A. This jaahil so-called moulana should be given the boot for all the bunkum he disgorges. It is Waajib for a mother to breast-feed her baby. It is Waajib for a wife to attend to the duties of the home. The Fiqhi technicalities do not detract from her obligations. There is an abhorrent glut of juhala masquerading as Aalims. This type of 'moulana' with whom the community at your end is entrapped is the ruin of the community. He is an utter disgrace. It appears that the mutawallis of the Musjid are just as ignorant as the 'moulana'. It is a case of the buffoons following the buffoons.

Q. During the month of Ramadhan a musalli would come early to the Musjid and place a row of chairs in the saff. It gives the appearance of a marriage hall. Some people who are able to stand also

sit on the chairs for Salaat. What is the Shariah's ruling?

A. Assuming that all the chair-sitters are invalids and are genuinely unable to perform Ruku and Sajdah, then too it is not permissible to give the Musjid the appearance of a church or haraam marriage hall. The chairs should be scattered and generally placed at the extremities of the rows. The manner in which this musalli arranges the chairs in the saff is not permissible. He should be prevented from this obnoxious act.

If a person is able to perform Ruku' and Sajdah normally, then it is haraam to sit on a chair for Salaat. The Salaat will not be valid. If he is able to sit on the floor, then too it will not be permissible to perform Salaat on a chair. His Salaat will not be valid.

Q. I have given some people your book on Soft drinks. They do not accept that the drinks contain alcohol. Please provide more information.

A. The information provided in our two booklets on the topic of soft drinks is more than adequate for a sincere seeker of the truth. Those who do not want to accept the Haqq are like shaitaan. Despite Allah Ta'ala having directly spoken to him, shaitaan refused to be convinced, hence he was transformed into Iblees. Your obligation is only to proclaim the truth. You cannot convince the miscreants. Leave them. Do not knock your head in a wall. It is futile and negative to discuss with morons.

Q. A woman has been missing for months. Some months ago she went out of the house at night and was never again seen. It is feared that a jinn may have captured her. What can be done in this case?

A. Brother, if indeed a jinn has captured her, then it is an issue which is not in our domain. We are not *aamils*. We are not qualified in this field. We hope that her disappearance was reported to the police. Perhaps she had absconded of her own accord, and no jinn is involved. May Allah Ta'ala protect her and return her safely home.

Q. Is eel halaal?

A. Eel is not fish, hence according to the Hanafi Math-hab it is haraam.

Q. Some Hanafi Ulama say that there is ijma' on the permissibility of eating whale. Is this correct? It is well-established that whales and dolphins are not fish.

A. When there is difference of opinion and when the majority of Hanafi Ulama say that whale is haraam, how can there be Ijma' (consensus)? Those Hanafis who say that whale is halaal are in error manifest.

Q. An Aalim says that according to one view the Qur'aanic permission for old women to cast off their outer-cloak (jilbaab) applies to the home precincts, not outside the

home. Please explain.

A. According to Hadhrat Ataa (rahmatullah alayh), the permission in the aayat for old hags and aunts beyond the age of attraction to cast off their outer-cloaks (jilbaabs) applies within their homes. Thus, according to this opinion the old aunt may remove her jilbaab within the home, but not when she leaves the home precincts. Although this is not the majority view, it nevertheless, is an authoritative opinion of a great authority. When even an old aunt emerges from her home, then according to Hadhrat Ataa, she must be clad fully in the same way as young women.

Q. Who were the Bani Israaeel?

A. Bani Israaeel means the Children of Nabi Yaqoob (the Jews). His designation was Israaeel which is the equivalent of Abdullah (the Slave of Allah). It does not refer to the country, Israel. There never was such a country. The land today known as Israel is part of Palestine.

Q. A sweet contains Bourbon vanilla essence which is 35% alcohol. Are such sweets permissible?

A. Bourbon vanilla essence contains 35% alcohol, hence is not permissible. These sweets and chocolates contain many ingredients camouflaged with chemical names and e-numbers. We therefore advise abstention from all sweets and chocolates.

Q. May a woman visit the graveyard to make dua for her relatives?

A. It is not permissible for females to go to the graveyard. It is futile for her to visit the grave. Dua could be made from any where.

Q. If menses ends at 2 in the night, must she perform Isha' Salaat?

A. Yes, she has to compulsorily perform Isha' Salaat. 2 a.m. is valid Isha'time.

Q. Here in Australia, when the deceased is placed in the grave, only the head is turned towards the Qiblah. Is this correct?

A. No, it is not correct. It is incumbent to turn the whole body towards the Qiblah. In the *Lahd* (the incision in the Qiblah wall of the grave), the body has to be turned onto its right side to face the Qiblah.

Q. Is it permissible to make Qur'baani with wild buck and kudu?

A. Wild animals such as buck, kudoo, etc. are not valid for Qur'baani even if they are domesticated.

Q. There appears to be difference of opinion regarding the Meeqaat for South Africans going for Hajj and Umrah. Where should we adopt Ihraam?

A. Yes, there is difference of opinion. Ihraam may be donned in Jiddah or any where before Jiddah even right

(Turn to page 12)

A LAYMAN'S VIEW OF THE ULAMA

A concerned brother writes:

"It's time that the Ulama E Haqq take control of our Musjids, Madrasah's and other important branches of our Deen. It's time now that the Ulama E Haqq give guidance to the UMMAH.

What is described in the article MUSJIDS CONVERTED INTO VENUES OF PICNIC AND MERRYMAKING is becoming an issue almost everywhere.

In our Musjid the young Imaam went to go and sit with his Sheikh for forty days. The entire month of Ramadan he was not around. He says his sheikh called him.

Ramadan is the month when the musllees rely on the

Imaam for guidance, etc. He says he does not take money from the Musjid so he is not responsible or answerable to anyone. He has a private donor paying him his salary. Even the makhtab or madrasah was left in a lurch as the moulana had to go and sit with his sheikh. Why couldn't he go and sit with his sheikh in his holidays?

We lay people don't seem to understand all this. My grandfather says when he was small the Imaam never left his duties. The entire year only five days the madrasah used to be closed: 3 days for Eidul Adha, one day for Eidul Fitr and one day for Muharram.

Today some of the Ulama are more interested in going

around the country and giving bayaans and canvassing for mureeds then worrying about their imaamath duties, madrasah duties and worrying about their own community.

It seems a new thing has started. The Imaam gets a private sponsor to pay his salary and then says he does not take money from the musjid trust so he is not responsible to anyone.

I feel he should rather resign open his own khanqa or bayaan place and carry on with his life. In the Musjid and madrasah we need dedicated Imaams and teachers.

The ulama tell us not to imitate the west. Yet every School holiday the Madrasah

is closed. During the School holidays productive work can be done with the children and they can be creatively occupied.

Another sheikh rightly guides from his bayaans that women should not go out unnecessarily and we should live simple lives. But sadly in practise it is the opposite. His wife drives around the town on her own, goes shopping without her husband. What example is the sheikh setting?

Another sore point is the huge and expensive jalsas. Tens of thousands of rands are spent on jalsas. The Imaam will encourage people to give money towards the jalsas and yet the poor Muazin and the appas in the madrasah hardly earn much.

The ulama need to realise people look up to them for guidance and the path to Allah. So they must practise what they preach. They must take on their duties and responsibilities with great care and trust.

So I am pleading for the Ulama E Haqq to please take control. We need your guidance, vision and duas.

May Allah Subhanahu Wata Ala create Ulama E Haqq from our children and guide us all on Sirate Mustaqeem and grant us death on Imaan."

(End of letter)

COMMENT:

Ulama-e-Haqq in this age are extremely rare commodities. This is the era in which ulama -e-soo' preponderate.

HARAAM TO STUDY IN THE BROTHELS OF SHAITAAN -- ADVICE FOR CONCERNED MUSLIMS --

Assalamu Alaikum wa Rahmatullahi wa Barakaatuh.

PLEASE ADVISE:

1. As opposed to the West, is it permissible to study at a University in a "Muslim" country, i.e.: in the Middle East or Malaysia etc.? I have sourced many that are male-only, including some in Pakistan. Many have a Jamaat Kahana or a proper Masjid on campus. In addition, there are also medical colleges in the Middle East that do not make use of cadavers.

This studying will not be for Deeni knowledge.

2. Is it permissible to study and thereafter practice homeopathy, whereby one would obviously prescribe homeopathic medication? Homeopathic medication is prepared by the repeated dilution of a substance in either alcohol or distilled water.

Hadhrat Maulana Saheb, the University environment is sickening here in South Africa. There is no shame amongst even Muslims. On a daily basis, one will see two non-Muslims kissing passionately out in the open, whether it be on the side-walk or on a bench in the middle of campus. Hadhrat Maulana, I am not exaggerating. Worse is the

open handholding and hugging of Muslim girls and Kaafir boys. These girls walk around campus with their massive camel-hump hijabs, thick red lipstick, other makeup, high heels, 'skinny jeans' (Jeans that literally cling onto their legs), tight breast-clinging shirts, and maybe a Palestinian scarf around their neck etc. These girls dress more provocatively than even non-Muslims. Their Kaafir boyfriends are the smoking, tattoo and earring type.

On one sad occasion, I had seen such a Muslim girl, wearing a large hijaab, sitting on the lap of a Kaafir and passionately kissing him, "making out" is the terminology. I was filled with such a feeling that I had the urge to push their bench over, and down into the parking lot below - a considerable depth.

There exists the possible work of black magic, Satanism etc. on our campus, UKZN Westville [Durban]. It had come in the newspaper some time ago. Such that a Christian group comes weekly in order to 'exorcise' the campus with their singing. I notice long locks of braided hair at certain locations around the

university. These go away, and then appear at the exact spot a few weeks later. As though they are placed there.

All this is just the tip of the iceberg.

The university environment is such that any Deeni motivation I may gain during the holidays, or even a long weekend, I lose by just walking a few steps on campus. This has happened several times. I feel such a lack of motivation that I go from performing even Tahajjud, Alhamdulillah, to actually missing Fardh Salaah without a care. Astragfirullah. This is because of my absolute weakness.

I would so much prefer studying from home or through correspondence. However, my parents are completely averse to it. I also feel I lack the motivation and discipline to do so. I do not know.

Was-salaam

OUR RESPONSE

(1) It does not matter to which country you go, all secular universities are dens of vice and evil. Kufr, fisq and fujoor are the salient features of secular universities. It is ibaadat of the highest merit in this age to remain ignorant of secular

education if the only option is to acquire it from the abode of shaitaan, i.e. the 'educational' brothels of the West, viz., the university.

It is infinitely superior and honourable to earn your living cutting grass, washing cars or doing any other halaal menial activity than to pursue secular education at a university. Of paramount importance is the preservation of Imaan and Akhlaaq. When these western secular brothels and dens of vice eliminate even Imaan, how can it ever be permissible to set foot in these jahannams on earth? We can never advise any Muslim to seek admission in any secular university even in Muslim countries. Kufr, fisq and fujoor are the natural diseases of these institutions.

You are an adult Muslim. In addition to your parents perhaps being hauled and flung upside down into Jahan-nam for compelling you into the brothel, you too will not escape Divine Wrath. In the circumstances, it is an act of ibaadat of high merit to disobey the evil instructions of your parents. You are required to respectfully refuse their haraam commands even if they expel you from the home. If they expel you from

the home, find a job and take care of yourself. Allah will be with you. How can you tolerate being in a place which is worse than an actual brothel?

(2) If you are unable to pursue homeopathy by correspondence, then abandon it. Life is a very short sojourn. Rasulullah (sallallahu alayhi wasallam) said: "Verily, the dunya has been created for you, but you have been created for the Akhirah." Once Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha):

"O Aishah! If you want to link up with me (in Jannat), then be contented with worldly provisions which suffice for a horserider (on a journey); beware of sitting in the company of the wealthy, and never regard a garment old as long as you are able to patch (and wear it)."

This world is merely a vehicle to transport us to the Akhirah. You are allowed to acquire from the dunya only what is essential for the onward journey and for your survival here. Any acquisition in conflict with the Shariah is haraam and will lead you to Jahan-nam.

THE FRAUD OF THE SANGOMA-AAMILS

(Continued from page 1)

haraam television, your haraam viewing of cell phone pornography, your haraam illicit chatting and relationship, etc., etc. the spiritual remedy prescribed by Rasulullah (sallallahu alayhi

wasallam) will not exercise its efficiency.

Surah Falaq and Surah Naas were revealed to specifically neutralize the effects of *sihr*. Instead of calling a snooping sangoma or a fraudster 'aamil', recite these two Surahs abundantly and suppli-

cate to Allah Ta'ala for cure and succour. But remember that the bottom line for cure is abstention from all the haraam in which you are indulging. The medicine without observing the prescribed diet will be rendered inefficient.

MONOSODIUM GLUTAMATE (MSG)

THE LIES, THE DISEASES AND THE PIG PRODUCTS

"There are a number of straight forward bold faced lies used by the glutamate in-

dustry in defending its contention that exposure to free glutamic acid found in processed food does not cause adverse reactions including hives, asthma, seizures, and migraine headache; could not possibly cause brain damage,

(Continued on page 8)

POISONOUS MUCK IN PROCESSED FOODS!

Just look at the formidable lists of haraam poisons in the processed foods you consume!

Gluten, folic acid, niacin, pantothenic acid, stabilizers, emulsifiers, preservatives, potassium sorbate, sodium benzoate, flavourants, colourants, yellow carmoisine, ascorbic acid, carboxymethyl cellulose, antifoaming agents, acidity regulators, potassium chloride, phosphoric acid, sodium citrate, aspartame, acesulphame, phenylalanine, proteolytic enzyme, ammonium bicarbonate, pyriphosphare, sodium cyclamate, sodium saccharine, pimaricin, sodium merabisulphate, tartrazine, monosodium glutamate, dextrose, caposcum extract, acidirt regulator, maltrosex-

trim, etc., etc. Besides this devilish formidable array of unknown poisons and filth, there is the list of e-numbers which progresses into eternity.

These almost unpronounceable names and designations and the ghostly e-numbers are all camouflages for the poisons and impurities which most of these substances in reality are. Of what benefit is listing on wrappers of these hieroglyphics when 99% of the consuming public is blissfully ignorant of the meanings of these names and numbers? But stupid names are traps meant for duping and ensnaring a stupid public who will consume even faeces if doctored a bit with colourants, flavourants, stabilizer and the other muck with awe-

inspiring names, and attractively wrapped. The poison and filth only have to be given an alien, unpronounceable, scientifically sounding name for it to become acceptable by a stupid consumer public.

The sources from which these muck ingredients are derived are generally unknown. It is almost impossible to obtain correct information from manufacturers. Pork ingredients permeate the entire food processing industry. So diversified are pork ingredients that most manufacturers themselves are unaware of the pork source of the ingredients. Numerous ingredients have both plant and animal origins. For example, the labels never reveal whether the stabilizers and emulsifiers are of plant or animal origin.

Human hair used in bread and other products is camouflaged by the name, L-Cysteine.

A Yahudi Rabbi refused to kosher-certify L-Cysteine because the hair was obtained from a temple in India where hair is cut as a religious ritual. Tons of impure hair is obtained from India and elsewhere.

This is merely the tip of the iceberg of the filth and haraam Muslims are consuming. Is there any wonder for the massive increase in physical and spiritual diseases plaguing mankind in this era of junk 'food' – food not fit for even dogs, and perhaps fit for devils and demons?

Compounding this evil is the satanic 'halaal' certificate industry which accords accepta-

bility to the filth and poison Muslims are consuming.

Muslims are not supposed to fall into this kuffaar satanic trap of processed foods which destroy both physical and spiritual health. The Qur'aan and Hadith repeatedly exhort Muslims to consume only what is halaal and tayyib. Everything besides this is food for shaitaan. Haraam and Mushtabah food is one of the most effective snares of Shaitaan. Allah Ta'ala says in the Qur'aan Majeed:

“O People! Eat from the earth what is halaal and tayyib, and do not follow in the footsteps of shaitaan, for verily he is your open enemy. He only instructs you with immorality and evil, and that you fabricate about Allah what you know not.”

BEWARE OF THE FILTHY WATER OF AIRPLANES

THE FILTH AND DISEASE IN PLANES

"NBC 5 Investigates" obtained photos, taken by Food and Drug Administration inspectors at Texas airports. In some photos you can see slimy residue growing on the nozzles that supply airplane water. Dirty hoses can put bacteria in the tank, including coliform and E.coli.

'There's faeces in the water if there's E.coli in the water, and that's not a good thing,'

said Brenda Wiles, who manages a lab in Fort Worth that is certified to test aircraft drinking water."

The tea and coffee which you relish in a plane may be a blend of coffee/tea, filthy water and faeces. Even non-Muslims are increasingly expressing abhorrence and sounding danger alarms regarding the diseased foods and beverages served in airplanes. Yet Muslims bend over backwards in order to discover and fabricate justification for consuming the diseased filth.

The safest for health – physical health and spiritual health – is to carry your own lunch and bottled water when travelling by plane. Reliable experts have frequently reported on the disease and filth which planes carry and transmit. A little self-denial (mujaahadah) against the inordinate, gluttonous demands of the nafs should be instituted to control and suppress such bestial desires which damage the body and the soul.

Muslims are supposed to be magnetically drawn to only what is Halaal and Tayyib,

and to shun with abhorrence whatever is contaminated, doubtful and haraam. The Qur'aan Majeed in many places exhorts consumption of only Halaal and Tayyib. When you happen to be in a plane and crave for coffee or tea, reflect a bit on the faeces you will be ingesting. That should be adequate to eliminate the bestial desire. Filth and haraam 'food' are the effects of satanism. Warning us of this satanism, the Qur'aan Majeed states:

"O People! Eat from the halaal and tayyib things of the

earth and do not follow in the footsteps of shaitaan, for verily, he is your open enemy. He only instructs you with immorality and evil, and that you fabricate about Allah what you know not."

If, due to spiritual blindness you are unable to spiritually visualize the spiritual poison of the E.coli filth of the plane, and the spiritual damage flowing in its wake, then at least 'meditate' on the physical faeces you will be devouring and ingesting when you consume the faeces-filth of airplanes.

A LESSON FOR THE ULAMA

RASULULLAH (sallallahu alayhi wasallam) said: *"The Ulama are the Warathah (Heirs) of the Ambiya."* Add to this, Rasulallah's command: *"Beware of sitting in the company of the wealthy."* Also, reflect on the Hadith: *"Verily, the most hated of the Qur'raa' (Qaaris and Ulama) by Allah, are those who frequent the rulers."*

The following episode should constrain the scholars for dollars to look into their hearts for comprehending and apprehending the thieves of *hubb-e-jah* (love of fame) and *hubb-e-maal* (love of wealth) which have ruined them, and which have converted them into Ulama-e-Soo'

The governor of Egypt sent a messenger on foot to Hadhrat Yazeed Bin Abi Habeeb Misri (rahmatullah alayh) with the instruction: *"I have a mas'alah to ask, please come!"* Hadhrat Habeeb told the messenger to say to the governor: *"You, yourself come and ask the mas'alah. For you to come to me is a virtue and an adorn-*

ment for yourself. My coming to you, is for you a defect and an ugliness."

It always was the practice of the Ulama-e-Haqq to avoid going to the people of the dunya. Whoever desired a fatwa, be he the Sultan/Ruler of the time, was constrained to come to the humble cloister, hut or home of the Ulama. The lofty pedestal of *Waraathat-e-Ambiya* did not permit the Ulama-e-Haqq to respond to the requests of the wealthy and the rulers who desired their presence at their palaces/mansions for the purpose of issuing Fatwas.

It was the practice of the ulama-e-soo -- 'palace ulama', the scholars for dollars – who would sully their knowledge and rank by hovering around kings and the wealthy. Following in the footsteps of such ulama-e-soo' who considered it an honour to be in the company of rulers and the wealthy, are the scholars of the 'shariah' boards of the riba banks. Shamelessly and most dishonourably insulting and demean-

ing themselves, they sit in the *mal-oon* offices of the riba banks who pay them from riba funds to churn out fatwas of permissibility for their riba products.

Then there are some of the Ulama who may not be seeking monetary gain from the banks. Nevertheless, they too bring disrepute and insult to the lofty Office of Nubuwwat – of being the Heirs of the Ambiya – by visiting the offices of the riba banks and by sitting in their stupid board rooms where the Mufti Sahib makes a mockery of himself sitting like a clown and a serf in the midst of the capitalist bankers whose worldly 'superiority' overawes the Molvi Sahib. This type of bootlicking Mufti hankers after *jah* (cheap name and fame). Associating with world-famous capitalist bankers bloats the ego of the Mufti Sahib. The moron feels 'great' in the company of the riba capitalists whose haraam products he promotes with his confounded concoction of 'fatwas'.

Anyone who seeks a fatwa, be he a banker or a ruler or a government official or the president of the country, should come to the Mufti's humble quarters and present his *istifta'* (question). It is impermissible and most demeaning for a Mufti to bootlickingly answer the 'summons' of the banker. If the Mufti occupies his post for the Sake and Pleasure of Allah Ta'ala and for his salvation in the Aakhirah, he will remain with noble dignity in his simple and humble environment, guarding the Shariah and strengthening the bond of Muslims with Allah Ta'ala with his naseehat and Amr Bil Ma'roof.

It does not behove an Aalim of the Haqq to be an employee of a riba bank. It is extremely insulting for the Ulama to sit in conference in the boardrooms of secular 'personalities'. According to the Hadith, the ultimate abode of the scholars for dollars –the ulama-e-soo – is the Valley in Jahannam called *Jubbul Huzn* (The Pit of Grief). This terrible abode,

UTENSILS

Food should never be left uncovered during the night time. According to the Hadith, Rasulullah (sallallahu alayhi wasallam) instructed that all utensils containing food should be covered at night times. Uncovered foodstuff is contaminated by shaitaan. Recite Bismillah and close all utensils. Empty utensils, according to the Hadith should be turned upside down, not left open. Shaitaani contamination is harmful both physically and spiritually.

BHT –POISON

“BHT OR Butylated Hydroxytoluene is used in rubber, fuel and embalming liquid and is linked to **cancer, asthma and behavioral issues in children.**”

BHT is used in some processed foods. It is banned in U.K. and in many other countries.

constrains Jahannam itself to seek "Allah's refuge from it 400 times daily".

ORGAN TRANSPLANTING - A MORON 'MUFTI'S' STUPID 'FATWA'

Please comment on the following fatwa. Is it correct? A Mufti issued this fatwa in response to the question the permissibility Vs impermissibility of organ donor/transplant. The following is his response:

".....Nevertheless to answer your question briefly; my fatwa and understanding is that to give or receive organ donors is permissible based on the Maslaha Rajiha (overriding welfare) which clearly supersedes any shubuhaat (confounding variables). Furthermore we must remember that historical medical fatawa were issued based on 'Tahaquq Vs Tawahhum Wujud IMasalah IHaqiqiyya' (The potential realisation of actual & concrete welfare Vs conjectural & abstract welfare) Imam Shatibi speaks on this field at great lengths in his Muwafaqat.

As to dissecting the corpse/cadaver in order to save the unborn child, Sahnun and Asbag have declared it permissible from the Malikiya, moreover Khalil states:

"Permissibility to dissect if the deceased had swallowed someone else's money of considerable amount" Although Khalil doesn't specify the amount, Shaykh Kharashi in his commentary states "what may be deemed significant i.e. nisab"

And although Ibn Bashir does restrict it to the deceased leaving no equal wealth yet Ibn Habib much

earlier endorses the above stating as long as the reason for swallowing was not malignant e.g. To deprive the inheritors etc in which case it's obligatory to dissect and remove the consumed coins.

In light of the above and given the contemporary medical success of optimising donors and the overarching welfare involved; organ donors/transplant will be permissible inshaAllah.

As to the inept argument of mutilation (muthla), at best it only serves to mutilate the discourse and cloud a clear horizon, since it firmly sways with intention & objective, for this there are many parallels where alterations with the right objectives are permissible and rewardable at times in the Sharia; circumcision, surgery, piercings etc. Mufti [#MALM](#)

(End of the moron's 'fatwa of jahl)

COMMENT

The so-called 'mufti' has issued a moronic 'fatwa' which only displays his *jahl-e-muraqqab* (compound ignorance).

Transplanting human organs is haraam, and no 'maslahah' can override the Shar'i prohibition of utilizing human organs. The logical conclusion of the moronic 'maslahah' argument of the moron 'mufti' is the permissibility of abandoning the entire stock of Janazah Ahkaam.

The stupid character parading himself as a 'mufti' in fact implies that a dead human

body may be treated as an animal's carcass. For the sake of the haraam-acquired benefits, all the rights and obligations pertaining to the mayyit – ghushl, kafan, Janaazah Salaat and dafan may be abandoned. This in fact is happening to corpses for the sake of the hallucinated benefits. What the Shariah does not permit, is hallucination. Thousands of Muslim medical students are indulging in multiple haraam acts of desecration of human bodies because their kuffaar medical bosses demand such sacrilege. And all of this haraam rubbish is effected in the name of 'maslahah'. To hell with such 'maslahah' which seeks to override the clear-cut ahkaam of the Shariah.

The Shariah clearly prohibits its use of human parts in any way whatsoever. Even hairs and nails have to be compulsorily buried.

Dissecting the mayyit to remove a living unborn child is not organ transplanting nor is it *muthlah* (mutilation) as the moron 'mufti' infers. It is to save the life of a human being who is alive – the living unborn baby. Human organs are not being transplanted or used to save the life. Furthermore, this act is allowed, in fact it is Waajib, according to the Hanafi Math-hab. The permissibility is not restricted to the Maaliki Math-hab. Similar is the case of valuables belonging to others, which the mayyit has in his stomach.

Such operations on the human body are allowed for valid reasons and cannot be de-

fined as *muthlah*. It is not being asserted that dissecting/operating the human body is haraam. In fact killing the human being, impaling his body and putting it up for public display are all allowed for valid Shar'i reasons. What is not allowed is *making use of human organs*. The moron 'mufti *maajin* is either deliberately attempting to confuse organ transplantation with valid operations which do not involve organ use, to befool and befuddle the unwary and the ignorant, or he is just plain stupid – dense in his sensorial matter – to understand the conspicuous difference.

'*Maslihah Rajihah*' may not be presented to abrogate Islam. It is subservient to the *ahkaam*. *Nusoos* may not be abrogated at random on the basis of such principles. A live infant within the womb may not be murdered for the sake of 'saving' the mother's life on the basis of a stupid interpretation of *Maslahah Rajihah*. One person may not be killed to save ten others. Such murder may not be justified by a lopsided understanding of the principles of the Shariah and the presentation of spurious arguments of baseless opinion.

The 'mufti' *maajin's* brains have been subjected to *muthlah* (mutilation) by Iblees, hence his stupid '*muthlah*' argument. The simple basis for the prohibition of organ transplantation is that it is haraam to make use of any part of *Insaan* (the human being). The human body and every human part are sacred.

The argument of *muthlah* in this regard is peripheral.

The moron whilst attempting to employ *qiyaas* to justify his stupid 'fatwa' fails to understand that *Shar'i Qiyaas* is not unbridled, whimsical opinion. *Qiyaas* is encumbered with conditions (*shuroot*). One such condition is that the *Qiyaas* must not be in conflict with the Shariah. The moron seeks to justify organ transplants on the basis of circumcision, surgery, piercings, etc. by attempting to refute the peripheral *muthlah* factor which is cited as a ground for prohibition. Circumcision is not *muthlah* in terms of the Shariah whereas the removal of a healthy functioning organ is haraam *muthlah*.

His stupid 'qiyaas' is absolutely *faasid* (corrupt) and fallacious. No human parts are used for these acts. The Shariah whilst allowing these acts, prohibits utilization of human organs. A Shar'i prohibition may not be overridden with a Shar'i permissibility. The Shariah decrees circumcision as permissible, in fact Waajib while at the same time it prohibits use of human organs regardless of the purpose for which such organs are required. The permissibility of one act does not cancel the prohibition of another act to render it permissible. The application of the *maslahah* principle in this regard is fallacious.

The entire stupid 'fatwa' of the moron 'mufti' is the product of his corrupt *nafsaani* opinion. Human organ transplanting is HARAAM.

THE HARAAM SO-CALLED "ISLAMIC" SCHOOLS - SCHOOLS OF ZINA

Of the many letters we receive on this topic, we reproduce here one such letter from a Concerned Brother:

"In today's 'Islamic' schools in South Africa, many aspects of deen are neglected or totally ignored. This is public knowledge. Although many people have made efforts to safeguard deeni issues at these schools, very little progress has been made over the past 20 years or so. It is my understanding that the model of 'Islamic Schools' is one that is built on compromise with the deen. Women interact unnecessarily with ghair mahram men, students joke with teachers of opposite gender, boys &

girls find ways to communicate even if the classrooms are totally separate etc. This was going to happen sooner or later and it is currently happening on a large scale. My questions are

1. Should Muslims continue supporting these schools in the hope that they will improve?
2. Is it recommended that a person takes up employment at such a school?
3. Should Muslim boys be sent to a normal (non muslim) school in the day and maktab/ madrasah in the afternoon or should they be sent to Muslim schools?" (End of letter)

OUR COMMENT

We have recently published an article highlighting the evils of these so-called

'islamic' schools. In our article we had reproduced a letter of a concerned student who is disgusted with the zina at the school. The answers to your queries are as follows:

- (1) It is haraam to support these haraam schools. Far from improving, these evil schools are incrementally degenerating into flagrant zina, fisq, fujoor and even kufr.
- (2) It is not permissible to take up employment at these haraam schools. The Qur'aan Majeed forbids aiding and abetting sin and transgression.
- (3) Muslim children should neither attend these so-called 'islamic' schools nor non-Muslim schools. Home schooling should be arranged. Innumerable people, Muslims and concerned non-Muslims, have resorted to home-schooling.

With the blessings and ac-

tive connivance of the ulama, the morals of entire new generations of Muslims have been ruined and their Imaan severely tarnished. It was with the blessing of the ulama that these haraam schools came into existence thereby displacing the 14 century sacred Maktab system. The 'ulama', that is, the ulama-e-soo', are responsible for digging up the foundations of Islam in this country. The worst damage to the Deen has been and is being perpetrated by the ulama

(Continued from page 6) **(MSG)** inson's disease, and Alzheimer's disease. Central to their argument is the lie that the processed free glutamic acid used in processed food is identical to the glutamic acid found in unprocessed, unadulterated food and in the human body." MSG is also made from pig products.

of the dunya – the slaves of *maal* and *jah*.

They have made the Qur'aan – Allah's Kalaam – subservient to kufr education. The Qur'aan Majeed is treated like a secular text book practically and intellectually. About these ulama who have subjected the Qur'aan to sacrilege and discarding, the Qur'aan Majeed stating Rasulullah's lament on the Day of Qiyaamah, says:

"O my Rabb? Verily these my people have made the Qur'aan an object of rebuff." (Al-Furqaan, Aayat 30)

RASULULLAH'S RAINWATER REMEDY

A MAULANA'S REFUTATION AND OUR BRIEF RESPONSE

(OUR DETAILED RESPONSE SHALL FOLLOW IN BOOK FORM, INSHA-ALLAH)

In refutation of a Hadith pertaining to treatment for sicknesses with rainwater and Qur'aanic recitation, respected Maulana Muhammad Abasoomar of Durban, in an article captioned: *A lengthy unreliable Hadith on cure with rain water*, presents the following arguments for his conclusion of the Hadith in question being a fabrication.

- The Hadith appears in the "non primary" kitaabs, *Jami'ul Usool* and *Jam'ul Fawaidh*.
- Both these sources do not mention the chain for this narration.
- They reference the narration to 'Razeen' who does not "usually cite the chains for his narrations".
- Senior latter-day Muhadditheen stated that they were unable to locate several narrations that Razeen had cited in his book.
- Allamah Zahbi said: "In his (Razeen's) books are some very unreliable narrations."
- The chain of this narration is yet to be located.
- The Hadith has **exaggerations** which are usually found in fabricated Hadiths.
- The popular reliable Hadith sources have no mention of this Hadith.
- There is a real chance of the Hadith being a fabrication.

Every one of the aforementioned arguments is spurious. The respected Maulana's research on this issue is extremely defective. Due to this deficiency he has committed the very serious error of categorizing this *Saheeh* Hadith as 'fabrication (*Maudhoo*)'.

While our detailed response shall, Insha-Allah, be published in book form, we content ourselves here with brief answers to the list of spurious

arguments posited by the respected Maulana Sahib.

First argument

- The Hadith appears in the "non primary" kitaabs, Jami'ul Usool and Jam'ul Fawaidh.*

The appearance of a Hadith in a non primary source is not a principle for classifying a Hadith to be a fabrication. Numerous non primary Hadith kutub are of the highest standard of authenticity and reliability. Kutub other than the *Sihaah Sittah* (Bukhaari, Muslim, Abu Dawood, Tirmizi, Nasaai' and Muwatta Maalik, and according to some, Ibn Maajah)

The two kitaabs mentioned by the respected Maulana Sahib are laden with the Ahaadith of these Six kitaabs collectively called *Usool*.

Second argument

- Both these sources do not mention the chain for this narration.*

Truncation (i.e. the Hadith minus its *Isnaad*) is never grounds for classifying a Hadith as *Maudhoo* (fabricated). Thousands of Ahaadith of the *Sihaah Sittah* compiled by Imaam Razeen and many other Muhadditheen in their kutub are all truncated. It is indeed moronic to aver that a Hadith is *Maudhoo* simply because the *Isnaad* is not mentioned. The practice of the Fuqaha and the later Muhadditheen was to truncate Hadith narrations since they had no need for the *Isnaad*. The issue of Chains had already been finalized by the early Muhadditheen and the Aimmah-e-Mujtahideen.

Third argument

- They reference the narration to 'Razeen' who does not "usually cite the chains for his narrations".*

The respected Maulana Sahib, due to the deficiency of his research has grossly failed to understand the rank of Al-Imaam, Al-Muhaddith Al-laamah Razeen Bin Muawiyah Al-Abdari. Imaam Razeen was among the prominent Akaabir Mukharrijeen and among the Aimmah Muhadditheen. When an Authority of this calibre cites a Hadith without deprecating and criticizing it, it confirms the authenticity of the Hadith. Insha-Allah, our detailed Response will adequately show the extremely lofty pedestal which Imaam Razeen occupies in the firmament of Hadith and Fiqh. It is essential to understand that Imaam Razeen was

not just any Zaid, Bakr, Tom, Dick and Harry.

If all the Ulama of this age are shoved into Imaam Razeen's kurtah pocket, there will be ample space for several more such groups to be squeezed in.

Fourth argument

- Senior latter-day Muhadditheen stated that they were unable to locate several narrations that Razeen had cited in his book.*

The inability of latter-day Muhadditheen to locate some narrations cited by Imaam Razeen, may not be used as an argument to classify a Hadith as being fabricated. It is exceptionally grave to brand a Hadith of Rasulullah (sallallahu alayhi wasallam) '*Maudhoo*' just because some Muhadditheen who appeared on the scene 6, 7, 8 and 9 centuries after Nabi-e-Kareem (sallallahu alayhi wasallam), had failed to corroborate with other sources some of the Ahaadith cited by Imaam Razeen. The spuriousness of this flimsy argument should be quite obvious.

Fifth argument

- Allamah Zahbi said: "In his (Razeen's) books are some very unreliable narrations."*

Allamah Zahbi's criticism is apodalic and eristic. Having failed to present even a single rational argument for refuting the Hadith narrations of Imaam Razeen, Zahbi conceded that Imaam Razeen was *Al-Imaam Al-Muhaddith Ash-Shaheer*.

Furthermore, Zahbi did not claim that the 'Rainwater Hadith' is a fabrication. He had not even made reference to it. His statement refers to "some" allegedly "very unreliable narrations". Nowhere does he say that the specific Hadith under discussion is a fabrication. The only one who has classified it a 'fabrication', is the respected Maulana Sahib.

It is also necessary to say that Zahbi's notion of some of Imaam Razeen's narrations being "unreliable" is a subjective conclusion. He advances no rational argument for his contention. There is no reason why we should opt for the *tagleed* of Zahbi when an illustrious Muhaddith of the calibre of Imaam Razeen who appeared more than two centuries before Zahbi, had accepted the Hadith to be *Saheeh*. Zahbi's criticism has been dismissed by great Au-

thorities. We shall, elaborate more in our detailed Response, Insha-Allah.

Sixth argument

- The chain of this narration is yet to be located.*

Inability of locating the Chain of a Hadith cited and accepted by an illustrious Imaam of Hadith is not valid ground for rejecting the Hadith as a 'fabrication'. Yes, if some grave-worshipper or a man belonging to the Ahl-e-Bid'ah cites a narration for which there is no substantiation in the Kutub of Hadith, then there will be justification for dismissing the Hadith without branding it a fabrication. If the narration is in conflict with the Shariah, it will only then be labelled a fabrication. But, if it pertains to the sphere of *Fadhaa-il*, it shall not necessarily be lambasted unless it has been made a basis for bid'ah.

Imaam Razeen who is a senior Authority of Hadith is in fact the *Sanad*. In his own right, he is the Chain of Narration establishing the authenticity of the Hadith. There is no need to dwell beyond this illustrious Imaam of Hadith in search of a Chain. More in our detailed Response, Insha-Allah.

Seventh argument

- The Hadith has **exaggerations** which are usually found in fabricated Hadiths.*

The respected Maulana Sahib has not enumerated the "exaggerations" in this specific Hadith. If he presents these, we shall, Insha-Allah, tackle the issue.

Eighth argument

- The popular reliable Hadith sources have no mention of this Hadith.*

There is no principle which labels a Hadith *Maudhoo* merely because it does not appear in the *Sihaah Sittah*. 90% or more of the Ahaadith do not appear in the six popular Hadith books. Besides the Six, there are many other popular Hadith kutub among which are *Jaami'ul Usool*, *Jam'ul Fawaid*, Imaam Razeen's *Tajreedus Sihaah*, and many more. As far as popularity is concerned, Imaam Razeen's *Kitaab* is extremely popular.

Acknowledging the popularity of Imaam Razeen's *Kitaab*, even the critique Zahbi says: "*He stayed in Makkah for an age where he heard Bukhaari from Eesa Bin Tharr Al-Harawi, and Muslim from Al-Hasan At-Tabari. He has a popular book in which*

he has compiled the Six Kutub."

Ibn Razeen's *Tajreedus Sihaah*, and Ibn Atheer's *Jaami'ul Usool* in which this particular Hadith is recorded, are extremely popular. These kutub are not obscure, lacking in status as the respected Maulana Sahib has attempted to convey. All of these kutub are reliable sources.

In fact, our respected Maulana Sahib, acknowledging the popularity of Imaam Razeen's *Tajreedus Sihaah*, says: "*His book: 'Tajridus Sihah' is famous.*" This should clinch the 'popularity' argument.

The ninth argument

- There is a real chance of the Hadith being a fabrication.*

This is not a *daleel*. It is an arbitrary claim devoid of any basis. It is the baseless conclusion of the respected Maulana Sahib. Not a single valid argument has been advanced for this baseless contention. In fact, even Allamah Zahbi has not labelled the Rainwater Hadith a fabrication. While he claims that some narrations of Imaam Razeen are "unreliable", he does not say that this particular Hadith or any other specific Hadith of Imaam Razeen is *Maudhoo*'. It is only the respected Maulana Abasoomar who has mustered up the courage to brand this *Saheeh* Hadith of Rasulullah (sallallahu alayhi wasallam) '*fabricated*'.

Should we briefly accept that "some" narrations in Imaam Razeen's most popular (*Mash-hoor*) *Kitaab* are "unreliable", what is the rational argument for claiming that the Rainwater Hadith is included among the "some unreliable" narrations"? There is not even an iota of *daleel* to substantiate this spurious claim.

• In his conclusion, the Maulana Sahib says: "*In such a situation, **caution** demands that we abstain from spreading, sharing or publicizing this narration.*" Imaam Razeen and the illustrious Authors of *Jaami'ul Usool*, *Jam'ul Fawaaifh*, *Taysirul Wusool*, etc. had a better understanding of the concept of "caution" regarding Hadith narration. They were great Authorities of Hadith, and they had deemed it appropriate and valid to include this Hadith in their highly authentic kutub. The conclusion of the respected Maulana Sahib is thus dismissed as utterly baseless.

MULTIPLE HAJJ FOR ALL

The objective of performing Hajj is to gain the immense *thawaab* (reward) promised by Allah Ta'ala. For the sincere Mu'mineen there is no other purpose for performing Hajj. While performing the physical Hajj by undertaking the journey to Makkah Muazzamah is compulsory only on those who are by the financial means to accomplish this so-journ, no one, not even the paupers and beggars, are deprived of the wonderful rewards of Hajj. Allah Ta'ala does not deprive His servants of the *thawaab* of specific acts of Ibaadat which they are unable to perform due to valid

circumstances.

It comes in the Hadith that a person who looks at his/her parents with affection, receives the *thawaab* of one Hajj. The Sahaabi asked about a person who casts many looks of affection at his parents. Rasulallah (sallallahu alayhi wasallam) responded that he will receive the *thawaab* of the number of Hajj equivalent to the number of times he glanced at his parents.

Children who leave this world without having taken with them the *thawaab* of thousands of Hajj which they

could have acquired in their life time by frequent glancing at their parents, are most unfortunate and deprived of all goodness. In fact, this is the state of most children in this age of western evil, vice and immorality which Muslims have adopted as their culture.

Children should make it a special occupation to daily visit their parents, if they are living apart, just to make Salaam and look at them. Instead of this easy, noble Ibaadat of such immense merit, children have today become like western animals who hardly recognize their

parents. Parents are left to fend for themselves in their old age – the same parents who had sacrificed their nights, time, energy, health, comfort and money to care for their children from months prior to their birth, and even beyond adulthood.

Today when these same parents are infirm and helpless, many westernized animals dump them in kuffaar-style old-age homes or in servants quarters to languish in sadness and loneliness during their last days on earth. But they did not deal with you in this manner when you were

a helpless infant, a growing child, a teenager and even an adult. Rasulallah (sallallahu alayhi wasallam) said:

“Your father is (your) central portal to Jannat. Now, if you wish to destroy it (with disobedience), then do so, and if you wish to guard it (with obedience and keeping then happy), then do so.”

“Verily, among the best of good deeds is to kindly serve the family of your father’s friends after his death.”

“Three Duas are mustajaabaat (readily accepted): The Dua of the father; the Dua of the musaafir and the Dua of the mazloom (oppressed).....”

SANHA

WITHDRAWAL OF CARRION CERTIFICATE

SANHA, the premier *Maitah* (Carrion) certifier in the country has announced the withdrawal of its haraam ‘halaal’ carrion certificate from *Wynberg Chickens Joburg*, citing ‘breach of contract’ as the reason for having withdrawn the devil’s certificate.

Feeling snug in this miserable announcement buried in its website, the Carrion Purveyor believes that it has honourably discharged its obligation of informing the Muslim community to abstain from consuming what had always been haraam CARRION proclaimed ‘halaal’. If it is briefly assumed that the carrion chickens were indeed ‘halaal’ during the subsistence of the scrap of toilet paper termed ‘halaal certificate’, then too by no stretch of intelligent imagination has this haraam carrion-halaalizing body discharged its obligation. In fact, there is no way whatsoever that the damage wrought by

the haraam halaalizing of the carrion can ever be repaired. It is humanly impossible to correct the damage and harm caused to Imaan and Akhlaaq of thousands of Muslims who have been consuming the halaalized carrion, *and who will still be consuming it long after the withdrawal of the haraam certificate.*

How long will it take for SANHA’s perfunctory announcement to percolate through the various strata of Muslim society who are devouring the diseased, rotten *maitah* chickens?

It is just plain commonsense that the breach had existed prior to its discovery by the carrion inspector. How long did the breach exist? No one knows. Throughout the duration of the breach, Muslims were buying and devouring the haraam rot. When finally the breach was discovered, SANHA discussed with Wynberg’s management. Either no agreement could be

reached to rectify the breach or it was too huge for even the Carrion Halaalizer to stomach and had to be divulged before someone from the public discovers and exposes it.

Now after discovery of the breach, SANHA had a meeting with its dumb members in the Carrion game. Meanwhile Muslims are consuming the haraam carrion. Then it was decided to insert the notice on the website. How many Muslim were alerted by the website that even the Carrion Halaalizer had been constrained to brand its own certified *maitah* as carrion? Even if numerous were alerted, it is a 100% certainty that 100% of the carrion devourers had not seen the notice on the website. Numerous people have no computers.

Even if notices are placed on some, and we emphasize **some**, Musjid notice boards, it will take ages for all the musallis to read it. Never do all Musallis read notices the

moment they are posted on the board. The worst scenario is on Jumuah. While for the daily five Salaat, many of the musallis stop and read notices, on Fridays, barely 5% of the musallis stop to read notices. The vast majority simply rushes from the Musjid to attend to their mundane activities. Furthermore, the carrion notices do not appear in the majority of the Musaajid.

Experience testifies that in the past, even months after withdrawal of carrion certificates, Muslims were still devouring the rotten chickens since they were unaware of the withdrawal. But those who issue haraam certificates to halaalize carrion are totally bereft of conscience. If they are still Muslim, we do not understand how they can sleep peacefully knowing full well that most Muslims are continuing to devour the carrion chickens despite withdrawal of the certificate.

The aftermath of a certificate withdrawal is a real dilemma and should pose a nightmare for any carrion-halaalizer who believes that he is a Muslim. It is quite understandable that all of this is meaningless to a munaafiq. In fact, it will also be meaningless for most of these humbug characters whose hearts have become sealed, precluding the entry of Imaani reasoning, rational reasoning and conscience.

This is the effect of devouring carrion. The effect is worse when Muslims are knowingly fed carrion in the name of the Deen as SANHA, MJC, NIHT and the gamut of other carrion-halaalizers are perpetrating at the peril of the destruction of their own Imaan. But they should understand that the calcification of their brains and obliteration of their conscience will be decalcified at the time of Maut. But then it will be too late.

THE KUFR OF RADIO SHAITAAN

Devilishly dubbed, ‘radio islam’, this evil, haraam appendage of Iblees, Radio Shaitaan, in its haraam, kufr so-called ‘Beard Campaign’, inviting the participation of morons, *juhala*, *fussaaq*, *fujjaar* and *munaafiqeen*, said: *“Do you have an amusing or inspiring beard anecdote to share? How long did it take you to grow, maintain, and care for beards? Share your Beard Bro story. Prizes up for grabs.”*

Usually such modernists

who masquerade as Muslim whilst their hearts brim with *nifaaq*, subject the Sunnah Beard to mockery. It has hitherto been the style of the modernist munaafiqeen to ridicule this essential and important Sunnah of Rasulallah (sallallahu alayhi wasallam). However, in this age, munaafiqs who are proclaimed ‘molvis’, such as the munaafiq juhhaal ‘molvis’ of Radio Shaitaan, have assumed upon themselves the satanic past-time of the modernists – to ridicule tenets of

the Deen.

While the modernist munaafiqeen had no subterfuge for their kufr, these Radio Shaitaan ‘molvi’ mureeds of Iblees, present a ‘deeni’ veneer with which they coat their kufr to confuse and deceive ignoramuses. The aforementioned idea of ‘amusement’ predicated to the Sunnah Beard of Rasulallah (sallallahu alayhi wasallam) is *Istikhfaaf* and *Istihza* of a *Hukm* of the Shariah. Such fun and mock-

ery directed to a teaching, practice or belief of the Deen is **kufr**. It jettisons the vile person out of the fold of Islam. Under cover of the ‘Islam’ designation, Radio Devil propagates *fisq*, *fujjoor* and *kufr*. It is indeed surprising and lamentable that Muslims still find it tolerable to listen to the Satanism which this haraam voice of Iblees excretes.

It is of the ways of Shaitaan to blend his kufr and villainy with colour and de-

ception for enticing the juhala. In like manner, the mureed of shaitaan (the radio molvi) attempts to camouflage his kufr by stupidly adding the word ‘inspiring’ after describing the beard to be ‘amusing’. But this stupid attempt does not exculpate the mureed of Iblees from the kufr he has uttered. The so-called beard campaign is KUFR. Participants in this vile programme should renew their Imaan and their Nikah, if they happen to be married persons.

SADQAH WITH LOVE

ONCE WHEN Rasulallah (sallallahu alayhi wasallam) saw Hadhrat Aishah

(radhiyallahu anha) washing some dirhams (silver coins), he was surprised, and he said:

“O Humaira! (This was Hadhrat Aisha’s name) What are you doing?” She responded: “Labbaik! Ya Rasulallah! I am washing these dirhams.”

Rasulallah (sallallahu alayhi wasallam): “What for?” Hadhrat Aishah: “I have heard you saying that when something is given in the Path of

Allah, then before it reaches the hands of the recipient, it reaches the Hands of Allah Ta’ala. Therefore, whenever I
(Continued on page 12)

The JAMIAT KZN-AMR BIL MA'ROOF-NAHYI ANIL MUNKAR DEPATARTMENT

issued the following statement:

OUR OFFICE HAS LOST THE OBJECTIVE

THE SENIORS OF THE EXECUTIVE MUST CLEAN UP THE SALAFI AND MODERNIST MESS WITHIN THE EXECUTIVE COMMITTEE

We, the Amr Bil Ma'roof-Nahyi anil Munkar Department of Jamiat KZN, shall be failing in our sacred obligation of stating the Haqq should we sweep under the carpet the irregularities and malpractices which have deflected the Jamiat from the Path of Haqq. The Qur'aan orders:

"O Believers, be establishers of justice as witnesses for Allah even though it be against yourselves or your parents or your close relatives." (5:135)

Therefore, we are duty-bound to proclaim the Haqq and Justice, be it against our own office-workers. We dare not turn a blind eye at the recent undignified and un-Islamic politics of the nafs which a small clique of our office-workers had plotted at the recent election of the executive and office bearers.

The clique consisting mainly of Ml. Mohammedy

and Ml. Rafiek, has descended to an extremely low level of politics of the nafs. It is very very sad to observe that this clique has shamelessly and without showing even a little fear for the reckoning they will have to give to Allah Subhanahu wa ta'ala, conspired to work out of office one of the Jamiat's senior and pious officials, Mufti Ebrahim Salejee Sahib of Estcourt (Daama Barakatuhu). The Mohammedy-Rafiek clique, by employing the politics of the nafs -the cheap politics of kuffaar politicians — has temporarily achieved their evil goal of keeping Hazrat Mufti Salejee Sahib out of the executive.

Then they compounded their shamelessness with the shameless misdeed of keeping a Salafi who is a Hanafi imposter in the executive. Ml. Rafiek has caused substantial damage to the Jamiat. He subtly propagates Salafi'ism, is an anti-Sunnah liberal, has, without the Jamiat's authorization, committed the Jamiat to haraam kuffaar court litigation pertaining to the UUCSA name debacle, etc. What criterion has been employed to expel Hazrat Mufti Salejee Sahib

(Daama Barakatuhu) from the executive, and keep in the executive the imposter Hanafi, the Salafi Ml. Rafiek?

We direct this appeal to the senior, Deeni conscious officials of Jamiat KZN. Our appeal is that Ml. Rafiek should be expelled from the executive and Mufti Salejee Sahib (Daama Barakatuhu) should be installed in a senior position to assist in the process of saving the floundering ship of Jamiat KZN from sinking. This ship is currently listing badly and its destruction is imminent if the current course of collision with the Shariah is maintained.

The Jamiat is on a headlong course of collision with the Deen. It will soon be smashed to smithereens if the anti-Shariah course set by the Mohammedy-Rafiek clique is sustained. The Jamiat has to change its course and return to the Sunnah which was the Path set for it by Hadhrat Moulana Omarjee Sahib and Hazrat Moulana Sema Sahib (rahmatullah alayhimaa).

There are a range of evil issues which the new executive should investigate and rectify. If even the new execu-

utive fails in its obligation, Allah Ta'ala will then either replace them with better personnel or destroy the Jamiat KZN in a collision with the Haqq — a collision which shall be the final nail in the Jamiat's coffin. Baatil will not succeed in the long run. Some of the disturbing issues which have to be tackled immediately are:

1. The silent and cunning introduction of Salafism within the ranks of the Jamiat by Ml. Rafiek.
2. The presence of a female 'counsellor' on the Jamiat's office premises. This is an extremely subtle ploy of Iblees to involve the office-workers in zina and to increasingly steer the Jamiat into the traps of modernity.
3. The huge waste of public funds — Lillah and Zakat — for totally unnecessary building activity. There is no need to extend and add to the current premises of the Jamiat. It is haraam to squander the public's Lillah funds for luxury building operations to gratify the egos of the Mohammedy-Rafiek clique.
4. The Jamiat has been made to become a bedfel-

low of the kufr Gulen movement presented as Islam. It is shocking and unbelievable that the Jamiat KZN has paired up with a kufr movement which is undermining Islam and conspiring to substitute the Deen with an American blend of 'islam'.

5. The Jamiat's unauthorized participation in the litigation pertaining to the UUCSA name debacle.

There are some others issues too, which have to be probed and rectified. In short, the Jamiat KZN needs to clean up the miserable mess in its office. It is our sincere dua that the new senior members and officials of the Jamiat will view our naseehat seriously and initiate measures to do what is necessary in the endeavour to stabilize the crazy and drunken drifting of the Jamiat Ship which has been left rudderless by the Mohammedy-Rafiek clique who has sinister agendas being pursued.

If Allah Subhanahu wa ta'ala wills, we shall deal with each irregularity in greater detail in future bulletins.

DISSOLUTION OF A PARTNERSHIP

Q. Zaid, Bakr, Amr and Khalid are four partners in a Shirkat venture. Amr is mentally incapacitated. He is out of the business, and unable to make any decisions. He has an adult son. Does the son take the place of his father to make decisions on his behalf? What is the Shariah's ruling in this situation? Whilst the father was mentally stable he had given his son and two daughters a general power of attorney to act on his behalf. The remaining partners say that there must be consensus of the family

members for appointing a person to be the curator. The remaining partners claim that they are still the wakeels of their mentally incapacitated brother, hence it is their right to make the decisions on his behalf. Are they right?

A. The fact that Amr is no longer regarded capable of decision-making by the other partners confirms his mental incapacity. Since he has effectively no say in the affairs of the business due to his mental state, the partnership in respect to him has terminated.

The first step which is Waajib on the remaining partners is to assess the financial state of the business and to calculate Amr's share.

The second Waajib step is to hand over Amr's share to whoever will be his Trustee to oversee his (Amr's) affairs.

His adult son being his wali, will be the trustee. The son will be his mentally incapacitated father's curator. His curatorship in terms of the secular law of the land is further enhanced and confirmed by the General Power of Attorney which his father had

given him and his two sisters.

Consensus of the heirs is not a necessary Shar'i requisite for the son to be appointed the curator. The son is in charge of his mentally incapacitated father and even of his body after his (the father's) death. The son has a prior right over his uncles (father's brothers).

Since Amr is no longer a partner in the Shirkat company due to the termination of the partnership in respect to him, the question of making decisions on his behalf regarding the Shirkat affairs is

superfluous. The curator (the son in this case) only has the right to demand from the remaining partners payment of his father's share.

The son may, however, enter into a fresh partnership contract with the other partners on behalf of his father if they are agreeable.

The remaining partners are no longer the wakeels of Amr due to the termination of the partnership. The wikaalat remains valid only as long as the Shirkat is valid. The wikaalat lapses with the termination of the Shirkat.

THE QUR'AAN IS NOT FRIVOLITY

A Brother writes:

"Today after Maghrib, one of the Imams stood up and made an announcement saying that there is a Pakistani Qari who has graced us with his presence and will recite after Maghrib, and give us a taste and when he is" ON TOUR he will kick off" from our Masjid.

Walaahi! I am more and

more drifting away from these ulama. I believe that they have nothing to offer me. My Imaan is suffering in the process of the drivel they speak from the Masjid's platform. Is Qur'aan recitation some kind of a sport for it to 'kick off'? Please offer some naseehat."

(End of the Brother's complaint.)

On the Day of Qiyaamah,

Rasulullah (sallallahu alayhi wasallam) will complain to Allah Ta'ala: "Verily these my people have made the Qur'aan an object of buffeting.", i.e. kicking it like a ball, hence the moron Imaam likened Qiraa't sessions to a "kicking off sports event."

The qaari's presence is a blot of darkness, and the Imaam adds and compounds

the darkness. The frivolous and most unbecoming manner in which he acquitted himself in his announcement is adequate for illustrating his stupidity and his lack of understanding of the Deen. If this Imaam understands the meaning of the Qur'aan and its qiraa't, he would not have likened the Qur'aan to a kuffaar ball being kicked, and a kuffaar sports event 'kicking off' with its haraam

fanfare.

The qaaris of today are making a mockery of the Qur'aan Majeed for the acquisition of monetary gain. The Aayaat of the Qur'aan are being bartered away for the miserable coins of the dunya. It is for this reason that Rasulullah (sallallahu alayhi wasallam) said:

"The majority of the mu-naafiqeen (hypocrites) of my Ummah are its qaaris."

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

at one's home or in Johannesburg or in the plane. But the final point is Jeddah. It has to be compulsory donned in Jiddah.

Q. Can a wife give her Zakaat to her poor husband?

A. It is not permissible for a wife to give her Zakaat to her husband. The same applies vice versa.

Q. How does a musalli fill a gap in front of him in the saff if he is in Salaat or about to join the Salaat? If he is in Salaat and has to step forward to fill the gap, does he move ahead with his hands folded?

A. When there is a gap in the front saff in front of you, then step into it with one or two steps with your hands held folded. While stepping to the right-hand side to fill the gap, keep your hands folded. If there is a gap in a saff while you have not yet joined the Salaat, then you may move even across the path of the musallis to reach and fill the gap.

Q. On whom is Qur'baani Waajib according to the Maaliki Math-hab?

A. According to the Maaliki Math-hab, Qur'baani is compulsory on the head of the family. He has to make Qur'baani for all those whose nafqah (expense) is incumbent on him, e.g.

his children.

Q. One sheikh Fakhri Owaisi has severely criticized Hadhrat Muawiyah (radhiyallahu anhu). He claims that Hadhrat Muawiyah was involved in the killing of Hadhrat Uthmaan (radhiyallahu anhu). What is the status of a person who reviles the Sahaabah?

A. The reviler of the Sahaabah is a pure kaafir. Hatred for a Sahaabi is the effect of hatred for Rasulullah (sallallahu alayhi wasallam just as love for a Sahaabi is the effect of love for Rasulullah (sallallahu alayhi wasallam). Salaat behind this murtad is not valid.

Q. In the qabrustaan should we lift our hands when making dua?

A. When making dua for the mayyit in the Qabrustaan, the hands should not be lifted. This was not the method of the Akaabireen nor is it Sunnat to raise the hands.

Q. I am a prisoner in the United States. Do prisoners also have to pay Sadqah Fitr?

A. Sadqah Fitr is Waajib on those who have the Zakaat Nisaab (about \$400) on the Day of Eid. If you have this amount, then you have to pay the Sadqah Fitr which is the price of 2 kilograms of flour. You may give it to any poor Muslim in prison.

Q. Is oral sex permissible. Some scholars say that while it is not encouraged, it is permissible. Please comment.

A. The some 'scholars' to whom you have referred are morons. Such repositories of stupidity may not be termed 'scholars'. This satanic practice is filth and destructive to the body and soul. Medical experts have confirmed that this act of Satanism causes mouth and throat cancer. A professor said: "Coupled with changing sexual behaviours and where oral sex features prominently, these trends will most likely lead to increases in HPV oro-pharyngeal cancers"

Q. Is it permissible to fast on the holy days (9th Zil Hajj and 10th Muharram) with the intention of Qadha of Ramadhaan?

A. It is permissible to fast on the auspicious days with the intention of making Qadha of Ramadhaan's fasts.

Q. Is it permissible to take a Sunnat ghusl during I'tikaaf?

A. It is not permissible to take even a Masnoon ghusl during the I'tikaaf.

Q. The Madkhali Salafis say that those who criticize the Saudi government are Khaarjis. Please comment.

A. In fact, most, if not all, of the rulers in Muslim countries today are kaafir. The entire system of government is kufr. Criticizing these kuffaar rulers masquerading as Muslims does not render one a khaarji. The 'madkhali' salafis are morons who bootlick the corrupt Saudi regime.

Q. Do women have to wear only white dresses in Ihraam? Can they wear gloves and socks?

A. Women may wear any colour dress during Ihram. Gloves and socks are permissible.

Q. A man is survived by 3 sisters and a son of his deceased brother. How should his estate be distributed?

A. If the heirs are only three sisters and a son of a deceased brother, the mayyit's estate will be divided as follows: The three sisters will jointly inherit two thirds of the estate which they should share equally. The remaining third goes to the nephew.

Q. Is it correct to say that it is not necessary for a mujahid to wear his shalwaar above the ankles?

A. It is not permissible for even a mujahid to wear his shalwaar (trousers) below the ankles. The information given to you is incorrect.

Safar 1436
December 2014

ZAKAAT NISAAB
MEHR-E-FATIMI

R3,900
R9,700

SADQAH WITH LOVE

(Continued from page 10)

give money in Sadqah, I give the coins which I have washed, so that pure and clean coins reach the Hands of my Master (Allah Ta'ala)."

The lesson for us in this attitude of Hadhrat Aishah (radhiyallahu anha) is to give in the Path of Allah Ta'ala happily and cheerfully. Sadqah should not be regarded a burden. Give from the wealth you love, and from halaal tayyib wealth. Some people, feeling Zakaat to be a 'fine', seek to absolve themselves of this 'onerous burden' with such goods which have become useless for them. This is not the way which devotees of Allah Ta'ala adopt for gaining His Pleasure. Examine your niyyat and understand

Who the Being is in Whose Path you are giving your Zakaat and Sadqah.

Among the signs of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) said is that people will regard payment of Zakaat to be a fine.

THE POISON OF PRESERVATIVES

"Generally preservatives are used to increase the shelf life, preserve the natural characteristics, and/or preserve the appearance of the food. Some preservatives have induced allergic reactions, while others have been linked to cancer, asthma, and birth defects."

For the preservation of your health, abstain from processed foods containing preservatives. There is no surprise in the deluge of cancer, heart problems, diabetes, and many other dis-

eases from which humanity is today suffering. There is no conundrum regarding the causes of these diseases which are a form of divine punishment for the self-inflicted abuses of consuming haraam, mushtabah and poisonous commercially processed foods. And, the worst of commercial junk which people devour is ha-laalized, diseased carrion chickens – the worst offender in the crimes of self-inflicted disease.

Updated details

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THE HAJJ OF THE HEART

(Continued from page 1)

of his companions said: "Subhaanallaah! Did I not leave my money with you (in Makkah), then I took it from you afterwards?" Another Hajee said: "Did you not give me water at a certain place (while performing Hajj)? A third one said: "Did you not purchase for me certain things?" (i.e. while at Makkah). Hadhrat Ibn Mubaarak said: "I don't know what you

are talking. I tell you that I did not perform Hajj this year."

That night in a dream someone said to him: "O Abdallaah! Verily, Allah Ta'ala has accepted your Sadqah. Allah Ta'ala sent an Angel in your form to perform Hajj on your behalf."

An Angel in the form of Ibn Mubaarak had accompanied the Hujjaaj, hence they believed that he had performed Hajj with them.

The Majlis

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 22 NO. 11

Roses have thorns



The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

SUBSCRIPTION RATES (2015)
TWELVE ISSUES

South Africa.....R30
Neighbouring States.....\$15
All Other Countries.....\$20

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www.themajlis.co.za

"The martyr will be forgiven all sins, except debt." (Hadith)

THE 'MUDHILLEEN' HEED THIS LESSON!

Rasulullah (sallallahu alayhi wasallam) said:
"Verily, I fear for my Ummah, the aimmah mudhilleen."

The *aimmah mudhilleen* refer to shaikhs, molvis, and so-called 'spiritual' guides (murshids, peers and the like) who mislead the Ummah. Instead of being guides, they are misguides. They lie in ambush to rob Muslims of their Imaan and Akhlaaq. Regarding these *aimmah mudhilleen*, a Concerned Aalim posed the following questions:

(1) In Cape Town they have a crazy idea which they call 'halaal friendly' – one side is 'halaal' food and next to it is alcohol, etc. To what depths have Muslims sunk?

ANSWER: Muslims have sunk to the lowest ebb of immorality, *fisq* and *fujoor*. All inhibition for *haraam*, evil and immorality which is supposed to be a natural attribute of Imaan has been extinguished. And, the worst extinguishers of the flames of Imaan are the *aimmah mudhilleen* – the molvis and shaikhs who mislead

the Ummah for the sake of their worldly objectives and agendas. They are the molvis and shaikhs who *halaal*ize carrion, issue *haraam* 'halaal' certificates to *kuffaar* enterprises, *halaal*ize television, appear on television, *halaal*ize pictures, *halaal*ize *riba* banks, sit on the 'shariah' boards of *riba* banks, churn out fatwas of *jawaaz* (permissibility) for the *riba* capitalist banks, *halaal*ize *kuffaar* sport, participate in interfaith *kufir* conventions/conferences, appear on the internet brothels such as facebook, etc., etc. In short, they sell their mothers and daughters into prostitution for attainment of their worldly objectives.

An extremely potent trap of the Devil, *Tal-beesul Iblees* (Deception of Shaitaan), has ensnared numerous molvis and sheikhs with 'Islamically' coated baits. With his crazy shaitaani 'halaal' friendly trap, Shaitaan will ultimately succeed in getting the gamut of *ulama-e-soo* to *halaal*ize liquor and even pork. Carrion chickens and carrion mutton and beef are already entrenched 'halaal' consumable filth. Thanks to SANHA, MJC, NIHT and the other carrion *halaal*izers for this *Jahan-nami* service. The blame

for this sordid, filthy, immoral mess in which the Ummah is grovelling like an insane person whose insanity is aggravated with an overdose of liquor is not to be laid exclusively at the door of the Carrion *Halaal*izers. The *Ulama* of the *Jamiatul Ulama* bodies and the *Ulama* of the *Darul Uloom*s are complicit in this *haraam* mess and quagmire of *fisq* and *fujoor* into which the Ummah is incrementally sinking by degrees to its utter destruction. These silent *Ulama* are like "Dumb Devils" who project themselves as holy men and guides of the community whilst their gazes are focused on the pockets of their wealthy donors whose displeasure they dare not court with the *Amr Bil Ma'roof* obligation which Allah Azza Wa Jal has imposed on them.

These "Dumb Devils" crave for respect and honour. They soothe themselves with the corrupt idea of them being *Warathatul Ambiya* (Heirs/Representatives of the *Ambiya*) while they move in a direction diametrically opposed to the Haqq which the *Ambiya* (alayhimus salaam) had propagated. They refrain from *Amr Bil Ma'roof Nahyi Anil Munkar* on the

(Continued on page 8)

Question: Please comment on the following fearful episode:

"A man who follows *Barelwi* practices and beliefs, who shaved his beard and scorned the idea of wearing the pants above the ankles, hated the *nikaab* and *jilbaab*, ordered his son to cut his beard, loved western education, did not perform *Namaaz*, enjoyed a film in which *Rasulullah (sallallahu alayhi wasallam)* was ridiculed, recently died.

A couple of weeks before he died, he said that he was reciting *durood-e-kabrestan*. He was passing his time watching television. He suffered from cancer, and the doctors said that he has about a month to live. When I went to visit him, he was on his last, but he was not reciting the *Qur'aan* or the *Kalimah*. These *Barelwis* worship *Rasulullah (sallallahu alayhi wasallam)* instead of Allah Ta'ala. The doctors said that his stomach would probably burst.

When he died, he was taken to be buried in a Christian cemetery, and his best *nasheed* was being sung. At the time of the burial it was discovered that the grave was smaller than the coffin in which he was enclosed. The coffin got stuck in the grave. With a shovel they were trying to break and loosen the soil on the sides to enable the coffin to be lowered to the floor of the grave. Loosening the soil proved too difficult. Fi-

nally, they started to bang the coffin with the shovel in the attempt to lower it. They hit and pounded the coffin with the shovel, and it made a lot of noise.

Bystanders gained the impression that the grave refused to accept his body. After much pounding, the coffin went down a bit at a slant, but still could not reach the floor of the grave. The men gave up hope, and buried him just like that. We felt certain that due to the rough way the coffin was handled, the body was lying upside down. Although the other *Barelwis* don't understand why this had happened to him because according to them he was a 'pious' man, I hated him for his views and *haraam* practices. Am I sinful for talking about this happening?"

ANSWER:

May Allah Ta'ala save us from His punishment, and may Allah Ta'ala keep us with Imaan until the very end of life. The deceased's deeds are an adequate commentary of Allah's *Athaab*. His life-style explains the episode which had unfolded from the time he died to the time he was thrown and knocked into the ground.

In this episode is a sombre lesson for all those who reject, mock and scorn the *Sunnah* and the commands of the *Shariah*. Their end comes badly. If your intention is to impart a lesson to others, then you may narrate this fearful episode of this unfortunate man.

IMPORTANCE OF THE ATHAAN

Q. Someone mentioned that a person who speaks while the Athaan is being called is a hair's breadth from losing his Imaan. Is this true?

A. We too have heard the dire warning for a person who engages in unnecessary talk while the Athaan is in progress. However, we are not aware of the source of the narration. Nevertheless, the fact is that it is sinful to speak unnecessarily whilst the Athaan is in progress. Not only

the laypeople commit this sin, even *Ulama* are prime culprits who indulge in this grave sin. The compulsory acts of *ibaadat* when the Athaan is in progress are:

- * To observe silence
- * To listen attentively to the *Muath-thin*
- * To respond in the *Masnoon* way to each recitation of the *Muath-thin*
- * To recite *Durood Shareef* at the completion of the Athaan
- * To recite the *Masnoon Dua* at the end of the Athaan.

OUR FALL – THE CONSEQUENCE OF SIN AND TRANSGRESSION

All the calamities, humiliation and failures which have befallen Muslims are the direct consequences of our disobedience and transgression. Our *fisq*, *fujoor*, *bid'ah* and *kufir* have brought about these calamities. Our fall and degradation are the consequence of our treachery and rebellion against Allah Ta'ala.

With moral reformation and

spiritual elevation comes even worldly prosperity and power. *Hadrat Abu Bakr Warraaq (rahmatullah alayh)*, a very great *Wali* of the very early era of Islam said:

"People who are in control of the affairs of the masses are of three kinds: *Ulama*, *Umara* and *Fuqara*. (The *Ulama* are the learned scholars of Islam. The

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Questions and Answers

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Q. What can I do or what dua may I read for better hair growth. My hair is falling out.

A. We are not hakeems. A hakeem will prescribe a treatment. However, we can safely suggest for the good of your hair to abandon all these harmful western chemical poisons called shampoos. Shampoos are unnatural substances which damage the scalp and could be causing your hair to fall out. A non-Muslim who has abandoned shampoos, wrote: *"I haven't shampooed my hair since 2011. It isn't greasy. It doesn't smell. It has more body than it used to. Moreover, I've saved a stack of money on shampoo and appointments at the hairdressers."*

The thinking behind shunning shampoo is this: The human scalp secretes sebum, a natural oil which keeps it healthy. If you aggressively wash this off regularly with shampoo, the glands seem to go into a frenzy and produce more. That leads to the dreaded greasy look to which the normal response is to reach for the shampoo bottle and wash it straight off, in many cases, every day. And because freshly washed hair is very soft and unmanageable, conditioner, mousse, wax or gel are needed – all of which attract dust which soon have to be shampooed off. It's a vicious circle. And because so many people are trapped in it, the manufacturers make masses of money – it's estimated that the global hair-products industry is worth \$38 billion – and growing at a rate of up to 7 per cent a year."

The worst aspects of these kuffaar unnatural chemical substances are the use of haraam ingredients and brutality perpetrated on thousands of animal for the sake of testing the poisons. The animals are subjected to horrendous torture which leaves even the shayaateen aghast.

Q. If one wakes up during Ramadhaan after expiry of Sehri time, and one is in need of a Waajib ghushl, will the fast be valid?

A. The fast is valid even if ghushl was not taken before Fajr time.

Q. I read a Hadith in which it is mentioned that even a blind person has to attend the Musjid for Jamaa't Salaat even if he has no one to guide him. Please explain.

A. It is permissible for a blind person who has no guide or who is unable to go to the Musjid alone, to perform Salaat at his home. This ruling is based on another Hadith. Rasulullah (sallallahu alayhi wasallam) had granted permission to another blind Sahaabah to perform Salaat at home. As far as Hadhrat Abdullah Ibn Umm-e-Maktoom (radhiyallahu anhu) was concerned, despite the inconvenience, he was able to attend the Musjid, and he was doing so prior to asking for the ruling, hence Rasulullah (sallallahu alayhi wasallam) instructed him to

attend the Musjid.

Q. What is the Shariah's view regarding western dress such as suites, pants, shirts, T-shirts, etc.

A. Suits, pants, shirts, jeans, T-shirts, bermuda shorts and the like are the style of the western kuffaar. It is not permissible for Muslims to adopt this style of dress. It is *Tashabbuh bil Kuffaar* which is haraam.

Q. At the end of Surah Alaq is a Sajdah Tilaawat. What does one do if this Surah is recited in Salaat?

A. At the end of Surah Alaq, go straight into Sajdah. Then, saying *Allaahu Akbar*, stand up and recite another Surah, even a very short one, then go into Ruku' as normal.

Q. For health reasons I have to wear a special footwear. Without this footwear it is extremely painful to walk. What do I do in Ihraam?

A. It is permissible to wear the special footwear. However, the Dumm penalty is incumbent. You have to sacrifice a sheep/goat.

Q. Children who engage in memorizing the Qur'aan sway their bodies to and fro while learning. Someone says that this is in imitation of the Yahood who sway in this manner when reciting their holy book. This is the system in all madrasahs. Is this truly a Jewish practice?

A. Muslim students are not imitating the Yahood in this practice. Every practice in Islam which may be common with a Yahood practice is not in emulation of them. It is a valid Islamic practice. The Islamic system of *Thabah* is not in imitation of the Yahood although their slaughtering system is similar to the Islamic system. The strict Islamic system of Hijaab cannot be said to be in imitation of the Yahood simply because they too, at least the very orthodox among them, observe strict Hijaab. The practice of swaying whilst memorizing the Qur'aan Shareef is valid and has no relationship with the Yahood practice.

Q. I was told that if I perform two raka'ts on the last Friday of Ramadhaan with the intention of Qadha, it will compensate for all my past Qadha even if it was for years.

A. Reject the claim with the contempt it deserves. It is utterly baseless. Qadha Namaaz has to be compulsorily made. The person has narrated a gross fabrication.

Q. Is it true that black cats are jinn, and black dogs are shayaateen?

A. While jinn can assume the form of a cat whether black or any colour, it does not follow that all black cats are jinn. The idea that black cats are jinn is erroneous and baseless. The meaning of a black dog being a shaitaan is that shaitaan loves black

IHRAAM VIOLATIONS -A GENERAL RULE

When an act in violation of Ihraam is committed for a valid reason, such transgression will not be sinful. Nevertheless, notwithstanding the validity of commission and its permissibility, the prescribed Penalty will be applicable.

The penalty is sometimes a Dumm (mostly the sacrifice of a goat/sheep) or Sadqah (mostly the

Sadqah Fitrah amount) or Saum (fasting a specific number of days).

When the error/violation is committed, consult an Aalim for the prescribed penalty category. It is not Waajib to pay the Penalty during the Hajj days. It could be executed at any time thereafter. Thus, there will be adequate time and opportunity to ascertain the correct *Jazaa'* (Penalty) to discharge.

dogs. He is usually with such dogs. It does not mean that every black dog is literally a shaitaan.

Q. Is there any religious significance wearing Palestinian scarves?

A. The new-fangled so-called 'palestinian' scarves are not permissible. Islam abhors its females becoming exhibitionists like their kuffaar faajiraat, faasiqaat counterparts. The devils are using the Palestinian misery to rake in some haraam boodle with 'palestinian' memorabilia.

Q. A person is entitled to accept Zakaat since he does not have the Nisaab amount. However, he wants to use the money for a wedding reception. Is it permissible to give him Zakaat?

A. Zakaat is primarily the right of the poor, destitute and suffering. It is not permissible to give Zakaat to a person who will use it for a wedding reception.

Q. A sum of money was given to a person as a gift with the condition that he should use the money to purchase tools with which he could earn. The person used the money for something else. The donor is now demanding the return of the gift. Does he have this right?

A. The money which was given to the person is a gift. He became the owner of the gift when he took possession of it. The condition attached to the gift simply falls away. He may do with the money as he pleases. The donor has no right of demanding the return of the gift.

Q. What punishment does the Shariah have for homosexuality?

A. While there is no fixed punishment for homosexuality, even death can be imposed on homosexuals. But such punishment can be meted out only in an Islamic State.

Q. I am unable to find a genuine Shaikh for my islaah. What should I do?

A. The Mashaaikh say that when one is unable to be in the companionship of a genuine Shaikh, then the next best step is to read the anecdotes and life stories of the Auliya. Insha-Allah, one will be able to gain islaah of the Nafs.

Q. An organization issues Zakaat vouchers to the needy. They are able to redeem the vouchers only at one specific supermarket. The

organization has an agreement with the supermarket to give it (the organization) a rebate on the vouchers. The 'profit' which the organization acquires in this way is again used for the poor. Is this permissible?

A. It is not permissible for the organization to ask a rebate from the business where customers will be redeeming their Zakaat vouchers. Such payment to the organization will be in the category of riba.

Q. Rami of the Jamraat was done on the 11th and 12th before Zaw-waal. How many Dumm penalties should be fulfilled – one or two?

A. Only one Dumm is necessary. However, if he had renewed the Rami in the valid time, then the Dumm penalty falls away.

Q. You say that Salaat should not be performed while dressed in the new kind of pyjamas. Why is it so? These pyjamas are loose enough and cover enough of the body.

A. *(The brother had sent a picture of a new style pyjamas.)* The flowing gown of a Roman Catholic priest is 'beautifully' large and spacious. It covers the body more than adequate. It is very loose-fitting thus concealing the shape of the satr. It is long, covers enough and is loose enough. Will it be permissible for a Muslim to don the kaafir priest's garment for Salaat and for wear in the home?

The garb which Christian nuns wear covers more than enough of a woman's body. The nun's garb is loose enough and covers enough, and in fact is more modest and respectable than the rubbish designer, immoral abayas which Muslim women wear in public to attract the immoral gazes of men. Will it be permissible for Muslim women to wear a nun's garb? It is loose enough and covers enough. From this, you should be able to understand why the pyjamas are not permissible.

Q. If a woman will not cry and wail, is it permissible for her to visit the graveyard? Is there a specific dua to recite when sending the reward of Yaseen, etc. to the deceased?

A. It is not permissible for women to visit the graveyard regardless of not crying. Rasulullah (sallallahu alayhi wasallam) said: *"Allah curses women who visit the qabrastaan."*

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The thawaab (reward) of Yaseen or of any good deed is sent to the deceased simply by supplicating in your own language. Ask Allah Ta'ala to bestow the reward to the deceased. There is no specific dua nor is it necessary to make this supplication in Arabic.

Q. To what extent should a girl adopt purdah for her stepfather?

A. The stepdaughter may appear in front of her stepfather. She may speak with him normally. There is no need for Niqaab. However, she should be dressed modestly and not be in privacy with him. He is not a valid mahram for a journey. In other words she should not go alone with him on a journey. Her mother must also be with.

Q. Will a woman's Salaat be valid if her hair is somewhat visible due to the light colour of the head-covering?

A. If the head-covering is completely transparent exposing the hair, then a woman's Salaat will not be valid. However, if the hair is slightly visible through the light colour covering, then although the Salaat will be valid, it is nevertheless, not permissible for her to adopt such head-covering.

Q. The Ulama where I am discourage a second marriage. They speak as if a person commits a big sin if he marries a second wife? Is this attitude proper?

A. It is haraam, in fact, close to kufr, to convey the idea that a second, third and fourth marriage are 'like a big sin'. If a man can afford more than one wife and mete out justice, it is haraam to discourage him from marrying again. The ulama who discourage such marriages are influenced by kuffaar norms.

Q. Is it permissible for a butcher or grocer to weigh a product and include the weight of the polystyrene tray, etc. in the weight of the item?

A. It is not permissible for the seller to include the weight of the wrapper/tray, etc. in the weight of the product. He should charge separately for the tray, etc. or include it in his price, not in the weight.

Q. What should one do with doubtful sweets given to one? May it be given to the poor?

A. The doubtful sweets may be given to non-Muslims, not to Muslims.

Q. Is it permissible to use gold-plated utensils?

A. If the gold-plating is real gold, it will not be permissible. However, if it is only golden in colour, it will be permissible.

Q. Is it permissible to display artificial flowers in the home?

A. It is permissible to display artificial flowers in the home.

Q. Is it permissible to kill insects with an electrical device?

A. No, don't incinerate insects with electronic devices. It is just like us-

ing fire.

Q. Is it permissible to use free air-time received as a gift?

A. It is permissible to use the free airtime which has been gifted to you. However, there should be no deception in the acquisition of the gift.

Q. Is there a dua to be recited in Jalsah?

A. According to the Hanafi Math-hab, we should not recite any Dua in Jalsah.

Q. Is Nespray and Klim halaal?

A. Check the ingredients of Nespray and Klim. If it contains emulsifiers, stabilizers, colourants and the like, the abstain from it. Don't be bamboozled and misled by any 'halaal' logo of any of these carrion-halaalizers.

Q. Are Nestle's condensed milk and Caramel halaal?

A. Nestle's condensed milk is halaal, if it contains only milk and sugar. The caramel is not halaal.

Q. Is Rama margarine halaal?

A. All margarines are poisonous. This alone makes it haraam. Besides the harm, it contains many unknown and doubtful chemicals. You should never eat poisons such as Rama. Eat real butter. These poisonous margarines halaalized by the Carrion outfits cause cancer, heart problems and many other sicknesses.

Q. Is it permissible to kill ants in the house?

A. Try your best to avoid killing ants. Place a paper on which there is some sugar/jam near to the ants. When they have assembled on the paper, close it and deposit them outside in the grass.

Q. I lodged a complaint with a manufacturer after receiving defective items. The manufacturer sometimes send vouchers twice the value of the defective product or even ten times the value. Is it permissible for me to redeem these vouchers?

A. If your complaint was genuine, then you may accept and redeem the voucher. Remember that deception is haraam. You may not speak a lie to acquire the vouchers.

Q. I embraced Islam a few years ago and was separated from my non-Muslim husband who did not convert to Islam. Our legal divorce has not yet been granted by the court. Can I marry before the legal divorce?

A. You need not wait for the legal 'divorce'. You are free to enter into Nikah (Marriage) Islamically even whilst the legal 'divorce' has not taken place.

Q. Are Koo baked beans in tomato halaal?

A. At one stage, some years ago, we used to say that Koo and All Gold canned fruit and vegetables are halaal. We do not know what the current position is. We suggest that you write to these firms and ask them the following question:

FILTH FOR WUDHU

Q. Can we make wudhu with recycled water. The trustees of the Musjid want to instal a 3 phase de-contamination filtration and purification, state of the art water cycle system in our wudhu khaanah. It is fit under the wudhu khaanah. All the used water flows into the drain, gets recycled and pumped back up into the tank. So, we shall be making wudhu with the same water all the time. Is that OK?

A. Filth consisting of the grime, slime, mucous, and what the Shari'ah terms '*Al-maa-ul Musta'mal*' – impure (napaak/najis) water – can never be purified. Recycled water is *najis*. The brains of the trustees must have been deranged by the affliction of filth mentioned in the Qur'aan Majeed, hence they are

gravitating towards najaasat. The Qur'aan Majeed states: "*Thus, have We cast rijis (filth) on those who have no Aql (intelligence).*" Perhaps the trustees are the victims of substance abuse which has overwhelmed their sensorial capacity with hallucination, hence they drunkenly conjecture about the feasibility of performing Salaat after soiling oneself with the filth of the recycled water. Wudhu is not valid with such impure water. It is haraam to make wudhu with filth. It is not permissible to install the satanic recycling contraption in the wudhu khaanah. It is Waajib for the musallis of the Musjid to give the drunken moron trustees the boot for even suggesting this satanic measure designed by Iblees to despoil the Salaat of the musallis of that Musjid.

"Do you process meat products in the same factory where you process fruit and vegetables?"

If they process meat in the same factory, then you should not consume even their vegetable products. They use the same pots/utensils and even the same meat-contaminated tomato sauce for both baked beans and baked beans with meat.

Q. My mother is 95 years old. Can I perform Hajj-e-e-Badal for her?

A. If your mother is genuinely unable to undertake the journey and perform her Fardh Hajj, then it will be permissible for you to perform it on her behalf with her instructions and her money, not with your money. If you will be paying and if the Hajj is Fardh on your mother, then the Hajj-e-Badal will not be valid. It will be a Hajj for yourself. However, you may still ask Allah Ta'ala to transfer the thawaab (reward) of the Hajj to your mother.

If you perform Hajj on her behalf after her death, but without her having left instructions, then you can only make dua and hope that Allah Ta'ala will accept the Hajj on behalf of your mother.

Q. It is said that one should go out to meet the Hujjaaj who are returning from Makkah. If a close relative is returning, should I go to the airport to meet him?

A. Go to the airport only if you have to bring them home. Don't go to the evil place of fisq, fujoor and intermingling of sexes just for meeting them when they return from Hajj. Meet them at their home, not at the immoral airport.

Q. Is it Sunnat to make a Sajdah of gratitude when it rains?

A. It is not Sunnat to make a Sajdah of Shukr when it rains. However, if anyone out of happiness and gratitude makes a Sajdah it will be permissible.

Q. An organization who was giv-

en Qur'baani meat to distribute, sold the meat. The money will be used for charity. Was this permissible?

A. It is not permissible for the organization to sell the Qur'baani meat. The organization is the wakeel of the people who gave them the meat to distribute. The wakeel may therefore not sell the meat. The organization has to compulsorily distribute the meat.

Q. To be saved from arrest, will it be permissible for us to join the government's eid Salaat ordered on the day that we believe is the 30th of Ramadhaan, but it is Eid in Saudi Arabia? Can we join the Salaat without making the intention of Eid Salaat and fast on that day?

A. Yes, to save yourself from the oppression of the bootlicking government, you may join the mock 'eid' Salaat and fast on that day which is in actual fact the last day of Ramadhaan.

Q. In our town we had an Eidgah on a sports field. The Jamaat was mostly Hanafi, but the Khutbah and Namaaz were performed by a Shaafi' Imaam. Before the Namaaz, the method of the Namaaz was explained with 12 extra Takbirs. However, there were numerous musallis who arrived late and were not aware that a Shaafi' would be leading the Salaat. They were totally confused when the extra Takbirs were recited. They went into Ruku' according to the Hanafi Math-hab with the fourth Takbeer. What is the Shari'ah's ruling regarding this fiasco which we had never experienced during the last almost 30 years?

A. The fiasco was the consequence of the stupidity of those in charge of the Eidgah. When most of the musallis were Hanafi, what need had they to appoint a Shaafi' to lead the Sa-

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laa? It was the stupid 'unity' concept of the modernists which had led to this fiasco. There is no problem if a Shaafi' leads the Salaat with 12 Takbirs, but in the scenario depicted by you, it was downright stupid. Assuming that there was no Hanafi to lead the Salaat, then the Eid Salaat should have been delayed until all the musallis had arrived in order to educate them properly regarding the extra Takbirs which would be recited in accordance with the Shaafi' Math-hab. Since the difference between the two Math-habs on this issue is of a Mustahab nature, the Eid Salaat of Hanafis behind a Shaafi' Imaam is valid, and also vice versa. The error committed by the Hanifah musallis did not invalidate their Salaat.

Furthermore, a sports field is not a valid Eidgah. Instead of the accursed sports field where considerable haraam, fisq and fujoor are perpetrated, Eid Salaat should be performed in the Musjid if no genuine Eidgah is available.

Q. In our area we have an Imaam who practises as follows:

1. Every Thursday he conducts a Durood Majlis in the Musjid. He recites while all others listen.
2. Thereafter loud congregational Thikr takes place in the Musjid.
3. He insists on using the microphone for every Salaat despite his voice easily reaching all the musallis. This causes disturbance to the masbooqs (late-comers) when the Imaam subsequently recites loud congregational dua.
4. He has scheduled programmes on the microphone for those observing I'rikaaf in Ramadhaan throughout the day thereby preventing others from engaging in their individual acts of ibaadat.
5. He has congregational dua before Maghrib on the microphone in Ramadhaan. This compels people to abandon their own Dua and Tilaawat which they engage in at the sacred time in close proximity to Iftaar.
6. Often he gives talk on the microphone after the Fardh of Maghrib for up to 5 minutes thereby delaying the Sunnah Muakkadah and disturbing the Masbooqs.

Being a Deobandi scholar and bay't to a well-known shaykh, it is assumed that his actions are permissible. Am I right to have reservations?

Q. A Bid'ati of this type is never a "Deobandi" scholar. He is a Bid'ati akin to the Barelwi Ahl-e-Bid'ah. If he had studied at a Deobandi affiliated/oriented Madrasah, it does not make him a Deobandi scholar. His acts of bid'ah enumerated above illustrates his jahaalat. Being connected to a well-known shaykh is not a licence for Bid'ah and haraam. All of the enumerated acts are bid'ah and haraam. Thus, the Imaam in your area

is a bid'ati regardless of him claiming to be a 'deobandi'. Many who have studied at Darul Uloom Deoband or at any Madrasah which follows Deoband, have betrayed the legacy of the Sunnah Stance of the Akaabireen of Deoband. These neo-deobandis are bid'atis at heart and now even in practice.

All the acts committed by the Imam (which you have listed) are haraam. The Imam is promoting bid'ah instead of the Sunnah. It is not permissible for the musallis to support the bid'ah of this Imaam by sitting and listening to him.

Q. Is it permissible to perform Sunnat Salaat before the Athaan?

A. It is permissible to perform the Sunnat Salaats before the Athaan.

Q. Should one respond to the Athaan while making wudhu?

A. Yes, one should reply to the Athaan even whilst making Wudhu.

Q. At night should even fruit and vegetables be covered?

A. At night times cover even fruit and vegetables. Say Bismillah when covering the food items to prevent shaitaani interference and contamination.

Q. Is it among the aadaab to sleep with a kurtah on?

A. Yes, do wear a kurtah even whilst sleeping. It seems immodest to sleep without a kurtah. We are not saying that it is impermissible to sleep without a kurtah. But the natural haya of a Muslim requires that we act modestly in all states and at all times. It is among the aadaab (etiquettes) of dignity, deportment and haya (modesty/shame)

Q. A man has considerable haraam money which he had won on the lottery. He has now repented and reformed. What is the position of the haraam wealth?

A. Whatever haraam money/wealth a Muslim possesses has to be compulsorily given to charity. Taubah is not sufficient for gaining forgiveness for the haraam wealth. Whatever has been acquired from the lottery must be given away to charity, only then will Taubah be valid.

Q. What is your advice regarding the UUCSA fiasco/saga being enacted currently?

A. As far as we are concerned, the UUCSA bodies are a mess of boguses. Our advice is that you should not touch them with a bargepole. They are all spiritually diseased. Stay far away from the Fitnah in which the Ulama of the dunya are sinking. UUCSA/S stink.

Q. Some Muslims prepare sweetmeats for their Hindu friends when it is the Hindu festival of diwali. Please comment.

A. Participation, assisting and involvement in any way with diwali are haraam. It is a religious festival of an idolatrous/mushrik people. It is not permissible for Muslims to prepare sweets, etc. on this haraam oc-

MOCK 'EID' IN GAMBIA --- WHAT SHOULD MAALIKIS DO?

Q. In Gambia there was considerable confusion this Eidul Adha. Generally, the people of Gambia follow the Shariah. Ramadhaan and Eid are planned according to physical moon-sighting. However, the government of our country had proclaimed that anyone celebrating Eid on Sunday would be arrested. It was made compulsory to follow Saudi Arabia where Eid was on Saturday. Please offer us guidance. What should we do in this type of scenario where we are convinced that the day is not Eid, yet we are compelled by the government to submit to the decision of the Saudis? We follow the Maaliki Math-hab. Please answer in the light of the Maaliki Math-hab.

A. Saudi moon-announcements are unreliable. They do not follow the Shariah in this sphere. Eid was on Sunday, not Saturday. However, for fear of arrest, it is permissible to join the mock 'eid salaah' ordered by the bootlicking government to be performed on Saturday.

For those who sincerely believe that the government's announcement is correct, the obligations of Eid

Salaat and Qur'baani will be validly discharged.

In the circumstances confronting you, people should perform their Eid Salaat individually, and do their Qur'baani after the Eid Salaat. Since in this case there is no Imaam, the Qur'baani will be valid after the individual has performed his Eid Salaat. It will be just as valid as in a scenario where the Imaam does not make Qur'baani. In this case, the people should make Qur'baani. According to the Maaliki Math-hab, the validity of Qur'baani depends on the Imaam who leads the Eid Salaat making his Qur'baani first. But, if the Imaam refrains from making Qur'baani, then the people should not abandon the obligation. They should execute the obligation of Qur'baani.

In the peculiar, haraam circumstances created by the haraam bootlicking government of Gambia, the condition of the Qur'baani being tied to the Imaam may be dispensed with since the people who reject the proclamation of the bootlickers will perform their Eid Salaat individually and silently in their homes on the day when it is genuinely Eid.

casion for their mushrik 'friends'.

Q. In Makkah, there are jamaat khanahs in the hotels surrounding Musjidul Haraam. The people in the hotels performing their Fardh Salaat follow the Imaam in the Haram. They can clearly hear him over the loudspeakers. Is their Salaat valid?

A. The Salaat of the people in the hotels who follow the Imaam in the Haram is not valid.

Q. What is the position of the locally slaughtered Watani chickens of Saudi Arabia? Can we eat the Watani chickens?

A. All commercially killed chickens in Saudi Arabia, even Watani, are haraam. You will not suffer without these diseased chickens. On the contrary, your health and Imaan will improve and gain strength by abstaining from the diseased broiler carrion chickens which are killed in un-Islamic ways. The Shariah's system of Thabah is NOT employed in these chicken plants. The set-up in these chicken plants is haraam from A to Z.

Q. If I go from Johannesburg to Durban while I am in the state of haidh, how should I perform Salaat after ghusl in Durban?

A. In the case mentioned by you, you will have to perform Salaat in full after taking ghusl in Durban. Only if you travel 77 km or more from Durban, will you become a musaafir.

Q. After ghusl if I go to a place more than 77 km. from Durban,

then return to Durban the same day or the next day, will I be a musaafir or muqem in Durban?

A. When returning to Durban, and if it is not the intention to stay 15 days, you will be a musaafir. Qasr Namaaz should be performed in Durban in this case.

Q. Please explain if takafol insurance and Islamic medical aid permissible?

A. Be informed that there is no such creature as a halaal insurance deceptively dubbed 'takafol', nor is there any halaal 'islamic' medical insurance scheme. All of these deceptions are haraam riba and maisar contracts. Do not be misled by the deceptive 'islamic' terminology which the haalalizers of riba use to befool and befuddle the ignorant and the unwary. In matters of this kind, take Rasulullah's (sallallahu alayhi wasallam) advice: "Seek a fatwa from your heart."

Q. Six shares for Qur'baani were taken. There remained one share which two persons paid for. Will this share be a Qur'baani for both?

A. The last share is not Qur'baani. It is meat for eating. They should share the last share equally by weight.

Q. Some people went to an Eidgah in a nearby suburb where the Eid Namaaz was performed earlier than the Namaaz in their suburb/town. After they returned from the Eidgah, they were told that they had to delay making Qur'baani until the people of the town had

Questions and Answers

THE MAJLIS Q & A
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performed their Eid Namaaz. Is this correct?

A. The people who had performed their Eid Salaat were free to make their Qur'baani. There was no Shar'i need to wait for the later Eid Salaat to be performed.

Q. Where I live, there are several Musjids. The Athaan is proclaimed in all the Musjids at almost the same time. Should I reply to all the Athaans?

A. Responding to just one Athaan will suffice. The obligation of response will be discharged. However, if you wish to reply to more than one Athaan, it is permissible.

Q. Is it permissible to accept and use money given to me by my future husband?

A. A future 'husband' is a ghost – a haraam ghost. It is not permissible to accept money/gifts from a ghair mahram. Don't accept his money.

Q. What is the ruling regarding shark? Some say that shark is haraam because it eats even human beings.

A. Since shark is a fish without doubt, it is halaal regardless of what it eats. It is a different matter if one does not have a preference to eat shark. But it is not permissible to fabricate a personal basis for declaring any fish haraam unless there is a valid Shar'i reason, e.g. the fish is poisonous.

Q. Is it permissible for an imam of a Masjid to take the Masjid's trustees to the CCMA for 'unfair dismissal' and to demand monetary compensation?

A. From the perspective of the worker, there is no such thing in Islam as 'unfair dismissal'. An employer has the right to terminate the services of the worker even if he has no reason. It is haraam for a worker to impose his desires on the employer by running to the kuffaar institutions to enlist them in his bid to usurp the wealth of the employer. Such an 'imaam' is the devil incarnate.

Q. Is Zakaat paid on 10ct. gold jewellery? Is the Zakaat the same for 18ct and 22ct the same?

A. Zakaat is not paid on 10 carat gold jewellery. It is paid on 12 carat and more. The prices of 18ct and 22 ct, etc. vary. The different prices should be taken when calculating the value.

Q. What should be done with Masjid property which has become redundant? For example, extra old carpets. Is it permissible to give the carpets for use in a poor jamaat khaanah?

A. Any item of a Masjid which has become redundant has to be sold and the money used for the same Masjid. Someone should purchase the carpets and donate it to the jamaat khaanah. The money will be for the use of the Masjid.

Q. What is the difference between Lillaah and Sadqah?

A. Lillaah is a word used by the ordinary people. It has no technical significance. In our *Urf* (customary usage) it refers to optional charity which could be used for every kind of charitable work.

Sadqah is of two kinds: *Sadqah Waajibah* such as Zakaat, Fitrah, Fidyah, Kaffarah, etc. *Sadqah Naafilah* (optional charity). This is the same as Lillaah. Sadqah Waajibah may be given to only the Fuqara and Masaakeen.

Q. Is there really something like jadoo/black magic?

A. Sihr (jadoo/black magic) is a reality. It is confirmed in the Qur'aan and Ahaadith. Those who learn or practise this Satanism lose their Imaan.

Q. It is mentioned in the Hadith that people would be disfigured into apes while they would be indulging in liquor and music. Will they be literally disfigured? Or does this apply to bygone times?

A. Physical disfiguration and transformation of faces into apes will take place in the era very close to Qiyaamah. It will be the very last of ages. In present times spiritual disfiguration occurs. The hearts become like the hearts of apes and swines. The attributes of these animals begin to manifest in people. The Hadith does not refer to people of bygone times. It refers to future times.

Q. When should the Masbooq rise to complete his missed raka'ts?

A. The Masbooq (Late-comer) should not make Salaam with the Imaam. The moment the Imaam makes his second Salaam, he should rise to complete his Salaat. When the Imaam begins the second Salaam, the Masbooq will know that there is no Sajdah Sahw. He should only join the Imaam in making Sajdah Sahw, but without making Salaam.

Q. My friend who is a Tabligh Jamaat member recently got married. His father lives with him. In the house are only the three. The father is not very old. My friend wants to know if it is proper for him to go four months for Tabligh thereby leaving his wife alone with his father.

A. No, it is not permissible. For a man to live alone with his daughter-in-law is fraught with grave moral perils with far reaching and heart-rending consequences. Your friend should not go for Tableegh if he is unable to make alternative arrangements for his wife. He should not commit the fatal error of leaving his wife alone with his father. It is a recipe for Fitnah. Too many cases of such heart-rending fitnah occurs. Shaitaan and the nafs are always present and waiting in ambush.

Q. I was late for Jamaat Salaat. I joined the Imaam in Ruku', but before I could say Subhaanallah

CANNED FRUIT AND VEGETABLES

In the Questions and Answers appears a question regarding Koo and All Gold canned fruit and vegetables. A Brother who had made enquiries, provides the following information: "This is the response of the manufacturer of All Gold Tomato Sauce and Koo canned fruit/vegetables:

"We are in receipt of your e-mail and thank you. Please receive confirmation that no animal products are processed on our plant which manufactures All Gold Tomato Sauce and Koo Canned Fruit. Our Koo vegetable products are also manufactured at a plant which does not process any meat; however this should not be confused with our Koo products

which do contain meat and declared on the label such as Koo & Vienna which are manufactured at a different facility."

Q. Are these Koo and All Gold canned fruit and vegetables halaal?

A. On the basis of the information furnished by the manufacturers, these products are halaal. Remember that we have said: *on the basis of the information supplied by the manufacturer.*

Never consume any product on the basis of a 'halaal' logo or a 'halaal' certificate issued by the cartel of carion outfits.

even once the Imaam went into Qiyaam. Was my Salaat valid?

A. Even if the Masbooq was less than the duration of one Subhaanallah in Ruku', his Salaat is valid.

Q. If one arrives at the Masjid when the Imaam is in Ruku', should one stand and fold the hands, then go into Ruku'?

A. After reciting Takbir-e-Tahrimah and standing for the duration of at least one Subhaanallah, he should join the Imaam in whatever posture he happens to be. He should not fold his hands.

Q. Is it permissible to pay secular school fees and loans taken for secular education with Zakaat?

A. Zakaat is the right of the Fuqara and Masaakeen. They have a prior right. Zakaat should not be given for secular education nor to pay loans acquired for secular education. Much of secular education is haraam, and the environment (university) is totally haraam.

Q. What is the Shariah's ruling regarding the following situation? There are 4 equal partners in a business. Each one has a 25% shareholding. One partner dies. He is survived by sons, daughters and a wife. What is the obligation of the three remaining partners. Do the heirs of the deceased partner become shareholders in the business by inheriting their father's 25%? How will the Shariah apply to this scenario?

A. When a partner (shareholder) in a business dies, the partnership in respect of himself immediately terminates. He is no longer a partner. There is no transference of partnership by inheritance. The deceased's shareholding does not automatically pass to his heirs. For the heirs to become partners, a fresh partnership agreement has to be made with the existing partners, and no party can compel others to join.

The three remaining partners are under Shar'i compulsion to immediately value the financial state of the business, calculate the share of the deceased partner, and pay it to his heirs in terms of the Shariah's Law

of inheritance. They have no right of dictating the continuation of the partnership by compelling them to be partners in their father's stead.

The existing three partners do not have the right to unilaterally decide transference of the deceased's partnership to his heirs not do the heirs have this right. After informing the heirs of their respective asset-share and effecting payment, the heirs may decide with the existing partners to enter the partnership or not.

Q. One partner is medically incapacitated. He suffers from a mental disease, hence is unable to make decisions or participate in the business. He has an adult son. Does this son assume the position of his father in the company?

A. In view of the incapacity of the father (one of the partners), his son should become the curator of his father and act in his stead.

Q. Is Salaat valid behind an imaam who does not wear a topi?

A. Salaat behind even a faasiq is valid. The imaam who leads the Salaat without a topi/Islamic headgear is a faasiq. If there is no nearby Masjid with a pious Imaam, then do perform Jamaat Salaat even behind the faasiq. Do not forego the Jamaat Salaat because of the fisq of the imaam.

Q. A Muslim restaurant sells only halaal meat foods. However, his workers are non-Muslims. The Muslim owner is full-time at his business. Is it permissible to consume the food prepared by his non-Muslim staff?

A. Since all the meat, etc. is halaal, the food will be halaal even if prepared by non-Muslims. While it is better not to eat from food served by non-Muslim employees, the food if it is halaal, will not become haraam. Nevertheless, Taqwa demands that one should abstain from consuming the food of such restaurants. The staff is polluted with all kinds of Najaasat – *Hukmi and Haqeeqi*. Such food despite being halaal is not *Tayyib*, hence it is best to abstain. Food which is not *Tayyib* causes spiritual darkness in the heart.

(Turn to page 12)

TASHABBUH BIL KUFFAAR

Question: Is there any encompassing rule to determine whether something is Tashabbuh bil Kuffaar (emulating the kuffaar wal fussaag) or not, especially with regards to clothes, eating, etc.?

ANSWER

There is no comprehensive principle regarding Tashabbuh Bil Kuffaar. The times and norms play a prominent role. Also, the *wijdaan* and *baseerat* of the Aalim of Haqq is important for determining this issue.

To correctly understand the mas'alah of *Tashabbuh*, there are three essentials: *Ilm*, *Ikhlāas* and *Baseerat*. *Baseerat* is the effect of *Taqwa*. Minus *Taqwa*, one's *ikhlaas* will be contaminated. This contamination will eliminate *Baseerat*. The importance of *Baseerat* could be understood from Imaam Abu Hanifah's fatwa on the impurity of *Maa-e-Musta'mal* (used water). With his *Baseerat* he observed the spiritual filth in *maa-e-musta'mal*, hence his view is the strongest on this issue.

Without *Ikhlāas* and *Baseerat*, the view on an issue will be the emotion of the mufti *maajin* (a moron 'mufti' whose 'fatwas' are the products of his bestial nafs). Consider the example of western clothes. To which extent does *Tashabbuh* apply? The mufti *maajin* who himself may be wearing western fashionable dress styles will argue that the dress has become universal (*aam*) and there is no longer any religious connotation at-

tached to it, e.g. the tie, hence it is permissible to wear shirt, pants, jeans, skippers, ties and all the miserable artefacts of shaitaan and his western progeny. Just imagine the level of *jahaalat* and mental convolution of even Ulama who argue that the satanic bermuda pants monstrosity is permissible simply because it is below the knees.

The *baatini* corrosion has blighted the intellectual perception so thoroughly that the mufti *maajin* fails to realize that a dress such as the bermuda pants is a pure western kuffaar fashionable dress item just recently introduced. Even prior to it assuming the decrepit and apodalic attribute of being *aam*, the *maajin* character proclaims it permissible simply on just one count, namely, the covering of the knees. Well, your wife's *ijaar* and her *burqah* offer greater concealment of *satr* than the bermuda pants, and at the same time it is *Tashabbuh bil Muslimah* (emulation of a Muslim female), which rationally is better than *Tashabbuh bil Kuffaar*. Notwithstanding this fact, *Tashabbuh bil Muslimah* is also *mal-oon* (accursed). Thus, to a greater degree will a male who adopts kuffaar dress be *mal-oon* because of *Tashabbuh bil Kuffaar*.

However, the Mufti who focuses on the Aakhirat and who understands the *maqsood* (objective) of life on earth, ruminates with his *Baatini* (Spiritual) Heart and asks: Why does a Muslim want to wear shirt, pants, jacket,

jeans, T-shirts and ties and strut about with a bared head, when Islamic dress is available, and when millions of Muslims are wearing such dress by which one can recognize from a mile away that the person is a Muslim? Careful reflection will convince one that there is the thief, shaitaan lurking in his nafs or it is the deception of his nafs which constrains him to proffer the 'aam' argument.

Since his nafs craves to don kuffaar garments because it is stylish and appealing to the desire, and it blends suitably with the kuffaar environment in which we live, he presents spurious arguments to justify such kuffaar dress. Little does he realize that in so doing he is according preference to kuffaar dress over and above Islamic dress which is easily available to him. This attitude thus confirms the element of *Tashabbuh* in kuffaar dress.

Someone may raise the argument that items such as jerseys, socks, shoes, raincoats and other necessary items of dress which all of us wear, are also of western origin. Does *Tashabbuh* apply here too? The response to this *ishkaal* (conundrum) is as follows:

Yes and no! At times it will be *Tashabbuh* and at times it will not be. In our environment and the circumstances in which Muslims work and live, these items are necessary. There is no suitable Islamic substitute for these items of dress. The idea of *Tashabbuh* is furthest from

the mind. In this scenario the argument of the dress being universal is valid. Nevertheless, this still precludes such of these items which have entered society as the latest fashions. It also precludes footwear on which appears logos and the like.

But, in a different setting such as India, Pakistan and Afghanistan, they are perfectly at home with a *chaadar* (shawl) thrown around the shoulders. They are comfortable in it and it does not interfere with their activities. Thus, for Muslims in those lands the element of *Tashabbuh* will be even in jerseys, and to a degree even in the type of shoes which we wear in the western world. The type of *jooties* worn in India and Pakistan suit them well although it is unsuitable for us here due to the flimsiness of the shoes and due to the feminine appearance.

A *daleel* for us is the *amal* of Imaam Abu Yusuf (rahmatullah alayh). After he became the Qaadhi and he had to do considerable walking, he changed his style of shoes and adopted the style of the Ajam. When someone objected, he explained that because of the toughness of these shoes he has adopted them.

In conclusion: In our environment, shirts, suits, ties, jeans, T-shirts and the like are *Tashabbuh bil Kuffaar* without the least doubt, and furthermore it borders on kufr because it is preferred over Islamic dress which is readily available. Preferring a kuffaar style over an Islamic style is a major sin of kufr proportions.

Regarding the practice of

eating from tables and eating with knives and forks, the element of *Tashabbuh* is too glaring for the need to cudgel brains for the determination of the Shar'i *Hukm*. The argument of its 'permissibility' on the basis of this practice having become universal is contemptuously *baatil*. Abandonment of the Sunnah is haraam whether it is abandoned by a few or by the entire population. After fourteen centuries of the Ummah eating on the floor, suddenly the table and chair practice becomes 'halaal' on the decrepit and deceptive basis of 'universality'. If this has to be accepted as a standard 'principle' for abrogation of Shar'i and Sunnah practices, the same fate which has destroyed the Shariats of Nabi Musaa (alayhis salaam) and Nabi Isaa (allayhis salaam) will mangle and mutilate the Sunnah which this Ummah of Muhammad (sallallahu alayhi wasallam) has followed since the inception of Islam.

Those who have adopted tables and chairs for eating, after abandoning their original Sunnah practice, are hovering on the brink of kufr for having preferred a kuffaar practice over and above the Sunnah practice. Those who have been eating in western style since birth, whilst not perpetrating haraam as the former group, nevertheless, are under Waajib obligation to abandon the kuffaar style and to adopt the Sunnah style. If, after having been made aware of this essentiality, they refuse, then they will be guilty of the haraam practice of *Tashabbuh bil Kuffaar*. And, Allah knows best.

CLOVER CREAM SANHA SAYS 'HALAAL' – CLOVER SAYS HARAAM

CLOVER CREAM, according to the manufacturers is Haraam despite SANHA's claim of 'halaal'. Clover wrote In response to a Muslim lady:

"The Clover cream has not been Halaal certified for a number of years now due to the fact that the stabilizer used in the cream is not Halaal suitable."

Contradicting the manufacturers, SANHA wrote to the Muslim lady: "Clover Fresh Cream is a Halaal suitable product as per the information at our disposal."

SANHA is silent regarding the "information at its disposal". While halaalizing a

haraam product by SANHA is not at all surprising, this cautioner has thrown all caution to the winds. Despite the manufacturer saying that the stabilizer used in the cream is not halaal, SANHA persists that the haraam cream is halaal.

Although the statement of a non-Muslim relative to Deeni issues, e.g. halalal and haram, is not valid, the contention of SANHA is worse. SANHA is supposed to be aware of the fact that stabilizers are derived from both animal and plant sources. Even non-Muslims are fully aware that animal-derived ingredients are not halaal for Muslims. Since the stabilizer used in the cream is derived from animal sources, the company said that it is not "Halaal suitable". As such, SANHA's claim is baseless and haram. **CLOVER CREAM CONTAINING ANIMAL STABILIZER IS HARAAM.**

A VERITABLE DEVIL

Q. I was appalled when I heard a maulana on Julie Ally's program who came and advertised an open function where males and females can attend to meet their prospective marriage partners. The event took place in Cape Town. The maulana said to the effect that falling in love is such a 'beautiful feeling'. Subsequent to the event he came again on Julie Ally's program to laud the event and how people met their pro-

spective spouses. May Allah Ta'ala protect the Ummah from these apparently well-entrenched idiots. Please comment.

A. The clown-coon so-called 'maulana' is not only an idiot. This vile moron is among the vilest breed of ulama-e-soo'. He is a veritable devil in human form who is among the Signs of the Impending Hour of Qiyaamah. There will yet develop acts which will be much more appalling than

what you have observed. We are moving closer to Qiyaamah, hence things will become progressively worse. Immorality will still reach a level which will make today's immorality appear like a high standard of 'haya' (shame and modesty). Vile specimens of Satanism such as the clown-'maulana' are shaitaan's agents preparing the stage for the public perpetration of the ultimate act of zina. Rasulullah's predictions have to incumbently materialize.

QIYAAM

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Ibn Hajar and Allaamah Suyuti said *qiyaam* (standing which is practised in meelad functions) is Mustahab. In substantiation they cite the Hadith in which Rasulullah (sallallahu alayhi wasallam) said to Ha-

dhrat Sa'd (radhiyallahu anhu): "Stand for your chief."

This, then is the condition (i.e. defective condition) of the *Ajal Faadhileem* (very highly qualified authorities) of Hadith. On the basis of a visible act of certitude they analogized (made *qiyaas*) of something imaginary and invisible.. They did so because of the

lack of *Tafaqquh* (depth of understanding).

The arrival of Rasulullah - sallallahu alayhi wasallam- (at meelaad functions according to the belief of the Ahl-e-Bid'ah) is a figment of imagination. (There is no certitude for this.)

(Continued on page 8)

BID'AH TA'LEEM

In an article, *The Majlis* had explained that the practice of kitaab-reading for a few minutes, immediately after the Fardh Salaat, thereby preventing musallis from engaging in the Sunnatul Muakkadah Salaat, is bid'ah. A regular Musalli of the Spencer Street Masjid in Durban, had circulated this article in pamphlet form to the Musallis of the Masjid. Apparently the Imaam and some or all of the mutawallis were inflamed and strongly remonstrated with the Musalli. The Imaam or a trus-

tee of the Masjid or some other zealous musalli wrote anonymously a letter of complaint to us as follows:

"Regarding Spencer Road Masjid's practice, please note that Maulana Ebrahim Salejee (i.e. of Ta'leemuddin Madrasah) and Maulana A.H.Makda are our senior Maulanas in Natal. Mashura (consultation) was made (with them), and the decision was taken that we can have tafseer and ta'leem after the Fardh Salaat for 4 to 5 minutes.

Furthermore, most of the Musjids in Durban, Johannesburg and Cape Town have some ta'leem after Fardh Salaat. If this Musalli (i.e. the Brother who had circulated the article) does not like what is happening in the Masjid, he is free to read all his Fardh Salaat in the Masjid and then the rest of his ibaadat at home because we must not make our homes a qabrustaan (cemetery). He can also look for a suitable corner in the Masjid to do his ibaadat.

The Musalli who had written to you about our

practice needs some important naseehat. You can give an answer in your next issue of *The Majlis*." (End of the brother's letter).

OUR ANSWER BY THE FADHL OF ALLAH TA'ALA

On this specific issue, the Musalli who had circulated the article is not in need of naseehat, for he has merely acted in terms of Allah's command of *Amr Bil Ma'roof Nahyi Anil Munkar* which is an obligation not confined to the Ulama. Rather, you, the honourable Maulanas of the Shura, the Imaam of Spencer Road Masjid and whoever

else is involved in the issue. are in need of the "important naseehat" you have requested be administered. Please note: (1) It is bid'ah to engage in kitaab-reading or even Qur'aan Tilaawat immediately after the Fardh of Zuhr, Maghrib and Isha' in view of the Sunnatul Muqaadah which the Shariah has attached to the Fardh Salaat. Since the *hukm* of the Shariah is to perform the Sunnatul Muakkadah immediately after the Fardh, you honourable Brothers and Maulanas have displaced this Sunnat practice of the Shariah with your own fabricated (Continued on page 8)

THE TEMPLE FEAST - NOT A MUSLIM CONCERN

"Please comment in the light of the Shariah on the recent feast for Christians in a Cape Town Mosque."

OUR COMMENT: The reason for the frustration of Muslims in this regard is due to a colossal misunderstanding. Since the kuffaar sect has described its temple as a 'mosque', Muslims are extremely annoyed over the haraam actions committed in the so-called 'mosque'.

Haraam acts are committed in Christian churches, Hindu temples, Jewish synagogues and places of worship of other religions. But Muslims have no objection and

are not annoyed at the activities taking place in temples and churches. So why are Muslims piqued when haraam activities such as a Christmas feast, are held in the temple of the newly established kuffaar sect in Cape Town?

The reason for Muslim anger is the misunderstanding created by the term 'mosque' used by the kuffaar to describe their temple. The place where the feast for the Christians has been served is not a Masjid. It is a venue of kufr, shirk, fisq and fujoor.

The constitution of this country allows all types of

ideologies to operate freely. Thus, Satanists too enjoy the constitutional right to drink urine and devour faeces in their places of worship. Muslims should not be concerned about the haraam activities of kufr, shirk, fisq and fujoor which are the rituals of the kuffaar sect which operates the temple which is deceptively dubbed 'mosque'. Perhaps the Ulama in Cape Town should explore the probability of applying to the court to prevent the kuffaar of this temple from their deception of calling their Satanist place of worship a 'mosque'.

"THE HADITH IS MY MATH-HAB"

Q. Imaam Abu Hanifah as well as other Aimmah-e-Mujtahideen are reported to have said: "When the authenticity of a Hadith is confirmed, it is my Math-hab." On the basis of this and similar statements, the Salafis contend that any mas'alah of the Math-habs which conflicts with a Saheeh Hadith should be abrogated. What is the response for this?

A. Imaam Abu Hanifah was not speaking to moron Salafis, juhhaal in general and to duktoors basking in their extremely shallow and superficial textual knowledge. Imaam Abu

Hanifah was addressing primarily his Students who were Aimmah-e-Mujtahideen and Muhadditheen. Morons were not part of the audience Imaam A'zam was addressing when he issued his order.

The Aimmah-e-Mujtahideen such as Imaam Abu Yusuf, Imaam Muhammad, and others of this lofty calibre gave practical expression to the Command of their illustrious Ustaadh, Imaam Abu Hanifah. That era was the age when all the Ahaadith had not yet been compiled. Furthermore, there never was an Imaam nor a Sahaabi who had

ever laid claim to have encompassed all the Ahaadith.

Whilst Imaam Abu Hanifah was a Haafiz of more Ahaadith than Imaam Bukhaari, it was just logical that there were numerous more Ahaadith which did not reach him. Hence, it was imperative for him to issue the instruction to the Aimmah-e-Mujtahideen of the time. Thus, when any of his illustrious Students acquired a Saheeh Hadith with which a Fatwa/view of Imaam Abu Hanifah conflicted, he would address the issue and formulate the correct Fatwa as commanded by Imaam Abu

THE BID'AH OF KITAAB-READING AFTER THE FARDH SALAAT

Q. What is the Shariah's view regarding the following scenario:

"In the Jaami' Masjid of our city, the Imaam is conducting kitaab-reading immediately after the Fardh of Zuhr. All the musallis are constrained to remain seated to listen to the Imaam's talk. No one is allowed to move. Only after completion of the talk are the Musallis allowed to perform the Sunnat and Nafl Salaat. Many Musallis are annoyed because they are being held captive against their free will. Some have to be present in their work. Therefore, some musallis leave the Masjid immediately after the talk without performing the Sunnat and Nafl Salaat. Are we compelled by the Shariah to sit

and listen to the talk?

A. The consequence of bid'ah is always corruption. This imam has introduced a new bid'ah. It is not permissible to engage in any talk, even Qur'aan tilaawat after the Fardh of Zuhr. It is incumbent to engage in the Sunnat Salaat immediately after the brief Dua after the Fardh Salaat. The delay caused by the imaam's kitaab-reading is the new bid'ah which displaces the Shariah's command for *Ittisaal* between the Fardh and Sunnatul Muakkadah. *Ittisaal* means to perform the Sunnatul Muakkadah immediately after the Fardh Salaat. The imaam's talk displaces this Sunnat, hence it is not permissible for the musallis to sit for his talk. They should get up and engage in the Sunnat Salaat. This imam is responsible for some of the musallis abandoning their Sunnatul Muakkadah Salaat.

Hanifah.

The Kutub of the Ahnaaf bear considerable testimony to the many differences between Imaam Abu Hanifah and his two greatest Students, Imaam Abu Yusuf and Imaam Muhammad. Dangling the chimeira of Imaam Abu Hanifah's statement, cited completely out of its context, for achieving the objective of *Admut Taqleed*, is stupid twaddle

peddled by the moron Salafis and juhhaal modernists of the age. There is absolutely no substance in the question disgorged by the juhhaal Salafis. No one in this age has the right to review any mas'alah of the Math-hab in the light of the Ahaadith we have with us today. Any such attempt will be a shaitaani ploy to undermine the Shariah.

INTERMINGLING

Q. Please explain the mas'alah of intermingling of men and women. There seems to be much confusion among the Ulama on this issue. Is it permissible to go by cable car on top of Table Mountain? Someone said that it was not permissible because men and women go together in the cart. However, others say that women are everywhere and cannot be avoided. A mufti of the NNB Ja-

miat told me that it is not wrong for a Maulana to go to the stadium out of political necessity. He says that there are women even in malls and shops. Is this argument valid?

A. You don't need brains to understand that this stupid argument is pure rubbish. There is no principle in the Shariah stating that two haraam acts equate to a halaal, or a haraam committed at

one place makes halaal the haraam at another place. The NNB Jamiat chap who disgorged the stupidity is not a mufti. A mufti does not speak such rubbish designed to mislead ignorant people. He disgorged his *ghutha* to justify his haraam presence in the haraam zina stadium where zina, fisq and fujoor are practised in a variety of forms.

Intermingling of the sexes is haraam. It will remain forever haraam, until Qiyaamah, regardless of the droves of

naked women in the streets, malls, supermarkets, etc. The haram intermingling taking place in malls and shops does not make halaal the haram intermingling of the stadium of Iblees. If need constrains one to go to a shop/supermarket to acquire one's needs. It will be permissible to the degree of need. But going to a stadium where fisq, fujoor and zina are the order of the day is never permissible in any circumstances. The stupidity of 'political necessity'

is a monstrous canard which Iblees has whispered to the moron 'mufti'. There is absolutely no such necessity. Necessity which temporarily relaxes the law of prohibition is a need which is valid in the Shariah. The government does not compel any Muslim to attend the stadium of Iblees. There is no law in this country to compel Muslims to attend a stadium. The moron simply vomited shaitaniyat.

(Continued on page 9)

THE 'MUDHILLEEN'

(Continued from page 1)

basis of grossly spurious arguments and their haraam policy of dubious 'hikmat' which in reality is *Kitmaanil Haqq* (Concealing the Truth). And all of this is for the sake of the dunya. They abstain from *Amr Bil Ma'roof* and they are quite vociferous and vigorous in their endeavours to create obstacles for those who engage in *Amr Bil Ma'roof*. Consider the current tussle between the Office of the Jamiatul Ulama KZN and its *Amr Bil Ma'roof Nahyi Anil Munkar Department*. The Jamiat was created by the seniors for *Amr Bil Ma'roof*. Islam imposes this obligation on the Ulama. But, the Jamiat's Office with its Executive have abandoned this Waajib Responsibility, and it (the Jamiat's Office) is actively supporting the Ahl-e-Baatil, Ahl-e-Bid'ah, the liberals, the modernists and even the Gulinists. The Jamiat's office has aligned itself with the conglomerate of Baatil, and is at war with its Department of *Amr Bil Ma'roof Nahyi Anil Munkar* which is doing nothing but proclaiming the Haqq. Yet the Jamiat KZN (i.e. its Office/Executive) is not opening its mouth against Baatil and Haraam.

The Jamiat in the Johannesburg region has long ago lost Islamic credibility. It is now known as the *No Name*

Brand Jamiat (NNB Jamiat). It is a confirmed clique of Satanists or men under the spell of shaitaan. The silent majority of Ulama who are supposed to be members of the Jamiat over there are also "Dumb Devils". They condone the haraam activities of the Reverend Abraham Bham who runs the office in their name. Fisq, Fujoor and Bid'ah are given Shar'i respectability and acceptability by the league of Iblees who is in charge of the NNB Jamiat's office in Fordsburg.

As far as the *mudhilleen* of the MJC (Muslim Judicial Council) are concerned, their *dhalaal* (deviation), *fisq* and *fujoor* are historical facts. It is nothing new. Nothing to be surprised about. Their primary concern is the money, not so much the *jaah* (name and fame) objective. This latter objective is the primary goal of the two Jamiats (the NNB Jamiat and since recently the KZN Jamiat) as is evidenced by it having become the bed-fellow of the baatil uucsa and the MJC ulama-e-soo'. They cherish unity with the Ahl-e-Baatil more than unity with the Ahl-e-Haqq.

The 'halaal' friendly concept is in reality haraam friendly disguised with a stupid veneer too flimsy to conceal its *satr-e-ghaleez*. Even morons consuming carrion understand that 'halaal'

friendly is in fact HARAAM friendly. It is another satanic stunt to halaalize haraam. Get Muslims to sit alongside liquor and pork. Gradually they will be desensitized into glutinous consumption of liquor and pork. Rasulullah (sallallahu alayhi wasallam) said:

"Whoever believes in Allah and the Day of Akhirah should not sit at a maaidah (cloth, venue, restaurant, etc.) where liquor is served."

(2) Shaikh Habib Umar is in South Africa. He is an Arab and says that he is from the family of Nabi (sallallahu alayhi wasallam). But he promotes the Bareilvi school of bid'ah, etc. Please comment.

ANSWER: A member of the august and noble Family of Rasulullah (sallallahu alayhi wasallam) is supposed to be doubly diligent in observance of the Sunnah and upholding the Haqq of the Shariah. Being a member of the Noble Family of Nabi-e-Kareem (sallallahu alayhi wasallam) will not avail him if he grovels in Bid'ah and propagates Bid'ah. He may be from the Noble Family, but he has set himself up in opposition to the Sunnah and Ta'leem of his noble and glorious Father, Muhammadur Rasulullah (sallallahu alayhi wasallam).

Rasulullah (sallallahu alayhi wasallam) told his beloved daughter, the Queen of womankind and the Leader of Women in Jannat, Hadhrat Faatimah (radhiyallahu anha) that she should take care of herself, for he does not know what will happen on the Day of Qiyaamah. It will be a Day when it will be every man for himself. No one will be able to intercede on behalf of anyone without Allah's Permission. Barelwis are Qabar Pujaaris (Grave-Worshippers). Bid'atis are described in the Hadith as *Kilaabun Naar—the Dogs of the Fire*. It is lamentable and despicable for this Shaikh to promote the grave-worshippers despite being from the Honourable Family of Rasulullah (sallallahu alayhi wasallam) whose fundamental Message was Tauheed and the destruction of shirk.

(3) Another sheikh who frequents Cape Town is Shaikh Ninowy who also claims to be from the Family of Nabi (sallallahu alayhi wasallam). He says that Shiahs are Muslims, and sometimes criticizes Hadhrat Ameer Muawiyah (radhiyallahu anhu). He promotes Bid'ah such as moulood, etc.

ANSWER: South Africa has become a fertile ground for the Bid'atis, Shiahs, Salafis, Fussaaq and Fujjaar *aimmah mudhilleen*. The country is becoming the capital of *dha-*

laal, bid'ah, fisq and *fujoor*, all promoted by foreign imposter 'scholars' who come here for the boodle, name and fame. Their success here is due to the ignorance of the masses, the co-operation of the ulama-e-soo' and the silence of the "Dumb Devil" molvis who have welded their lips despite understanding the baatil of the followers of Iblees who masquerade as Ulama and Mashaaikh. The Ninowy character is another *mudhil* who moves around with his rock 'n roll troupe of mawlid performers. We have just now released our booklet in refutation of these haraam, bid'ah moulood / meelaad / mawlid shenanigan performances. Perhaps in the near future, they will add more colour and flamboyance to their vociferous mawlid parties by inviting the Coons of Cape Town to strike up their guitars and banjos when the mawlid songs are being disgorged. The mawlid gang has yet to pull out more garish stops for gyrating and tripudiating

May Allah Ta'ala save the Ummah from the snares of the *aimmah mudhilleen* who are all agents of Iblees. Hadhrat Umar (radhiyallahu anhu) said that the demolition of Islam is brought about by the "slipping" ulama. Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said that two groups of villains have damaged Islam the most: The evil kings and the evil ulama.

BID'AH TA'LEEM

(Continued from page 7)

practice of ta'leem immediately after the Fardh. In so doing, you all are guilty of having introduced a *bid'ah sayyiah* (evil bid'ah). You have displaced the Sunnah practice of *Ittisaal* (immediate attachment) between the Fardh and Sunnatul Muakkadah with your own personal bid'ah. The Fuqaha have explicitly ruled the importance and necessity of maintaining *Ittisaal*. But in flagrant violation of the Shariah's *Ittisaal* practice, you all have given preference to your personal fabrication. So understand this fact clearly.

(2) In determining the *Haqq*, the majority is not a principle

of the Shariah. The *Haqq* is a Shar'i determination which no majority can override. So what the 'majority' of Musjids in Durban, Johannesburg and Cape Town do is bunkum bid'ah, the effect of which is the Wrath of Allah Ta'ala.

(3) The decision of the Shura has to be compulsorily set aside as baatil.

(4) Your advice about 'making the house a qabrستان' is misdirected and insincere. You have used a Hadith in a futile attempt to justify bid'ah and as a 'wise' crack against the Musalli. If you are sincere in believing that performance of the Sunnah Salaat in the Musjid is tantamount to converting the homes into cemeteries, then your home and the homes

of all of those in your Musjid and in the majority of Musjids in Durban, Johannesburg and Cape Town are 'cemeteries' because all of you perform the Sunnat and Nafl Salaat in the Musaajid. It is rare for people to perform their Sunnat and Nafl at home.

The practice of performing Sunnat and Nafl in the Musjid is fourteen centuries old. We need not provide further *daleel* because you and the honourable Maulanas you have mentioned also perform their Sunnats and Nafl in the Musjid, and these honourable Maulanas are aware that Hadhrat Masihullah (rahmatullah alayh) whom ostensibly they follow, also used to perform his Sunnat and Nafl in the Musjid.

Furthermore, you are not qualified to cite a Hadith and proffer its tafseer. The relevant

Hadith does not imply that performance of the Sunnat-e-Rawaatib in the Musjid transforms the home into a qabrستان. To keep the home alive and vibrant with *Noor* it is incumbent to perform at home Tahajjud, Ishraaq, Dhuha, Tahyatul Wudhu, Salaatul Awwaabeen, Tilawat and Thikr. Abandonment of these vital acts of Ibaadat transforms the home into a cemetery, and the homes of most people have indeed become graveyards since they have abandoned all of these acts of ibaadat, and on the contrary, introduced the one-eyed dajjaal (the television) and other evils into their homes. So brother, you and the honourable Maulanas and mutawallis of the Shura should offer naseehat on these issues instead of becoming adversaries

of the *Haqq*.

(5) Your Musjid's *bid'ah ta'leem* at the inopportune juncture will disturb the concentration and peace of mind of any musalli who selects some corner of the Musjid for his ibaadat. In addition, many of the participants in the *bid'ah ta'leem* will glare stupidly at any musalli who breaks ranks to separate himself from the collective bid'ah. The congregational act is an indirect application of pressure for all to remain seated. The one who separates himself from this congregational bid'ah is viewed as 'disrespectful' whilst those who are participating in the bid'ah are in reality disrespectful to the Law of Allah Ta'ala.

Salaam on those who follow the Hidaayat of the Deen.

UBBAAD AND QURRAA'

Ubbaad = worshippers Qurraa = Qur'aan reciters (qaaris).

"In akhiruz zamaan (the end of times – times in proximity to Qiyaamah), there will juhhaal ubbaad and fussaaq qurraa." (Hadith)

The qaaris of show and money, and the halqah-thikr, bid'ati worshippers, the mass I'tikaaf crowds, etc. are conspicuous Signs of Qiyaamah mentioned in this Hadith

(Continued from page 6)

Haafiz Ibn Hajar is such a Mountain of Hadith which will demolish anyone on whom it falls. Nevertheless, he lacked depth of understanding in Fiqh." (End of Malfooth)

The Bid'atis believe that Rasulullah (sallallahu alayhi wasallam) appears at their meelad functions, hence they stand in respect. Besides the fact that this belief entails shirk since it ascribes the attribute of Omnipresence to Rasulullah (sallallahu alayhi wasallam), justifying it on

QIYAAM

the basis of the aforementioned Hadith, is palpably untenable and baseless. The arrival of the chief for whom standing in respect was ordered was a fact of reality. It was not imagination. The chief was visibly present. On the contrary, there is absolutely no *daleel* in the Shariah to confirm that Rasulullah (sallallahu alayhi wasallam) arrives at the myriad of meelaad functions conducted all over the world at one and the same time. Thus the *qiyaas* of Haafiz Ibn Hajar and Allaamah Suyuti is *faasid*. It lacks validity and is baseless.

WHATSAPP AND A SISTER'S LAMENT



The other night while laying in the bed, my husband was as usual busy on his WhatsApp. He belongs to a few chat-groups. He spends hours sometimes up to four hours straight, texting. As you can imagine they only talk, *fuzool* and rubbish, especially if you know the kind of people that are on the group — “Birds of a feather flock together”. They even have braais to consummate this relationship on the WhatsApp. He is on the phone even at Fajr time before he even goes to the toilet. He even delays Maghrib Salaat by half an hour.

He doesn't like me because I disapprove of this satanic behaviour. Six months ago when he upgraded his phone and got WhatsApp, it brought

a misery and a worse dimension in our lives. He would put any teenager to shame. He doesn't even read books anymore. On many occasions I wanted to bring this issue to Moulana's notice, about this agent of Shaitaan which is bringing about so much of fitnah in everybody's homes. This is a universal fitnah. In fact it is worse than TV. People are using this WhatsApp Iblis for futile and haraam entertainment 90% of the time. You can send video clips, etc. to each other.

Somebody put it so aptly- It's the halaal T.V. (*In fact, television recedes into oblivion in front of the shaitaniyat of this vile, immoral contraption – The Majlis*). While laying in the bed my husband

was on WhatsApp and each time a message comes through, it makes a ding-dong sound. This ding-donging carried on for over an hour. I asked him nicely to switch off the volume but he ignored me. After another hour of this I went to sleep in another room. So enraptured was he in the haraam that he didn't even realize this until midnight when he got off his chat. It was so peaceful that I did it again.

The next day in an argument over food, he said: “Take your children and get out”. “I can't bear the sight of you, you are old and ugly. I don't want to see your face.” Pack your bags and go stay at your mother's house

till you are blue in the face. Just go! Just leave me!” I asked him if it is a Talaaq, he said: “No!”

What is my position in the Shariah. If I leave here I have no intention to have any contact with him whatsoever. He can have contact with his children. (*End of the Sister's lament.*)

(1) You are still in his Nikah. Since he had explicitly negated Talaaq, the harsh, insensitive litany of haraam pejoratives he had uttered do not represent Talaaq.

(2) If you are determined to leave, endeavour to leave with his permission. If you leave with his consent, he will still be responsible for your maintenance while you will

be living with your parents. If he refuses to maintain you, you will then have valid grounds for lodging an application for annulment of the Nikah.

If you leave without his consent, he will have valid grounds for denying maintenance. You will then be in a limbo. You will not have grounds for annulment.

(3) If you are able to make Sabr and tolerate his injustices and haraam conduct, you will, Insha-Allah, attain the rank and thawaab of a Shaheed (Martyr).

(4) The Shariah's Fatwa on the WhatsApp issue appears on this page.

THE POISONS OF PRODUCTS

Q, I would like your advice on the following products:

Honey Whole

Wheat: Ingredients

WHOLE WHEAT FLOUR, WATER, HONEY, SUGAR, WHEAT GLUTEN, YEAST, WHEAT BRAN, SOYBEAN OIL, SALT, MONOGLYCERIDES, CALCIUM PROPIONATE (PRESERVATIVE), DATEM, CALCIUM SULFATE, GRAIN VINEGAR, CITRIC ACID, SOY LECITHIN, CALCIUM CARBONATE, WHEY, NON-FAT MILK

Healthy Multi-Grain: Ingredients

WHOLE WHEAT FLOUR, WATER, SUGAR, WHEAT

GLUTEN, BROWN RICE, CORNMEAL, OATS, WHEAT BRAN, YEAST, CELLULOSE FIBER, SOYBEAN OIL, BLACK & WHITE SESAME SEEDS, SALT, MOLASSES, DATEM, CALCIUM PROPIONATE (PRESERVATIVE), MONOGLYCERIDES, CALCIUM SULFATE, POPPY SEEDS, GRAIN VINEGAR, SOY LECITHIN, CITRIC ACID, CALCIUM CARBONATE, NUTS [WALNUTS AND/OR HAZELNUTS (FILBERTS) AND/OR ALMONDS], WHEY, NON-FAT MILK

Low Fat Cottage Cheese

Organic Cultured Pasteurized Skim Milk, Organic Pasteur-

ized Cream, Organic Nonfat Milk, Citric Acid, Salt, Organic Guar Gum, Organic Locust Bean Gum, Acidophilus and Bifidus Cultures, Vitamin A Palmitate, Enzymes.

Are these products halaal?

A. Rasulallah (sallallahu alayhi wasallam) said: “*Sin is that which agitates your conscience.*” Another Hadith says: “*Seek a fatwa from your heart.*” It is the agitation of your conscience which is the effect of Imaan that has constrained you to seek a fatwa from us for these poisonous products produced by the kuffaar. Instead of seeking a fatwa from us, if you look into your heart and seek a fatwa as commanded by Rasulallah (sallallahu alayhi wasallam),

you will receive the ‘unanimous’ fatwa of *hurmat*, i.e. prohibition, which requires you to abstain from all these products loaded with poisons and perhaps even swine ingredients, all camouflaged with ‘swear words’ which the average person can hardly pronounce. All these mysterious ingredients with chemical designations must necessarily extract a disastrous toll from the health of the human being, the effects of which he will rue in later life when physicians fail to diagnose and prescribe correctly. Without hesitation, the fatwa is that all of these products are **HARAAM**, and found the ‘halaal’ logos of the

haraam carrion-halaalizing agents of Iblees.

Some of the ‘swear words’ with possible pig origins are: *monoglycerides, calcium propionate, datem, sulphate, cellulose fibre, whey, acidophilus bifidus cultures, palmitate and enzymes*. Follow the instruction and advice of the Qur’aan Majeed, and both your physical and spiritual health will be assured: “*O People! Eat from the earth that which is halaal and tayyib (wholesome), and do not follow in the footsteps of shaitaan (by devouring haram and mushtabah). Verily, he is for you an avowed enemy. Verily, he instructs you only with immorality and evil, and that you fabricate about Allah what you know not.*”

WHAT IS WHATSAPP!!!

The internet and its many facilities are instruments of use and misuse like all other instruments and devices which are *per se* permissible. If a permissible instru-

ment is misused or used in conflict with the Shariah or utilized immorally, it will obviously be **HARAAM**, just as zina, liquor, interest, etc. are haraam. This ruling

applies to all instruments which are *per se* permissible, e.g. radios, cell phones and innumerable other devices.

If the WhatsApp medium is used strictly for permissible and necessary communication, it will be permissible. If misused, it will be haraam. In the current context, WhatsApp, cell phones and computers are haraam for children. The sin of destroying the Akhlaaq and ruining the Imaan of children with these vile, shaitani contraptions of immorality settles on the parents if the children are nabaaligh, and if baaligh, on both the children and the parents.

The prohibition of WhatsApp multiplies manifold as far as girls are concerned. It introduces them to a world of fisq, fujoor, kufr, prostitu-

tion and satanism. Their Akhlaaq are utterly corrupted and destroyed. This very same ruling of prohibition applies to males who utilize this medium for haraam as the sister's husband. In fact, most are using WhatsApp for haraam. And it applies to wives as well. Husbands too have written complaining about the zina relationships which their wives have struck up via the internet, and vice versa. The *hurmat* applies across the board – to all and sundry.

Ulama, Madrasah students, husbands, wives, children, the rich and the poor are all entrapped in the internet snares of Iblees. We are well aware of the internet vices – fisq and fujoor – immorality and zina – which even molvis, sheikhs and madrasah students perpetrate. Shamelessly, and without the slightest concern and fear for Allah's perma-

nent Presence and the presence of the two Recording Malaikah, do even the personnel of Ilm indulge in the internet filth. It is therefore no surprise to see the mass of *ulama-e-soo'* being churned out by the madaaris of this era. It never occurs to them that Maut may strike precisely at the moment when they are trapped in the internet zina.

The sister, pouring out her lament, said that 90% of those addicted to the WhatsApp Iblees are entrapped in the haraam filth being disgorged like effluvia and sewerage waste. Her observation is an understatement. Perhaps 98% of people are mired in the moral effluent excreted by the device of Iblees. There is no doubt that misuse of WhatsApp and other similar social media apps such as Facebook are Haraam.

(Continued from page 1)

Umara are the rulers –

kings, sultans, governments. Shaikhs of Tareeqat). When The Fuqara are the saints – the Ulama become corrupt, the pious, the buzrugs, the Deen of the masses becomes corrupt. When the

INTERMINGLING

(Continued from page 7)

The analogy of the haraam cable car with malls and shops is ridiculously stupid. There is no need waste time and brains explaining this obvious prohibition. It is not permissible to go by cable car since men and women are cooped up together in a haraam manner for an objective which according to the Shariah is *lahw-la'b* (futility and play – haraam amusement) which is the antithesis of the objective of life on earth.

Umara are corrupt, the economy of the country becomes corrupt and bankrupt. When the Fuqara become corrupt, the spiritual hearts of the masses become corrupt and darkened.”

In this age, all three of these groups are corrupt and rotten to the core, hence there is misery, corruption, degradation and humiliation in all affairs of the Ummah.

THE DEPARTMENTS OF AMR BIL MA'ROOF?

Q. Is the Jamiatul Ulama KZN's Department of Amr Bil Ma'roof-Nahi Anil Munkar a group of Ulama Haqq?

A. From the contents of their pamphlets it appears that the Department of Amr Bil Ma'roof of both the Jamiat KZN and Daarul Ihsaan are Ulama-e-Haqq. Just make dua that they stay on the Haqq. There is no enduring confi-

dence anymore. People and groups flip overnight. Always make dua for *istiqamat*.

Just look at the deplorable condition of the NNB Jamiat of Fordsburg. Once upon a time it was the only Jamaat of Haqq in South Africa. Pious seniors in Transvaal had originated the Jamiatul Ulama Transvaal way back in the 1930's. To day, with the new breed deobandi-bid'ati-salafi-

faasiq-faajir-zindeeq type of molvis at the helm of the Jamiat, it has been transformed into a haraam *mudhil* group of liberals and modernists camouflaging their *zanadaqah* beliefs and their flagrantly *fisq* and *fujoor* misdeeds with deobandi style kurtahs and Sunnah beards to bamboozle and deceive the masses. There is not even a slight fragrance of Deobandi'ism in these louts of the NNB Jamiat.

The condition of these so-called 'ulama' is so deplorable and distressing that it is difficult to believe that Salaat performed behind them is valid. While we hesitate to outrightly slam the fatwa of kufr on these vagabonds masquerading as Ulama, we do advise that if anyone has the misfortune to perform Salaat behind any of these liberal miscreants, he should repeat it.

So make dua that this new phenomenon of Amr Bil Ma'roof-Nahyi Anil Munkar departments stay on the course of Haqq. Rasulallah (sallallahu alayhi wasallam) said: "*Imaan is suspended between fear and hope.*" We do not know what the morrow holds for us. May Allah Ta'ala save our Imaan and keep us steadfast on Imaan and the Haqq right until the very last moments of our life on earth.

SPIRITUAL REMEDIES for physical ailments

Many spiritual remedies for physical sicknesses are mentioned in the Ahaadith. For example, Rasulallah (sallallahu alayhi wasallam) said that Surah Faatihah is a cure for every sickness. Surah Falaq, Surah Naas, Aayatul Kursi, etc. are cures for the afflictions of *sihr* and the like. The Auliya too have prescribed a variety of spiritual remedies for physical diseases.

Hadhrat Umar (radhiyallahu anhu) had prepared a Ta'weez in which he wrote *Bismillaahir Rahmanir Raheem* as a cure for headaches.

There are several factors which regulate the efficacy of spiritual remedies. When the spiritual remedy seems to be ineffective, not curing the patient, he sometimes doubts the veracity of the remedy. However, if a physician's remedy

fails to cure – in the majority of cases, physical medicine and remedies are ineffective – then no one complains.

Someone asked a Buzrug to explain why the recitation of Surah Faatihah by a Sahaab would bring immediate relief and cure to the patient while nowadays reciting the Surah many times does not yield the same results. The Buzrug explained that the efficacy of the spiritual remedy, among several requisites, also depends on the type of person reciting the Surah/Aayaat.

A Hakeem's prescription usually consists of medicine and a diet. Without observing the diet, the medicine will be ineffective. The medicine may not be faulted by a person who does not adhere to the prescribed diet. Spiritual remedies are incumbently accompanied by spiritual diets. The spiritual diet is strict ob-

servance of the Shariah and adoption of the Sunnah in everyday life. Abstention from sin and futility is an essential factor for the efficacy of the spiritual remedy.

A patient whose eyes are filled with zina, television and internet muck and filth cannot complain if he finds the spiritual remedy to be ineffective. A vulgar tongue should not expect the efficacy of Surah Faatihah. Rasulallah (sallallahu alayhi wasallam) spoke the Truth, but the patient's Imaan is corrupt. Not only is his physical body sick, his very Imaan is diseased and reeks of the abhorrent stench of sin. Hence, the Mashaaikh advise a patient to recite *Istighfaar* in abundance. *Istighfaar* and *Tauabah* are cures for the diseased Imaan and heart.

A patient who has usurped the *Huqooq* (Rights) of people

should not be surprised when Surah Faatihah, etc. appear to be ineffective. A man who has committed *zulm* whether on people or animals, should attribute the lack of beneficial results of the remedy to his *zulm*. Once a governor in Iraq became bed-ridden with an incurable disease. All the hukama (plural of hakeem) had given up hope. Death was imminent. A confidante of the governor advised the governor to send for a Buzrug who lived in a hut on the outskirts of the city, and to request him to make Dua for Shifa' (Cure). This was the only and the last hope.

When the Buzrug was ushered into the presence of the governor confined to his bed, he (the governor) pleaded for Dua. The Buzrug responded that no amount of Dua will avail as long as he does not make amends for the *zulm* he

has committed on people. He said: "*How can I supplicate to Allah Ta'ala when your prisons are filled with Mazloomeen (oppressed)?*" The governor ordered the immediate release of all prisoners. The prison gates were opened and all inmates released.

Even before the Buzrug had completed his Dua, the governor was cured. To express his gratitude and appreciation, the governor presented a bag of gold coins to the Buzrug. However, the Buzrug declined the gift and departed.

When Allah's Shariat is flagrantly flouted and mocked – when sins are justified – when the Sunnah is abandoned – when the rights of creation are trampled on, and when internet and television vice and immorality have become acceptable, then there should be no surprise when the spiritual remedy does not have the effect for which it is prescribed.

INTERFAITH IS KUFR

Allah Ta'ala raised Rasulallah (sallallahu alayhi wasallam) to deliver to mankind the Message of Tauheed which he presented in its unadulterated form, pure from every vestige of kufr and shirk. The Tauheed of Islam is vehemently uncompromising. There is no harmonious chord between Islamic Tauheed and any other religion or ideology.

The mission of the Ambiya

was only to deliver the Haqq of Allah's Message without striking a balance with kufr and shirk. Islam offers not the slightest quarter for any dalliance with any religion and ideology. By Allah, the Qur'aan says, the Deen is only Islam.

Declaring the Deen of Allah Ta'ala unequivocally and with the greatest clarity precluding all notions of a possi-

ble harmonious inclination to other faiths and ideologies, Nabi Ibraaheem (alayhis salaam) said to the mushrikeen:

"(Remember) when Ibraaheem said to his father and his nation: 'What are you worshipping?' They said: 'We worship idols and we shall be steadfast (in worshipping) them.'

He said: 'What, do they hear you when you call, or do

they benefit you or harm you?' They said: '(No), but we found our forefathers doing so (i.e. worshipping these idols).' He (Ibraaheem) said: 'You and your forefathers, verily are my enemies, except the Creator of all the worlds (He is my Friend).....(Ash-Shu'raa, Aayaat 72 – 77)

Describing the firmness of Nabi Ibraaheem (alayhis salaam) and of his followers who rejected every compromise with alien religions and ideologies, the Qur'aan states:

"There was most certainly a wonderful example for you in Ibraaheem and those who were with him when they said to (their kuffaar) people: 'Verily, we dissociate from you and from that (idols) which you worship besides Allah. We reject you, and enmity and hatred have become

apparent between us and you forever (O Mushrikeen!). (And this mutual animosity will continue) until you believe in the One Allah....." (Al-Mumtahinah, Aayat 4)

This was the clarity which Allah Ta'ala commanded the Ambiya to adopt when presenting the Deen to the kuffaar. Muslims are not permitted to listen to the 'da'wat' of the kuffaar. We are instructed by Allah Ta'ala to deliver the clear Message of Tauheed without proffering an attentive ear to the kufr and shirk of the satanic ideologies of other religions and cults. Participation in interfaith seminars, conferences and conventions are not permissible. While Muslims can live harmoniously with non-Muslims, toleration of their kufr and shirk beliefs is haraam.

FAECES WATER

A natural propensity of kufr is love for *najaasat* (filth and impurity). Thus, it is seen that kuffaar are naturally drawn to *najaasat* like a magnet attracting steel. The Creation of Allah Ta'ala teems with billions of species of pure and wholesome substances, but the brains of kuffaar are naturally attracted to *najaasat* and brutality.

While there exist innumerable beneficial and valuable things in the plant, mineral and stone kingdoms in which

Allah Ta'ala has created benefits and cures for mankind, the kuffaar's first choice is the filth of faeces, urine, blood, sputum, human placenta, and other impurities and organs of pigs and animals in general. Experimenting on live animals and inflicting excruciating pain to them are all justified in the name of medicine and making money.

The latest invention of the kuffaar is faeces-water. Faeces is scientifically converted into what they term

'delicious' water. Bill Gates, the Microsoft founder has produced 'pure' water by processing human faeces. Showing off his technological success, he drunk a glass of water made from pure excreta of humans. Mr. Gates watched as the faeces was fed into the processor, before drinking his faeces juice which is termed 'sewer sludge'. A man must indeed have a sewerage brain to perform the sewer task of drinking faeces juice. "The water tasted as good as any I've had out of a bottle."

TAFATTAH

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "The Author of Durre Mukhtaar, Shaami and others are only *naaqil* (narrators). However, they lacked affinity with Fiqh which is an intrinsic attribute. Hadhrat Gangohi (rahmatullah alayh) had some affinity with Fiqh. It is my opinion that *Tafat* has disappeared since the past three centuries."

DUBAI – SHAITAAN'S BIG BROTHER

DUBAI SPENDS HALF A BILLION DOLLARS ON THE NEW YEAR CELEBRATIONS

“Informed sources said that the celebrations of the city of Dubai costs of the new year 2015, amounted to \$ 460 million, according to estimates

from an initial, which is more than three times the cost of the launch of fireworks in all of Germany on the occasion of the new year, which amounted to 124 million euros (\$150 million).

The sources, who declined to give their names in remarks

told Anatolia Thursday, the cost would increase by about \$60 million for the previous year 2014, an increase of 15%, where the cost of the celebrations and then \$ 400 million, noting that the final cost may be approaching half a billion dollars.

The UAE has seen huge celebrations of the start of the new year, marked by fireworks lit up the sky of the state, amid demand from citizens, residents and visitors to watch the activities of the celebrations. The sources said: “The increase in the cost of the cele-

brations this year due to the extended time the fireworks to break the previous world record.”

The Dubai has registered a world record in the Guinness Book of Records, while 2014 received its most dramatic fireworks display lasted for 6 minutes, and used the extruded 489.651.”

(Dubai Business News)

UAE spends half a billion dirhams on HARAAM football shirt sponsorship

The UAE spent more on European football shirt sponsorship than any other country last year, with firms ploughing a staggering half a billion dirhams into teams.

Led by Emirates and Etihad, the deals saw the UAE overtake Germany in terms of total spent last year, shelling out Dhs593million, according to a report by sports marketing research company Repucom.

Middle Eastern sponsorship, mainly led by the UAE and Qatar, has increased six-fold between the 2009/2010 and 2013/2014 seasons, said the report, and it now accounts for almost a fifth of sponsor spending in the European leagues.

“The United Arab Emirates has emerged as the biggest single investor in the sponsorship of European team foot-

ball shirts,” said the report. “The UAE’s investment was actually non-existent less than ten years ago. It now tops the sponsorship investment table.”

In Europe, Emirates sponsor Real Madrid, Paris Saint-Germain, Arsenal, AC Milan, Olympiakos and Hamburg, while Etihad sponsor Manchester City.

The report said 20 of the largest European clubs are now sponsored by Middle East airlines.

Boutros Boutros, divisional senior vice president for Corporate Communications, Marketing and Brand at Emirates, said the airline’s shirt deals have led to a major boost for the brand.

“Enhanced brand awareness has definitely brought commercial benefits and we have seen our operations grow in many countries after the sponsorship of a big event or club,” he said. “Emirates’ objective in sponsoring some of the biggest global sports events has been to boost brand awareness and increase our profile alongside many other global brands.

THE BROTHERS OF SHAITAAN

Following in the footsteps of shaitaan, the UAE, American backyard principalities have enormous amounts of money to squander down the sewerage drain in their haraam, immoral and obscene mundane pursuits. While hundreds of thousands of Muslim refugees living in squalor and poverty in refugee camps such as in Syria, and while millions of

poor and destitute Muslims all over the world are languishing in suffering, these Dubai/UAE shayaateen are satanically and obscenely squandering the bounties of Allah Ta’ala to surpass even the kuffaar in haraam indulgences, thereby ruining their salvation in the Aakhirah.

Wealth has ruined the dunya and Aakhirah of these Bedouins for whom the West has created puppet states to serve its ends. Describing these juhhaal Bedouins who find themselves swimming in wealth, the Qur’aan Majeed says: “Do not be (satanically) wasteful. Verily the (satanic) wasters are the brothers of the shayaateen, and shaitaan was most ungrateful to his Rabb.”

THE RIGHT OF THE CURATOR

Q. The following fatwa in The Majlis was brought to my notice:

“The son may, however, enter into a fresh partnership contract with the other partners on behalf of his father if they are agreeable.”

I have noted the statement, the son in his capacity as the wali may enter into a fresh partnership contract, on behalf of his father. I

would be obliged if you would kindly send me the nusoos in support of this statement which empower the wali of a partner, who is mentally incapacitated (al-junoon) to enter into a new partnership contract with the remaining partners. (I query this) “Because al-junoon negates (contractual) capacity in a manner which precludes the possibility of (its) return except with rarity. (Al-Hidaayah and its Shurooh, and Ibn Aabideen).

A. The fatwa in The Majlis is 100% correct. You have cited Al-Hidaayah and Ibn Aabideen as if this fact was ignored. Yet, the article, *Dissolution of a Partnership*, in which appeared the fatwa clearly mentions the factor of *al-junoon* being *mubtil*. That is, it is mentioned more than once in the article that mental incapacity terminates partnership. Thus your query is the effect of failing to apply your mind. Perhaps you were merely searching

for some point to criticize, hence you latched on to the statement which you perceived to be in denial of the element of insanity as a terminator of partnership.

In our brief response to the question, we had mentioned thrice that due to mental incapacity the partnership has terminated. Thus, raising this factor in the context of our response is devoid of merit. If you are interested in “nusoos” we advise that you extend the parameters of your research. You will then quite easily discover copious nusoos – *juzwi nusoos* – to corroborate the Fatwa of The Majlis. We have no obligation to provide the nusoos you are so keen on.

Furthermore, we are sure that you do possess at least sufficient rational ability to comprehend that the Shariah does not advocate the destruction of the wealth of minors, insane and mentally incapacitated persons. There is no scope in the Shariah for dumping their wealth in the sea. It is imperative, morally and legally, in terms of the Shariah for the Wali to safeguard the wealth of the minor/insane person. It is immoral to allow the erosion and ultimate depletion of the wealth by maintenance expenditure and by the new creature called inflation.

For your edification and benefit, while there is difference of opinion regarding the *Wujoob* of the Wali investing the wealth of the minor or insane person, there is unanimity in its permissibility. Was-salaam

THE AUTHORITY OF THE DEPARTMENTS OF AMR BIL MA'ROOF

Many people have written to enquire about the newly formed Departments of Amr Bil Ma'roof-Nahyi Anil Munkar of Jamiatul Ulama KZN and Darul Ihsaan of Durban. The gist of their query and confusion is: “Are these Departments of Amr Bil Ma'roof Islamically valid in view of the rejection stated by the parent bodies?”

ANSWER: The rejection and denial of Jamiat KZN and Darul Ihsaan are of no significance. Their denial is worthless. The Haq cannot be denied into oblivion. While the Departments of Amr Bil Ma'roof are valid and upheld by the Qur'aan and Sunnah, the abnegation of the 'parent' bodies is *baatil* – not valid. These Departments of Haqq cannot be wished and willed away by denials.

Amr Bil Ma'roof-Nahyi Anil Munkar is an obligation commanded by the Qur'aan and Hadith. The Ulama derive the right to occupy this noble Office of Nubuwwat

in their capacity of being *Warathah* (Heirs and Representatives) of the *Ambiya* (alayhimus salaam). *Amr Bil Ma'roof* is a *Waajib* obligation, and it is the primary function of the Ulama-e-Haq.

Since the Ulama who have initiated these Departments of Haq in submission to the Qur'aanic command are from Natal, and also are members of these groups, they Islamically enjoy the entitlement of operating under the names of Jamiatul Ulama KZN and Darul Ihsaan regardless of the chagrin of the liberals in the office whose function it has become to conceal and misinterpret the *ahkaam* of the Shariah, and to abstain from *Amr Bil Ma'roof-Nahyi Anil Munkar*. In fact, the office workers and the executive committees of these bodies have Islamically forfeited the right to designate themselves *Jamiatul Ulama* and *Darul Ihsaan*. They have abandoned their primary

function and obligation. It is abstention from *Amr Bil Ma'roof* of the office workers which have constrained sincere Ulama of these bodies to initiate the Departments of *Amr Bil Ma'roof-Nahyi Anil Munkar*. These Departments of Haq are responsible to only Allah Azza Wa Jal. They are not paid employees like the office workers, hence they have no obligation to answer to the executive committees or to the office labourers who are paid workers.

On the contrary, from the Islamic perspective, the office labourers and executive committees of these two organizations are subservient to their respective Department of *Amr Bil Ma'roof-Nahyi Anil Munkar*. The independence of these Departments of Haq is sacrosanct. The chanting and trumpeting against these Departments of Haq are bereft of Islamic substance. May Allah Azza Wa Jal guide and protect the Ahl-Haq.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 5)

Q. Are Ahmadis, Qadianis and Barelvis Muslim? Is Salaat behind them permissible?

A. Ahmedis and Qadianis are not Muslims. They are the followers of Gulam Ahmed of Qadian who was an imposter who claimed to be a nabi. Salaat behind them is obviously not valid. Barelvis, although people of Bid'ah, are Muslims. Endeavour not to perform Salaat behind them. But in a situation where a Barelvi happens to be the imaam, the Salaat will be valid.

Q. If I marry a man who has boys and girls from a previous marriage, will the rules of Hijaab apply between myself and his sons, and between my son and his daughters?

A. If you marry a man who has boys and girls of a previous marriage, there will be Hijaab between your son and the girls when they are of age. Marriage between your son and these girls is permissible. Since the boys are the children of the man who is your husband, you may appear in front of them without face-covering. You may talk with them although the Shariah instructs that there should not be very close ties between step sons and their stepmother.

Q. What is the Shariah's ruling regarding the following issue: The trustee of Waqf funds uses the funds for his personal needs. In other words, he takes the funds as a loan with the intention of repaying it. Later he repays the amount taken. However, after repayment, the funds are lost/stolen/destroyed. I have heard conflicting rulings. Please provide the Shariah's ruling.

A. The quality of Amaanat is attached to trust funds. If the funds are lost without the negligence of the trustee, he is absolved. He cannot be held liable for the lost funds. However, once he uses the trust funds, the quality of Amaanat is eliminated. Now the funds become a debt. If lost/stolen, the trustee is liable. He has to repay the money.

Q. What is Talaaq Kinaayah?

A. Talaaq Kinaayah is an ambiguous statement, e.g. "Get out of my house". "Go back to your parents." "The marriage is over." "Pack your bags and leave." If statements of this nature are said with the intention of Talaaq, then one Talaaq Baa-in comes into effect. Talaaq Baa-in immediately ends the marriage. If there was no intention of Talaaq, then even these words of Kinaayah will not be Talaaq.

Q. Is it permissible to use a lotion which contains animal ingredients?

A. It is not permissible to use the lotion which contains animal ingredients.

Q. Is it permissible for latecomers to perform a second Jamaat in the Musjid?

A. A second jamaat in the Musjid proper is not permissible. A second jamaat in the Sehn or outside the boundary of the Musjid is permissible.

Q. There are some shops which are Waqf for the maintenance of the Musjid. The trustees are using the rent of these shops to pay for the electricity and water of the secular school in the nearby suburb. Is this permissible?

A. It is not permissible to use funds belonging to

the Musjid for any other expenditure whatsoever. The rents of the Musjid's Waqf property may not be used to pay for the electricity of the secular school or for even the electricity of a Madrasah. The trustees are guilty of *khiyaanat* (abuse of *amaanat* – trust). They have to repay the Musjid from their pockets.

Q. If Qadha Qur'baani is made, is it mandatory to slaughter the animal during the days of Qur'baani?

A. To compensate for Qadha Qur'baani the animal may be slaughtered at any time during the year.

Q. Is it permissible to wear socks with pictures of soccer balls?

A. Socks with pictures of soccer balls should not be worn. Such socks are fit for only the kuffaar. It is not permissible to wear kuffaar styles.

Q. May we use items such as musallahs distributed to the public by Darul Ihsaan?

A. We are not aware of the source of the funds with which Darul Ihsaan buys and distributes items such as musallahs. It is best not to use such items if one is not poor and destitute. In all probability the funds are Sadqah or Lillaah. These chaps have no proper perception of the *ahkaam* of the Shariah. They have a penchant for churning out fatwas of *jawaaz* (permissibility) for any kind of evil.

Q. We know that Islamic punishment cannot be meted out in a non-Muslim country. Assuming that the two men who had killed the 12 blasphemers in France were true and sincere Muslims who believed that they were on the Haq for avenging the honour of Rasulullah (sallallahu alayhi wasallam), what will there status be in terms of the Shariah?

A. Insha-Allah they will be rewarded and even attain the ranks of shahaadat.

Q. The Salafis ask me "Where is Allah?" How should I respond?

A. Since you lack knowledge, you should not respond. The response for stupidity is silence. This is the teaching of the Qur'aan Majeed. Salafis are downright stupid and anthropomorphist. Answering the ridiculous question of the deviated Salafis is beyond the scope of a letter. If you study our book, *The Scourge of Salafi'ism*, you will find some detailed response. A brief response to silence them is to say:

Allah is where the Qur'aan says He is. The Qur'aan states:

* "East and West belong to Him. Whichever way you turn, there is His Presence." (Baqarah, 115)

* "He is the Ilaah (Deity) in the heaven, and the Ilaah in the earth."

(Zukhruf, 84)

If they argue, say that you know only what Allah Ta'ala says in the Qur'aan, and that is: He is all over as is confirmed in the first aayat above, and He is in the heaven and in the earth as is confirmed in the second aayat mentioned above. Don't allow them to drag you into details. Whatever they say, answer that you only believe what is said in the Qur'aan, and you don't know how He is in the heaven and in the earth and everywhere as the Qur'aan says.

Q. Some Hanafis say that it is permissible to perform Taraaweeth while looking in the Qur'aan. They say that according to Imam Abu Yusuf and Imaam Muhammad it is permissible.

A. According to the Hanafi Math-hab the Salaat is invalid if the musalli looks into a copy of the Mushaf during Salaat. According to the Shaafi' and Hambali Math-hab, it is permissible. Imaam Abu Yusuf and Imaam Muhammad did not say that it is permissible. They said that it is Makrooh which means Makrooh Tahrimi the consequence of which is the Fire of Jahannam.

Q. I have been told that after performing Witr it is not permissible to perform Qiyaamul Lail. After Witr is it permissible to perform Nafl.

A. Those who have so terribly misinformed you are morons. It is baseless to say that Qiyaamul Lail (i.e. Tahajjud) cannot be performed after Witr. Witr is apart from Tahajjud. Tahajjud may be performed before or after Witr. Nafl after Witr is permissible the entire night until the dawn of Fajr.

Q. Some people say that the sign of McDonalds and KFC, etc. being halaal is that the Hujjaaj on arrival and departure consume these products. If these products were haraam, Allah Ta'ala would have given them some sign. Is this argument valid?

A. Its an argument which even baboons will be amused with. The brains of such people are contaminated with haraam filth, hence they are capable of disgorging such rubbish. On the contrary, the sign of the rejection of their Hajj is that on their arrival and on their departure they devour haraam McDonalds, KFC, etc. carrion. A person whose Hajj is accepted will not devour haraam carrion.

Q. Is it permissible to visit Auschwitz?

A. It is not permissible to visit places such as Auschwitz.

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Roses have thorns!



The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

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SILENT KUFR

"He who today silently engages in kufr, will come to his senses in the coma of Maut." (Akbar Allahabadi)

THE COMMUNITY NOW AWAITS

ONLY DIVINE CHASTISEMENT

WIFE-SWOPPING IN THE MUSLIM COMMUNITY

One of the *Amr Bil Ma'roof-Nahyi* Anil Munkar Departments of the Ulama issued the following shocking report. No amount of verbosity can adequately portray the satanism and filth of the villainy of 'wife-swopping' prostitution.

"BEWARE OF SWINGERS CLUB:

A few days ago there was an article published with regards to the swingers club in Lenasia. On another facebook page people were arguing that the write up just can not be true. Well folks it is true. I heard the story from the horses mouth. The house where these illicit activities are occurring is located in extension 5.. rainbow valley. Apparently it is an area in Lenasia where rich Indian families reside. The club comprises of rich Muslim, Hindu and Tamil businessmen. The lady who related

her ordeal to the newspaper divorced her husband within a week after he took her to the club and expected her to engage in sexual activities with his friend. She had no idea that her husband belonged to the club. He informed her that he was invited at a friends house for dinner. Arriving at the home, she noticed many of the women dressed erotically. Her husband dropped his car keys in a bowl which she found odd. After indulging in some finger foods, she noticed some of the couples dancing. She also noticed a man picking up their car keys from a bowl. Her husband then instructed her to go upstairs with the gentleman who also happened to be a close friend of his. She was totally confused and asked her husband why should she go upstairs with the man. Her husband then revealed the truth to her that he is a part of the swingers club and he wants her to participate as well to improve their sex life. Nat-

urally she was shocked. She slapped him, took the car keys and drove off to her mothers home. The lady has been married to her husband for almost 20 years. They have grown up married kids..There is apparently a Muslim swingers club in Houghton, Laudium and Sandton as well. Shocking is n't it...Some of these men who belong to swingers clubs feel that it is better to engage in these type of sexual activities with their wives instead of marrying other women or having affairs. There is also a group of Muslim businessmen who frequent elite escort agencies in Sandton. These businessmen believe that they are unable to marry other women, as their wives will not accept the presence of a second or third wife. Many of these businessmen fear divorce as their wives are fifty percent share holders in the business and hence if their infidelity is caught they will pay a heavy price. Many of these businessmen be-

lieve that their wives are old and can not satisfy them sexually any more and hence have opted to frequent elite escort agencies in Sandton where their activities and identities are kept totally secret.

Yesterday afternoon the police informed us that there is a Muslim owned home in Fietas that has become a brothel. Drugs and alcohol is sold at this house. Young Indian, white, coloured and Malay girls are recruited to satisfy customers needs. Muslim businessmen, Imaams and moulanas frequent this house for sexual gratification. Many of these young women are on drugs so they have sex with different men in exchange for drugs and alcohol. I felt so embarrassed when the policeman said that most of the drug busts in this country involve rich Muslim businessmen. These same men walk with their heads high, showing off about their properties, cars and houses yet it is all earned in a haraam way. In their quest to achieve name and fame they have destroyed the lives of innocent young men and wom-

en. Well all i can say is that these people can show off about their materialistic possessions in this world but when they go six feet deep they will have to answer to their Creator....

When I posted this info on facebook last night, it seems to have received lots of interest with many people messaging me wanting to know where are the houses located etc. etc. I will not divulge any more information. The issue I have though is that the Ulema in our community know that this is happening so why are they not addressing this issue in a Juma khutbah."

We are dumbfounded, and as much as we would like to believe that this type of Shiah Satanism does not exist among us, it is indeed a reality. Shi-ahs are known for wife-swopping during their special three-day religious festival during the month of Moharram when according to their religion, all acts of sexual perversion and sin become halaal during the three 'holy' days.

THE SCOURGE OF THE SANGOMA-AAMILS

The Majlis in Vol.22 No. 10 we had explained and warned Muslims of the evil of sangoma-aamils who operate with their haraam fraudulent tricks and stunts to fleece people of their money. Almost all of these 'aamils' are cranks, charlatans, crooks and frauds who employ a variety of tricks like conjurers to befool and befuddle people who fall into their wicked snares.

Allah Ta'ala has bestowed sufficient *Aql* (Intelligence) to every person. However, people fail

to apply their minds, hence they are quickly entrapped by the sangoma-aamils who portray a face of 'piety'. On the basis of such faked 'piety' they extravasate from people large sums of money which they purport is required, not for themselves, but for the process of exorcising the jadoo (black magic), evil jinn, etc. which are the supposed afflictions to which these devilish sangoma-aamils attribute problems, sicknesses and calamities which afflict people in the

normal cause of mundane life, and for which there are other valid material or spiritual causes.

Misfortunes, financial problems, sicknesses, etc. are all part of worldly life. Allah Ta'ala says in the Qur'aan Shareef:

"Most certainly, We shall try you with some fear, hunger, reduction in wealth and life and fruit (crops). And, convey glad tidings to the Saabireen."

When calamity befalls, the Mu'min is required to increase *Istighfaar* and to adopt *Sabr* and make Dua.

Generally, calamities are the consequences of sin and transgression. When misfortune strikes, do some soul searching and appraise your life in the mirror of the Shariah. Remedy your moral and spiritual life and repent for sins. Allah Ta'ala will remove the misfortune.

However, instead of turning to Allah Ta'ala with repentance and moral reformation, people search for aamils to rid them of the affliction. Almost all 'aamils' prowling around nowadays are frauds and fakes. They perpetrate evil tricks and stunts to extract

money from the unsuspecting clients.

In The Majlis, Vo.22 No.9, an account of a snooping sangoma-aamil was given. The fraud planted his 'jadoo' artefacts in the victims premises, then 'miraculously' discovered his stinking items with his fake *amals*. Over the years, the snooping sangoma had fleeced the businessman with almost a million rands until ultimately he was caught out and exposed. Another brother with a similar experience wrote the following letter to The Majlis:

(Continued on page 8)

Questions and Answers

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Q. What alternative to commercial chickens is there for Muslims in North America and Europe? In these countries Muslims depend on organization like SANHA, which halaalizes commercially slaughtered chickens and meat. It is not realistic to expect Muslims to stop consuming chicken and meat. So what is the alternative?

A. Your argument about 'not being realistic' is baseless and Islamically unrealistic. Does it mean that as long as an alternative is not available, Muslims should continue to consume poison and pork? What type of Muslims are living in North America and Europe who are unable to abstain from the addiction of poison, pork, rotten carrion and diseased chicken and meat? Are they cannibals or barbarians? Even if there is no alternative, it remains haraam to consume what is haraam. If no halaal chickens and meat are available, they should eat of the large variety of non-chicken, non-meat foods which Allah Ta'ala has made available for them.

Q. Two brothers jointly own a property. The one brother has died. Do his heirs automatically become owners of his share? Can the brother who is alive pay the heirs the value of the share and become the sole owner?

A. Yes, the heirs become automatic partners in the fixed property. The heirs of the deceased inherit his half share. Half of the net rental income has to be paid to the heirs who have to divide it in terms of the Shariah's Law of Inheritance. Any of the heirs may sell his/her share to you or to any other heir who is prepared to pay the price.

If they are willing to sell, you may buy their shares. If some wish to sell, not others, then you may buy from those who want to sell their shares.

Q. Skydiving is a sport in which participants jump or fall from an aircraft at altitude. They can perform an assortment of aerial manoeuvres before deploying a parachute to slow their descent, allowing them to come gently to rest on the ground below. The sport is also known as parachuting as a reference to that vital piece of safety equipment. Is this sport permissible?

A. Skydiving as a sport is not permissible. For military training purposes it is permissible. It is not permissible to indulge in any dangerous or any futile activity for the sake of sport. Allah Ta'ala did not

create *Insaan* for play, amusement and sport. Pleasure and 'sport' for the Mu'min will be in Jannat. The Qur'aan Majeed says: *"The life of this world is but play and amusement while the abode of the Akhirah is best for those who have Taqwa. What! Do you have no sense?"*

Q. I was told that adultery immediately terminates the Nikah as it is one Talaq Baa-in. Is this correct?

A. Adultery is not Talaq. Talaq does not come into effect with adultery. What you have heard is baseless.

Q. When a woman is in her monthly cycle is she allowed to recite the Masnoon Arabic Duas when waking up, looking in the mirror, eating, etc.?

A. During their haidh periods women are permitted to recite Tasbeeh, Dua, Istighfaar, Durood Shareef and Kalimah. They only are prohibited from reciting the Qur'aan Shareef. All the Masnoon Duas should be recited. In fact, when it is Namaaz time, they should make wudhu and sit on their musalla to engage in Tasbeeh and Dua, etc.

Q. During her monthly cycle can she enter Masjidul Haraam to make Tawaaf, not Salaat?

A. It is haraam for a woman in haidh to enter any Masjid. The prohibition applies to a greater degree in respect of Masjidul Haraam and Masjid Nabawi. Those in haidh may not enter. Tawaaf is not allowed for them.

Q. What is the status of the Imaan of those who practise jadoo (black magic) and of those who engage evil people to affect others with jadoo?

A. Those practising jadoo or engage others to practise it lose their Imaan.

Q. A woman practises jadoo without her husband's knowledge. What is the state of the Nikah and the children born to this couple?

A. If the husband learns of his wife's kufr, he should not treat her as a wife. She should first repent, renew her Imaan, and the Nikah should also be renewed. However, in this case the children will not be illegitimate since the husband was not aware and he cohabited with her as his wife.

Q. I was debating with a Salafi but could not answer the following three questions: 1. Is Rasulullah (sallallahu alayhi wasallam) alive in the grave? The Salafi said that he is dead, and not alive in the Grave. 2.

A BAATIL - HYBRID DEAL

Q. Is the following Murabahah Home Financing scheme permissible:

"Our Murabah program is very simply an "instalment sale". You select the property and UIF, acting as an agent for University Bank, will purchase the property on your behalf from the seller. We then sell the property to you at an agreed upon marked-up price. At the closing, you acquire full title to the property and make your initial down payment, which may be as low as 5%. Your down payment toward the purchase price represents your initial investment in the property. Your monthly payment is divided into two portions - acquisition and profit. As you make your monthly payments, the acquisition balance is reduced, thereby increasing your investment in the home."

A. The so-called 'muraabahah' sale is baatil. It is a combined contract consisting of sale and

leasing. It has also been given the stupid, deceptive name, '*diminishing musharaka*'. Many will not understand the drivel explanation proffered for this deceptive sale. In fact the penultimate statement in the explanation obscures the per obscuro. Unwary and ignorant people are misled with obscurity upon obscurity. This drivel concept is a concoction of *baatil*. We have written a detailed article explaining the invalidity of this type of hybrid sale -leasing / investment-acquisition incongruity.

According to the Shariah, a Muraabahah sale is a simple sale unencumbered with the capitalist stupidities which bedevil the '*diminishing musharaka*' incongruity. In a Muraabah Sale, the amount of profit is known to the buyer. It is not an 'increasing investment/acquisition/profit' hybrid deal comprising of several deals in the same contract.

When making dua, is Waseelah (intercession of Rasulullah - sallallahu alayhi wasallam) permissible? The Salafi says that it is shirk. (3) Is it permissible to undertake a journey to make Ziyaarat of Rasulullah's Grave? The Salafi says that it is not permissible. Please answer these questions.

A. When you are not equipped with adequate Knowledge, you should not debate with the deviant Salafis. When you are unable to answer their baseless criticism, you may be cast into doubt and your own Imaan will waver.

(1) Rasulullah (sallallahu alayhi wasallam) is alive in Barzakh. This subject is beyond the scope of this column. We have explained this issue in some detail in our book, *Scourge of Salafi'ism*. If you provide your address, the book shall be forwarded to you, Insha-Allah.

(2) Waseelah is valid and permissible. Waseelah does not mean making dua to Rasulullah (sallallahu alayhi wasallam). Dua is made to only Allah Ta'ala. The one making dua requests Allah Ta'ala to accept his Dua by virtue of the barakat/waseelah of Rasulullah (sallallahu alayhi wasallam).

(3) It is permissible to undertake a journey to visit the Masjid of Nabi (sallallahu alayhi wasallam). When there, then obviously one will not deprive oneself of the im-

mense barakat of visiting Rasulullah's Holy Grave.

Q. Some modernist published a picture of a silly-looking woman throwing a whole bucket of water on her sleeping husband to wake him up for Salaat. Alongside the picture the relevant Hadith in this regard is printed. Also, the Name of Allah Ta'ala in Arabic is printed. Is this type of depiction permissible?

A. While the Hadith is correct, there is no mention of a 'bucket'. The Hadith clearly mentions 'sprinkling' some water, not pouring a bucket of water. If the husband is a human being, then the wife should sprinkle a few drops of water on his face to wake him up for Salaat. He will appreciate it and be thankful to her. But, if he is an animal, then it will not be permissible for her to sprinkle even a few drops of water.

Furthermore, the picture is Haraam, and the comical depiction of the Hadith and Allah's Name juxtaposed with the silly, haraam picture makes a mockery of the Hadith and of Allah's Name. The modernist moron miscreant is guilty of kufr.

Q. A person interceded on behalf of someone for a job. The job was granted by virtue of the intercession. He charged the worker a fee for getting him the job. Is this permissible? Also is the admission fee charged by a college permissible?

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A. The fees charged for interceding to obtain a job for a person are haraam. The admission fees charged by colleges are also haraam.

Q. In anger I said to my wife: "I will give you Talaq". I repeated this statement thrice. What is the condition of our Nikah?

A. The Talaq in your case is not valid because you had related it to the future. You said: "I will give you Talaq". If you had said: "I give you Talaq", then the Talaq would have been effective.

Since all three statements were the same, related to the future, no divorce took place. Your Nikah is still valid. For future reference, remember that with Talaq you are playing with fire. Once a valid Talaq statement is uttered or written or sent by cell phone, the Talaq comes immediately into effect even if the wife did not receive the message.

Q. A husband gave his wife one Talaq during her menses. Is the Talaq valid?

A. Although it is not permissible to issue Talaq during the wife's state of menses, the Talaq is nevertheless valid.

Q. My cell phone is beyond repair. How should it be disposed of?

A. If the phone is beyond repair, it should be discarded – thrown away. However, if the phone was used also for reciting the Qur'aan Shareef or the like, then bury it.

Q. What should be done with toothbrushes made of bristles? It is not known what type of bristles these are.

A. Throw away the toothbrush made of bristles. It could be pig bristles.

Q. The deceased's only relatives are his wife, 3 sons and 2 daughters. The one son occupied the house for years without paying rent. It has now been decided to wind up the estate. Does the son have to pay rent for all the years he has lived in the house?

A. His estate has to be compulsorily divided into 64 equal shares and awarded to the heirs as follows: Wife receives 8 shares; each son 14 and each daughter 7 shares. No rental may be claimed from the eldest son because no such agreement had been made. It is compulsory to share the property in the manner we have explained above.

Q. Is it permissible to make give gifts to non-Muslims on their Christmas and Diwali days? Some say that by exchanging gifts we are only displaying courtesy with out fellow human

beings.

A. Whoever emulates a people is one of them according to the Hadith. Whoever practises the kuffaar act of exchanging gifts on their holy/festival days is like these kuffaar. It is not permissible to show such "courtesy to fellow human beings" which violates the Shariah. Courtesy should be firstly shown to the Shariah.

Refusing to eat the haraam food of a non-Muslim is 'rude' in their opinion. Should one show 'courtesy' to them by devouring their pork and poison and consuming their liquor and their cow's urine with which they sprinkle their diwali foods?

Q. Will it be gheebat to warn people of a scoundrel who cons people with his amaliyaat tricks? He poses as a qualified aamil, tricks people with his fraudulent stunts, making them believe that sihr (magic) was perpetrated on them by members of the family, thereby causing serious family rifts and mutual hatred.

A. In fact, it is meritorious to warn people against the scoundrel described by you. If your intention is sincere, then it will be a good deed to warn others of dangers, deceits, scoundrels, and the like of these evil quack 'sangomas' who capitalize on the ignorance of people.

Q. What is the status of an imam who knowingly performs the Nikah of a Muslim woman to a non-Muslim man? He cites Hadith for this claim of permissibility.

A. The 'imam' who conducts such a kufr ceremony becomes a murtad. Salaat behind the murtad, scoundrel 'imam' is not valid. In aayat 10 of Surah Al-Mumtahinah, Allah Ta'ala states:

"O People of Imaan! When there come to you Mu'minaat who have migrated, then test them (to ascertain if they are indeed Believers). Allah knows best their Imaan. Then, if you know (establish) that they are Mu'minaat, then never return them to the kuffaar. They (Mu'minaat) are not lawful for them (kuffaar men), nor are they (the kuffaar men) lawful for them (for the Mu'minaat)."

Nothing overrides the Qur'aan. The Qur'aan and the Ijma' of the Ummah categorically prohibit marriage of Muslim females with kuffaar males.

Q. What is the status of a Muslim man who marries a Sikh or Hindu woman believing that such a 'marriage' is valid in Islam?

A. The Muslim man who 'marries'

DARUL ULOOMS OF THE ERA – EMPTY SHELLS

Q. What is the Sunnah method of imparting Islamic education? How did the Sahaabah learn from Rasulullah (sallallahu alayhi wasallam)? And, how did the illustrious Mujtahid Imaams and the Fuqaha in general gain knowledge from the Sahaabah and the Taabi'een? Nowadays, Islamic courses resemble university courses with power point presentations at venues such as halls, universities, etc., sitting comfortably in rows on chairs. It seems that the spiritual dimension and spirit of the Musjid's atmosphere and environment are being abandoned, and an alternative more western methodology is being adopted to attract the so-called educated masses and youth. Although this is probably not haraam, would such an environment not reduce or even nullify the spiritual benefits of Deeni study courses and also reduce the prospect of acquiring Ilm for amal (practice)?

A. Leave alone the stupid 'PowerPoint presentations', the halls, the kuffaar seating arrangements and the other kuffaar paraphernalia associated with so-called 'Islamic' study courses offered by deviates and pursued by youths and others trapped in satanic deception, the evils of western systems have extinguished *Roohaaniyat (Imaani spiritualism)* from even the orthodox Madaaris and Darul Uloom who are increasingly being transformed into institutions of ignorance where Deeni knowledge is imparted for mundane objectives.

The barkat has been eliminated from the Madaaris of this age. The satanic daarul jahl of the

NNB Jamiat has even stipulated that the Qur'aanic Knowledge will be imparted at their madhouse daarul jahl only if a student has a matric qualification. The madrasahs are increasingly emulating the style of the kuffaar college/university system, hence these madrasahs/darul ulooms are no longer producing Ulama-e-Haqqani, Ulama-e-Rabbaani. The vast majority of fellows emerging from these abodes of ignorance and deviation is what is known as ulama-e-soo' (evil 'scholars') who treacherously betray Allah Ta'ala, Rasulullah (sallallahu alayhi wasallam) and the Ummah.

The glittering and simple *tareeqah* of the Salaf-e-Saaliheen which was the *tareeqah* in the Madaaris of our Akaabereen has been expunged by the ulama-e-soo' – the new brand of flotsam masquerading as Ulama.

In fact, the new systems in emulation of kuffaar methodology, are haraam. The entire character of the Madrasah is being remoulded into forms of the kuffaar systems. This is *tashabbuh bil kuffaar*. The style of a genuine Darul Uloom should mirror the forlornness of *Ghaar-e-Hira* (The Cave of Hira) where the first Aayat of the Qur'aan was revealed. All branches of Shar'i Uloom stem from the Qur'aan Hakeem, hence it is imperative for the success of the Madaaris to retain the simple, poor and forlorn aura and atmosphere of *Ghaar-e-Hira*. The madaaris today are devoid of *Roohaaniyat*. They have scrapped the Sunnah. They are institutions of *dhalaal* where the shadows of Deeni Uloom are imparted for worldly objectives, not for the Aakhirah.

a Hindu/Sikh and believes that the haraam/baatil 'marriage' is a valid Nikah, becomes a murtad thereby.

Q. What is the status of gays who believe that their homosexuality is permissible?

A. All gays who were born Muslim but who believe that gay'ism is valid and permissible are murtads. They are not Muslims.

Q. Are khula' and Faskh the same?

A. Khula' and Faskh (annulment) are not the same. Khula' is a mutual agreement between husband and

wife. If the wife wants to opt out of the marriage, but the husband refuses to issue Talaq, then she could ask the husband to accept a sum of money in lieu of Talaq. If the husband agrees, then she has to pay him the agreed amount, and he will have to issue Talaq. Khula' is a bilateral contract. It cannot be unilaterally imposed on any of the parties.

Annulment is granted by the Qaadhi or a Committee of Ulama. When the wife applies for annulment, the Committee of Ulama

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will investigate the matter, and if there are valid Shar'i grounds for annulment, the Nikah will be annulled.

Q. Is it correct to surmise that young scholars using microphones for Salaat and allowing their Salaat to be broad cast into the homes for ladies to hear, may be motivated by show, particularly in the Fajr Salaat when the number of saffs is few, and in many Musjids just one or a half a saff? There appears to be no obvious reason or need for a microphone. If not show, what else could be a reasonable rationale?

A. In fact, the only reason why the young and even old morons (they are not scholars) desire their recitation to be broadcast into the houses is *riya* and *takabbur*. Furthermore, they have immoral leanings. They want to impress the womenfolk, hence they are entrapped in their *nafsaaniyat* and victims of *Talbeesul Iblees*. It is not permissible to use a microphone for Salaat.

Q. What was the wisdom for Rasulullah's marriage to Hadrat Aishah (radhiyallahu anhu) at the age of 7 or 8 or 9 years?

A. The wisdom is known to only Allah Ta'ala Who had commanded the marriage. One likely wisdom, is to separate the munaafiqeen (hypocrites) from the Mu'mineen. Hypocrites will fall into the trap of the kuffaar who are assailing the noble character of Rasulullah (sallallahu alayhi wasallam). If a doubt enters the heart in consequence of kuffaar propaganda then understand that it is a portion of nifaaq. Many modernist 'muslims' who are in reality munaafiqeen at heart, openly display their hidden kufr when they justify kuffaar propaganda with baseless interpretations in the attempt to assuage the kufr palates of their kuffaar masters

Q. The husband says that he said to his wife: "I will Talaaq you.". He said so thrice. The wife claims that she is 100% sure that he said: "I divorce you." He said so thrice. Whose word should be taken? What is the state of the marriage?

A. If the wife is 100% sure that the husband had said: "*I have divorced you, or I divorce you*", thrice, then THREE Talaaq have come into effect. Regardless of what the husband now says, as long as she is 100% certain, she should reject his claim and separate herself. The Shariah entitles

her to reject the word of her husband if she is 100% sure of her claim.

Q. Explain when is radha-at (milk relationship) created.

A. Radha-at is established if the baby is fed within the Radha-at period which is 24 months. The quantity of the milk is of no significance. Any amount of the milk will establish the Radhaa-at relationship regardless of the method of feeding the milk to the baby. It is not advisable to establish such a relationship without valid reason.

Q. My wife's relatives gave her about 2 kgs of buck meat. The buck was first shot and before it could breathe its last moments, Thabah was done. My wife is full of doubt. She refuses to consume the meat, saying: 'Yes, if these were desperate times or if exceptional circumstances existed then it would be OK. But presently, meat is readily available. No one is starving. So she says that why should we eat this meat when the animal was shot first. Please comment.

A. We are in agreement with the sagacious view expressed by your wife. Give the meat to some non-Muslims. Hunting for sport is not permissible. Food acquired by haraam means should be shunned.

Q. Forex Trading, is an online worldwide market where people trade foreign currency. Is such trading halaal?

A. Forex trading on line is not halaal. It is a form of *riba* trading.

Q. Are ducks halaal? What kinds of birds are halaal? Are tortoises halaal

A. Ducks are halaal. All birds which do not prey on other birds and animals are halaal. Tortoises are haraam.

Q. My Ustaadh has enrolled me in a Hifz competition. Is this competition permissible? Should I take part?

A. Hifz competitions are not permissible. The Qur'aan Majeed is being made a tool of the nafs for *riya* and *takabbur*. You should not participate in such haraam competitions.

Q. I have heard of a new holy night called Lailatun Noor. Please explain what this night is all about.

A. Lailatun Noor is the latest bid'ah introduced by a molvi from the U.K. We issued a detailed article in refutation of this bid'ah. It is a baseless new custom similar to the customs of the Barelwi Bid'atis. There is no such night as lailatun noor in Islam.

Q. What is your view regarding

THREE TALAAQS AND A SCANDALOUS TRICK OF THE ULAMA-E-SOO'

Q. A Moulana who is also the principal of a girls madrasah had secretly married a second wife. When his relatives learnt of this, they were very annoyed. His brothers insisted that he should divorce his second wife. A Mufti advised the Moulana to adopt a plan to overcome the problem. The plan entailed that the Moulana should write out three Talaaqs to his second wife. She, the Moulana's brother and witnesses should be present. But the letter should not be given to her. By this plan, the Moulana's relatives will be tricked into believing that the second wife is divorced while the Talaaqs will not be valid according to the Mufti. After the three Talaaqs were written, and signed by the Moulana and the witnesses, the Moulana's brother read out the contents to the second wife. This whole scenario appears weird to me. Are the Talaaqs valid or not? The Moulana is still living with his second wife. Both the Moulana and the Mufti are NNB Jamiat members.

ANSWER: The scenario is not only weird. It is bizarre, immoral

and a haraam perpetration of major proportions. This NNB Jamiat molvi and mufti are ulama-e-soo' of the worst kind. They barter away their Imaan for the filth of the dunya. They are rotten to the core. All three Talaaq are valid and came immediately into effect and force. The NNB molvi is living in the state of adultery, and the NNB evil moron 'mufti' is complicit in the daily zina being committed by the miserable couple. The evil shadow of the moulana overhangs the girls madrasah.

This era of Jahaalat is in close proximity to Qiyaamah. It is the age in which *Jahl Muraqqab* (Compound Ignorance) flourishes. Juhala (ignoramus) pose questions to Juhala ulama-e-soo' who issues 'fatwas' of jahaalat such as you have mentioned. Thus, the one who poses questions and the one who answers, plod the path of baatil towards Jahannam. Nothing better should be expected from the NNB Jamiat juhala and ulama-e-soo'. May Allah Ta'ala save the community from their obscene villainy.

Shaykh Mahmud Effendi and his Jama'ah? I have heard that he is the mujaddid of the century. They make propaganda against the Ulama of Deoband, claiming that they are wahabi and weak in beliefs, etc. They say that Imaam Mahdi (alayhis salaam) will be a Hanafi.

A. We have never heard of Shaykh Mahmud Effendi. However, he can never be the mujaddid. A Mujaddid will not say that the Ulama of Deoband are wahabi and weak. No one knows what Mathhab Imaam Mahdi (alayhis salaam) will follow. It appears from this, that this shaykh is a deviate.

Q. Is Zakaat to be paid on 10ct gold? Is Zakaat the same for 18 and 22 ct gold?

A. Zakaat is not paid on 10 carat gold jewellery. It is paid on 12 carat and more. The prices of 18ct and 22 ct, etc. vary. The different prices should be taken when calculating the value.

Q. Is it permissible for some heirs to use the money and other assets of the deceased, which they were using during the lifetime of their deceased father, e.g. vehicles, tools, etc.

A. The assets of the deceased belong to the heirs. Everything the

deceased has left – his cash, properties, household goods, business assets, vehicles and even clothes – all belong to his heirs. The heirs are not permitted to use anything of the deceased's assets. All assets should immediately be distributed to the heirs in accordance with the Shariah's Law of Inheritance.

The business no longer belongs to the deceased father. It belongs to his heirs. The sons who used to run the business do not become the sole owners thereof. The assets of the business belong to the heirs in the ratio of their Shar'i shares.

Q. May the items of a Musjid which are no longer in use be donated to a Jamaat Khaanah or another Musjid? What should be done with old carpets?

A. Any item of a Musjid which has become redundant has to be sold and the money used for the same Musjid. Some musallis should purchase the carpets and donate it to whomever they wish.

Q. Can Tahajjud be performed four raka't with a single Salaam?

A. Tahajjud Salaat may be performed in batches of two raka'ts or four raka'ts.

Q. Do Maalikis have to recite qiraa't after the Imaam?

Questions and Answers

THE MAJLIS Q & A
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A. According to Imaam Maalik (rahmatullah alayh), the muqtadi should recite Qiraa't in only the Sirri Salaat (Zuhr and Asr), not in the Jahri Salaat (Fajr, Maghrib and Isha'). There are other views of the Maaliki Fuqaha as well. But the view of Imaam Maalik is the popular view.

Q. When is Sadqah Fitr incumbent?

A. Sadqah Fitr is obligatory on only those who possess the Zakaat Nisaab amount on the Day of Eidul Fitr. The Nisaab amount is the price of 612 grams/19.6 ounces of silver. Whoever has this amount has to pay Sadqah Fitr which is the price of 2 kilograms of flour. This Sadqah must be given to only poor Muslims.

Q. Is it permissible to make Qur'baani of wild buck?

A. Wild animals such as buck, kudoo, etc. are not valid for Qur'baani even if they are domesticated.

Q. Can a wife give her Zakaat to her poor husband?

A. It is not permissible for a wife to give her Zakaat to her husband. The same applies vice versa.

Q. If there is a gap in the saff in front of me, what should I do?

A. When a gap is made in the front saff in front of you, then step into it with one or two steps with your hands held folded.

Q. Before joining the Salaat, I notice a gap in the front saff. What should I do?

A. If there is a gap in a saff while you have not yet joined the Salaat, then you may move even across the path of the musallis to reach and fill the gap.

Q. What is Lailatun Noor? Is this one of the auspicious nights?

A. 'Lailatun Noor' is the latest new-fangled bid'ah introduced by some misguided Maulana Sahib who has not applied his mind correctly. There is no such night in Islam.

Q. Please comment on the poor quality of the hifz of today's huffaz.

A. A person who is unable to recite the whole Qur'aan at any given time is not a Haafizul Qur'aan. He is a crank. If a Haafiz recites the Qur'aan daily in all his Salaat (not only short Surahs), and if he makes a minimum of 10 Juz Tilaawat, and another five Juz whilst walking and working, then his Hifz will become entrenched. But the problem is that the so-called huffaz are slaves of the nafs. They only begin struggling during Ramadhaan. Then they battle for hours to learn a little so as

to perform four raka'ts. Such a person is never a Haafiz. You have to recite abundantly the entire year. Hifz is a great and a sacred responsibility.

Q. After giving his wife one Talaq, the husband and the wife separated. Although they stayed in the same house, they slept in separate rooms. The husband made his own food, etc. arrangements. After one year both decided to end the marriage. Should the man give his wife three Talaqs?

A. There is no need for three Talaqs (Divorce utterances) to terminate the Nikah. One Talaq is also sufficient to end the marriage. You mention that the man, after having given his wife one Talaq lived separately from her. If after one Talaq, the husband did not reconcile with his wife within the Iddat period, then the one Talaq had finally and irrevocably terminated the marriage. The Iddat is three monthly haidh cycles. The marriage had ended long ago. The woman is now free to marry any other man.

Q. The Musjid's committee has leased a shop of the Musjid to a barber who plays music, cuts the hair of females, shaves beards and cuts haraam hair styles. What is the Shariah's ruling?

A. The Musjid committee has committed an evil deed by leasing the Musjid's premises for haraam activity. It is not permissible to lease premises to a hairdresser who indulges in haram acts such as music, cutting hair of females, cutting haraam hair styles for men, shaving beards, etc. It is compulsory to evict the haraam tenant immediately. The money derived from the haraam barber's shop is haraam and may not be used for the Musjid's maintenance.

Q. What should I do with food which my non-Muslim relatives send to me on Christmas day? And what should Muslims do with food which their Hindu neighbours give them on their days of festivals such as Diwali?

A. Give the food to non-Muslims. But if it is meat, don't accept it. Tell them clearly that you are not allowed to accept haraam meat. Do not consume their food.

Q. On the day of Eid is it permissible to perform Ishraq Salaat at home before the Eid Salaat?

A. It is not permissible to perform Ishraq or any Nafl Salaat before the Eid Salaat whether at home or anywhere else.

Q. In our place, the musallis re-

THE LAILATUN NOOR BID'AH

Q. In these days we are seeing Deobandi khalifahs engaging in thikr programmes, naa't sessions and other functions which were unknown to our Akaabir Ulama of Deoband. They have now initiated a 'lailatun noor' custom. Please comment.

A. The problem with those who masquerade as shaikhs of tasawwuf is that they are lamentably ignorant of the meaning of Tasawwuf. They themselves have not submitted to a valid programme of Islaah of the Nafs. They have fortuitously bumped into someone who doled out 'khilaafat' to them. Now in order to project an image of 'masheekhat' and 'buzrugiyat', they invent bid'ah practices which

cite Durood together and loudly. Is this permissible?

A. Reciting Durood all together in chorus is bid'ah. It is not permissible. Everyone should recite alone and silently.

Q. The deceased is survived by 2 sisters, and his paternal grandparents. How should his estate be divided?

A. In the case mentioned, the two sisters will not inherit. The paternal grandmother receives one sixth. The remaining five sixths goes to the paternal grandfather.

Q. I have come across a website which appears to be authentic. They have found mathematical and numerical trends within the Qur'aan and Hadith relating to the End Times. The date of Imaam Mahdi's arrival can be calculated. What is your view?

A. What the Shariah has left ambiguous should be left ambiguous and not probed. Whatever dates for Imaam Mahdi's appearance or for other events have been calculated are plain conjecture which is untenable and unreliable in the Shariah.

Q. A shop sells items by the layby system. The period given to the customer for collecting his goods is three months. If before expiry of the three months someone wishes to purchase the item, will it be permissible to sell it, and later refund the deposit which the first customer had paid.

A. It is not permissible to sell the laybyed item to another person prior to the expiry of the promised three month period. It is khiyaanat to violate the promise. Furthermore, the item belongs to the customer. It is haraam to sell his prop-

erty without his consent.

Q. Is a female's male cousin her mahram?

A. A females's male cousin is not her mahram. She can marry him.

Q. I have a question about Musjid Dhiraar. I have read that Rasulullah (sallallahu alayhi wasallam) had demolished such an evil musjid. In Tafseer Qurtubi it says that any musjid that is constructed near to another Musjid with the aim of dividing Muslims or for riya should be demolished. What is the ruling regarding today's Musjids and Jamaat Khaanas. Can we perform Salaat in such Musjids?

A. Technically, a Musjid in this age cannot be described as Musjid Dhiraar. Since the intention of the builders of the Musjid is not known, we cannot say that a Musjid is Musjid Dhiraar. Just as there are many Munaafiqeen today, but whom we may not brand as munaafiq because only Allah Ta'ala is aware of the intention, so too does the Shariah apply to Musjids. If a Musjid has been constructed to divide/harm Muslims, those concerned will be punished by Allah Ta'ala. However, since we cannot look into their hearts, the Shariah does not allow us to pass a fatwa that a particular Musjid is Musjid Dhiraar. We do not agree with the view of Qurtubi (rahmatullah alayh). This is the stance of the Hanafi Math-hab. Salaat is valid in all Musajjid.

Q. Someone was cutting grass when he hit a stone that flew into my car's windscreen, shattering it. If he was not negligent, is he responsible for the damage?

A. The shattering of your wind-

(Turn to page 12)

“GARLANDING PIGS”

Rasulullah (sallallahu alayhi wasallam) said:

“The one who imparts Ilm (Knowledge of the Qur’aan/Deen) to one who is not deserving of it, is like a person who garlands khanaazeer (swines) with diamonds, pearls and gold.”

Bear in mind that this is what Rasulullah (sallallahu alayhi wasallam) had said, so beware of losing your Imaan with kufr rejection.

Question: I am not a Hafez nor an Aalim. But when I look at the present-day Huffaaz, I discern something is amiss. I wonder why did they ever bother to study the Holy Book of Allah Ta’ala. In Lenasia where I attend the Masjid for Asr, the pupils are studying Hifz. They attend for Asr Salaat. Some of them have kuffaar hair styles. Some are arrogant and rude. In Lenasia I have seen some ‘huffaaz’ move with thugs and drug abusers. It is scary to even imagine the quality of our ‘huffaaz’. What are the criteria for becoming a Haafiz of the Qur’aan Shareef. I see parents pushing their children in this direction while the Maktab ta’leem is neglected. Some of these ‘huffaaz’ don’t know how to even purify their bodies properly the Islamic way. Please comment and advise us on this serious issue.

Answer and Comment

The above Hadith of Rasulullah (sallallahu alayhi wasallam) is more than adequate advice, and the criteria are intrinsically stated therein. However, we shall expand a bit. Most people are intellectually clogged and their brains are Islamically retarded due to kufr mental colonization effected

by western education, hence the need to elucidate even divine advice and directives which really do not require commentary. A sign for an intelligent person suffices. But intelligence is the effect of Taqwa. Since this is lacking, the brains remain fossilized and moronized.

The putrid and degenerate state of today’s so-called ‘huffaaz’ who are in reality not genuine Huffaaz, is the consequence of the *khiyaanat* (abuse of Amaanat – Trust) by both hifz teachers and parents. Abuse of Amaanat on the universal scale prevalent today is among the Signs of Qiyaamah. A man came to Nabi-e-Kareem (sallallahu alayhi wasallam) and said: “When will it be the Hour (of Qiyaamah)?” Rasulullah (sallallahu alayhi wasallam) said: “When Amaanat is destroyed.” The man said: “How will Amaanat be destroyed?” Rasulullah (sallallahu alayhi wasallam) said: “When a matter (of Trust) is assigned to an unfit person. Then (at such a time) await the Hour.”

Amaanat in the context has a very wide meaning. There is no greater Amaanat than the Trust of the Qur’aan Majeed. Therefore, Rasulullah (sallallahu alayhi wasallam) warned against imparting the Qur’aan - its Hifz and its Higher Knowledge – to those who are classified as “pigs”.

The type of pupils described by you and to whom Hifz of the Qur’aan Majeed is imparted, are the “swines” mentioned by Rasulullah (sallallahu alayhi wasallam). The teachers who teach these miserable wretches Hifz, and the parents who enrol them for

Hifz are the “garlanders of swines”. They garland the pigs with precious stones and gold. Just as a pig does not understand anything about the valuable garland, so too, do these morally debased pupils have absolutely no understanding of the Knowledge they have been constrained to pursue.

In addition to the rot you have observed about these pupils, there is much more filth of which you are not aware. Hifz students, and even those who are pursuing the Ilm of Fiqh, Hadith, Tafseer, etc., in this age, are generally rotten to the inner core. They are not only rotten to the core. Right inside the core is nothing but *Rijs* (filth). They lack the haziest meaning of the Qur’aan – of its glory, greatness and significance. They happen to be in the Madrasah by default or by some awful accident.

The teachers are pure mercenaries. They lack understanding of the Qur’aan. Since their objective is only the money which they earn in conflict of Rasulullah’s command: “Recite the Qur’aan. Do not eat with the Qur’aan.”, they are not concerned regarding those to whom they teach ‘hifz’. The immoral conduct and spiritual and moral rottenness of the pupils are of no concern to them.

As for most parents, the objective is never the Deen, never the immense thawaab in the Aakhirat for the parents of genuine Huffaaz. Their motive is insincere and corrupt. They hanker after name – *riya* and *takabbur*. They want to proudly advertise to relatives and friends that their children are huffaaz. It is for

this reason that they insanely insist on jalsahs – stupid ‘graduating’ functions of *riya* and *takabbur*.

The majority of these so-called ‘huffaaz’ have no true relationship with the Qur’aan Majeed. They dress like kuffaar. Their character is like kuffaar character. They indulge in all the immoralities of our immoral society. Kuffaar sport have deranged them mentally. Their brains and hearts are totally corrupted and contaminated by their satanic indulgence in television, cell phone immorality, kuffaar sport, consumption of carrion, adoption of kuffaar dress and kuffaar habits and behaviour. How is it now possible for these louts to have any affinity with the Qur’aan Majeed?

It is not permissible to impart Hifz and the higher Knowledge of the Deen to morally debased persons. The principals of the Madaaris display no care and understanding when they enrol students. It appears that their motive is simply the numbers. The corrupt desire is to operate a large institution for name, fame and boodle. The Deen is being manipulated as a tool for acquisition of worldly goals. Among the Signs of Qiyaamah, it is mentioned in the Hadith: “Knowledge will be acquired for purposes other than the Deen.....The world will be pursued with the amal of the Aakhirat.” These statements of Nabi-e-Kareem (sallallahu alayhi wasallam) have full applicability to the Madaaris – teachers and students – of this age. The exceedingly inferior academic and moral standards of the students should therefore not be at all surprising.

The rot is at the very inception, in fact in the managements of the Madaaris themselves. What can now be expected of the products emerging from our institutions? The imperative demand of the moment is for the Madaaris to be extremely selective in admitting students. A student who displays moral debasement should not be tolerated in a Madrasah. He should be assigned to the custody of his parents with the advice to first gain moral purification, reformation, and to inculcate Islamic culture. Only then should he be admitted.

The Madaaris of this age are mere shadows. These institutions have absolutely no relationship and no affinity with *Ghaar-e-Hira* (The Cave of Hira) where the Qur’aan Majeed was first revealed. On the contrary, they are incrementally emulating the filthy and depraved secular institutions, hence “garlanding swines” has become a norm.

You have asked for the criteria. The above answer should suffice. The summary is:

The essential conditions for admitting a pupil for Hifz are: He should be Islamically attired. The hair on his head should be shaven off. Long hair should not be permitted. Cell phones, radios, newspapers, magazines and the like must be totally banned. Raucous behaviour such as the displays of secular school children should not be allowed. Strict adherence to all acts of Masnoon ibaadat – Tahajjud, Ishraq, Dhua, Tahyatul Wudhu, Awwaabeen, etc. – are essential requisites for students of the Qur’aan Majeed.

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EVEN BIRDS ABHOR CARRION

A Brother narrates the following interesting episode:

“Today I have witnessed something special. A little bird fell into a pot of boiling rice and died. My wife was quite shocked. The worker at home placed the rice outside for the birds. The birds came, viewed the rice, but did not eat a single grain. I had the rice immediately removed and placed some bread crumbs. The birds came and ate the bread. Subhaanallaah!

It occurred to me that Allah Ta’ala has bestowed to the birds a high sense of purity. They abstain from food which emitted for them the odour of a fellow bird. Yet we find Muslim brothers insanely devouring the inheritance and property of brothers and making merry whilst brothers suffer.” (End of letter)

In fact, even rats detest carrion. The only known species of creation which relish carrion are two: (a)

Vultures – These birds have been created by Allah Ta’ala to specifically devour carrion. It is their natural diet, hence they are not blameworthy. (b) Human beings – kuffaar in general, and Muslims whose Imaan has become desensitized and poisoned by devouring halaalized diseased broiler carrion chickens, other carrion meat products, and processed ‘foods’ laced with filth, poison. mushtabah and haraam camouflaged with

chemical names and e-numbers.

The *baatini* (spiritual) purity of the birds immediately made them perceive the stench of carrion, and perhaps the dead of their own kind, hence they abstained from consuming the rice. Since they consume only what Allah Ta’ala has made halaal for them, their spiritual faculties are alert and function correctly. On the other hand, the spirituality of Muslims is contaminated, ruined and even eliminated by consumption of

CROOKEDNESS

“O our Rabb! Do not make our hearts crooked (with kufr) after You have given us the hidaayat (of Imaan), and (O our Rabb!) bestow to us Your rahmat (mercy). Verily, You are the Bestower.” – Qur’aan

halaalized carrion and by flagrant indulgence in sin and transgression. The intelligence becomes blighted and subservient to the nafs, hence they conduct themselves like vultures in the

(Continued on page 9)

HARAAM AND MUSHTABAH FOOD

By degrees haraam and mushtabah food erodes Imaan. This erosion progresses gradually and imperceptibly. Ultimately all inhibition to haraam and filth is eliminated without one even realizing. That is precisely why people rabidly defend their consumption of carrion and haraam junk 'food' in general.

While the Carrion halaalizers such as SANHA, MJC, NIHT and their ilk are halaalizing carrion in pursuit of their evil monetary objec-

tives, their halaalization of carrion is no justification for consuming the filth. No one will consume any substance if there is even the suspicion of it being laced with a known physical poison. But, people simply do not care about spiritual poisons. The time will still dawn for caring about the massive spiritual damage which the ingestion of carrion causes, and that time will be Maut, but it will be too late.

Once Hadhrat Ibraahim Bin Adham (rahmatullah

alayh) did not experience the normal sweetness of his ibaadat for 40 days. This was on account of a mushtabah date which he had eaten, wrongfully believing that it was his date. Only after he requested the shop-owner to forgive him for this error, was the pleasure in his ibaadat restored.

Hadhrat Abdullah Ibn Mu-baarak (rahmatullah alayh) said that seventy portals of spiritual wisdom would open for him with the tilaawat of each Aayat of the Qur'aan

Majeed. However, after he drank *mushtabah* water given to him by a soldier, not a single portal of knowledge would open even when he made tilaawat of the entire Qur'aan Shareef.

I m a a m S h a a f i (rahmatullah alayh) complained about his 'weak' memory. His Ustaadh, Imaam Waqi (rahmatullah alayh) said: "*Ilm is a Noor from Allah, and the Noor of Allah is not bestowed to a sinner.*" Abstention from sin is an imperative requisite for gaining true Knowledge.

Hadhrat Abdullah Ibn Mu-

baarak (rahmatullah alayh) said that abstention from one mushtabah (doubtful) dirham (a silver coin) is better than spending 600,000 dirhams in the Path of Allah.

When all Imaani inhibition to haraam and mushtabah has been eliminated, then the massive and monstrous moral and spiritual damage caused by devouring deluges of halaalized carrion chickens and carrion meat products cannot be perceived or understood. Such perception dawns at a late stage when both the physical and spiritual health have collapsed in disease.

THE DANGERS OF HARAAM VACCINATION

CAPE TOWN – Cape Town mothers are reeling after 19 newborns, who were vaccinated with the wrong medication, risk contracting TB,

according to reports.

The Cape Argus reported on Friday that staff at Medi-Clinic Milnerton had incorrectly vaccinated 19 babies with a variant of the BCG vaccine on Thursday night.

According to Med-line Plus, BCG vaccine may be given to people at high risk of developing TB. It is also used to treat bladder tumours or bladder cancer.

Medi-Clinic spokesperson Dr Stefan

Smuts told the daily newspaper that with BCG vaccine there is always the risk of certain side-effects. One of the side-effects of the normal vaccination (BCG) is to get disseminated TB, but these cases are very rare.

According to the World Health Organisation, the vaccine is derived from a strain of bovine tuberculosis bacillus.

One mother, who did not wish to be named, told the Cape Argus, that her 10-day-old son was one of the 19 ba-

bies and now had to go on a course of TB medication and undergo blood tests. She added that the staff had told her that the incident was due to a mix up of two vials of medication, which looked alike.

Leane Thomas, an administrator of the Vaccine Awareness SA Facebook group, told News24 that when report of the 19 babies broke there was a strong response from her users.

"People are losing faith in the medical community," she said.

Thomas said incidents like this happened because it is very difficult to control what staff at medical institutions did.

She said there were many cases similar to this that were not being reported to the proper authorities.

"Many of our moms are too scared to let their babies out of their sight while in hospital. An incident like this is devastating to the parents and their babies," she said. - News24



FEAR FOR MUSHTABABH

When Hadhrat Raabiah (rahmatullah alayh) was on her deathbed, Hadhrat Maalik Bin Dinaar (rahmatullah alayh) asked her: "Do you desire anything of the world?" Raabiah: "For thirty years I had desired to eat fresh dates, but this desire remained unfulfilled." Maalik Bin Dinaar thought: "She appears to be a guest for a few more moments. How could I procure fresh dates so quickly?" As he was reflecting, suddenly there appeared a bird with a fresh date in its mouth. The bird deposited the date near to Maalik Bin Dinaar. He hastened with the date to Raabiah. She said: "From whence did this date come?" Maalik Bin Dinaar narrated the episode. Raabiah said: "It is improper to consume the date. I do not know from whose orchard the bird plucked the date. I shall now consume dates after I reach My Master (Allah Ta'ala)."

THE CARRION FILTH WHICH NOURISHES YOUR BODY

The following is a disgusting inventory of the appalling filth and rot which your halaalized carrion chickens consume, and which in turn form part of your body as a consequence of this nauseating nourishment:

Waste materials acquired from slaughtering operations such as carcass trim-

mings, condemned carcasses, condemned livers, inedible offal, bones, dead animals, undeveloped eggs, dead chickens, blood, etc., etc.

The broiler chickens are cannibalized with all the haraam filth and muck produced from diseased, dead and rotten chicken and ani-

mal carcasses. Describing a scene in a cage of broiler chickens in Pakistan into which a piece of chicken fat was thrown, a Pakistani writer says: "What do we see? A frenzy starts in the cage and all the chickens are trying to jump and grab that piece of flesh. These chickens are so keen to eat

flesh, and that too of their own kind. That sounds like birds with but a unique tendency of leaning towards cannibalism."

It is all of this haraam, filthy, diseased halaalized carrion chickens which have cultivated in Muslim carrion devourers the attributes of immorality and the love for haraam.

CAPE TOWN'S "OPEN TEMPLE" CULT

clature has absolutely no relationship with Islam.

The cult's same sex 'marriages', and 'marriages' between men and women of different ideologies taking place at the cult's temple are not of concern to the Muslim community regardless of the fact that this cult is dubbing such women who 'marry' kuffaar men as 'muslim'. Dubbing a person 'muslim' does not render the entity a Muslim in terms of Islam.

The 'open temple cult' is not the first cult of kufr to masquerade as 'Muslim'. In the U.S.A, there is a cult which has changed its name like a chameleon changes colour. The American cult started off as the 'Black Muslims'. Its founder was one moron, Elijah, who had claimed that he was god-

incarnate. He claimed that Allah Ta'ala had settled inside him (*i.e. made hulool in him*) – *Nauthubillaah!* He claimed that the Qur'aan was the bible of his religion which he had dubbed 'islam', and that although Muhammad (sallallahu alayhi wasallam) was the Rasool, he (*i.e. Elijah*) was the final messenger. This mushrik, kaafir, satanic cult had also appropriated the Kalimah of Islam to be their kalimah notwithstanding the fact that the whole corpus of this satanic cult was an embodiment of kufr, shirk and Satanism.

The 'open temple' cult is precisely *shaitaan* just as is the American cult which is known by a variety of appellations. However, innumerable convert fol-

cult who were misled and duped, had renounced the cult when they were made aware of true Islam.

The 'open temple' cult in order to promote its noxious image, *has* announced the performance of a 'marriage' between a 'muslim' woman and a Christian man. This claim is baseless. Muslims should not be concerned and perturbed by this shaitaani, deceptive and misleading claim. The woman is a *kaafirah*. She is not a Muslim. The marriages of non-Muslims, be these conducted in the temple of any cult of kufr, is not our concern. The constitution of this country allows freedom of religion. Thus, if a person worships a puddle of fae-

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PURDAH IS FOR MEN

ONCE while Khwaajah Abdul Khaaliq Ghajdwaaee (rahmatullah alayh) was walking along a road, there appeared a *majzubah* in front of him. She was not fully dressed. However, as soon as she saw him, she leapt into a nearby blazing furnace. After Khwaajah Abdul Khaaliq was out of sight, she emerged from the furnace unscathed. People asked her: "You usually wander around semi-dressed. Why did you conceal yourself in the furnace when you saw him?" The Majzubah replied: "After a very long time I saw a man. The command is to observe purdah for men, not for animals, hence I concealed myself." She compared the other people to animals.

THE SCOURGE OF THE SANGOMA-AAMILS

(Continued from page 1)

“Im writing this letter because I have read the article in The Majlis about the sangoma aamils.

We also had a bad experience with a so-called aamil. This incident took place in 2009 to 2010. This aamil said that he will come to our house and check if the house has any jadoo. When he came he made us sit in the sitting room and he started walking around the house going from room to room. *(He herded you into one place to enable him to plant his filthy faeces artefacts – The Majlis).* He then came to us and made us smell his hand which smelt like faeces. *(The brains of these frauds are filled with faeces. Satanism emits faeces – The Majlis).*

He then went back, read some Qur’aan and Duaas and came back to us. This time he made us smell his hand and it had sweet smell like as if he just applied itr to it. *(Yes, he had in fact applied the perfume to deceive you –The Majlis).* He then told us that he took the black magic out and we should go outside and look for any signs. When we searched the yard we found a potatoe with needles inserted in it in all directions, but it was

absolutely neat.

He then told us he doesn't charge for his services. In order for us to be completely cured we need to buy a box of chicken fillet for each member in my family. *(This is one of their satanic gimmicks to fleece money- The Majlis).* He was particular with the brand. He asked for Berwin because it is individually wrapped. He then read one long, hard and confusing duaa which he said has to be blown on the chicken piece and then thrown into the sea. He then said that I must buy the 5 boxes of 5kg chicken and drop it by his house, and he would do it for us when his son goes fishing. He will accompany his son and read the duaa and blow on the fillet and throw it in the sea.

On another occasion he visited our business and he read over there and he said all was clear. I then took him to my brothers business which is quite huge compared to mine. He checked the place while my brother was there. Then one day we went to visit him he told me he thinks there is jadoo done on my brother's shop. He told me I should take him there and he will check again and tell us what to do. I spoke to my brother and he

gave me the keys to go on a Sunday.

On the way the aamil asked me if it was a family business (my brothers business) or if my brother was on his own. This is when I started getting suspicious of him. When we entered the shop he told me to sit on a chair and to face the other way. *(To enable him to plant his filth – The Majlis).* After walking around he got excited because he saw that the shop had cameras. He came by me and asked if the camera were working. I replied, yes. Then he said that his work cannot get done with the cameras. I then spoke a white lie and told him its switched off because the shop is closed. In my heart I knew this was the right time to catch him to see if he was bogus.

He then read and walked around the shop and showed me what he found. It was like cotton wool with the same faeces smell that his hand smelt of at my house. In my heart the doubts started creeping in. On the way back he told me that my brother got a big problem and you need to take out a big sadqa. He said we need to slaughter a cow and we should give him the money to do it in India

because it is cheaper. As I was going home it kept on bothering me. Can this aamil who is an aalim stoop so low and lie? *(Such a deceit, fraud and filthy follower of Iblis is never an Aalim. He is a miscreant, crooked, rotten molvi – The Majlis).* So I decided to tell my brother what happened and that I suspect that the aamil planted the cotton wool there.

My Brother was furious, and went and checked the footage and saw that the snooping aamil planted the cotton wool in an awkward place. My brother was so upset and wanted to report him to Marhoom MI Yunus Patel because the aamil said Moulana knew him well and had helped him when he first came from India and he didn't have a job at that time. *(end of letter)*

When one of these frauds ask for chickens, cows and goats to offer as sacrifices as part of their exorcising exercises, then understand that he is a confirmed fraud out to con you. They produce the most weird stories to suck money from the victims. Sometimes they want to buy several sheep to feed the ‘jinn’ supposedly under their control Beware of these evil sangoma-aamils.

99% of the sangoma-aamils are frauds. If any one of these evil robbers speak of ‘jinn’, then know that he is a liar – a crank to gain money by trickery and fraud. These cranks usually claim to treat ‘jadoo’ with the help of jinn. They are brazen liars. It is a ploy to fleece money. Their usual yarn is that the jinn is hungry and without feeding him some sheep, he will not assist in the process of exorcising the ‘jadoo’. A genuine aamil does not deal with jinn. While there are some satanic practices by which to gain control of a jinn, 99% of the claimants are frauds and have no such control. The one who has managed to render a jinn subservient, is himself a devil. He has lost his Imaan. It is haraam to enslave a jinn just as it is haraam to enslave a free human being. So when the filthy sangoma-aamil speaks of a jinn, give him the boot. Don't just show him the door. Beware of these charlatan frauds and deceptions. Don't be deceived even if the character happens to be a ‘Maulana’ teaching at a Madrasah. Stay far from these ‘aamils’ who will infect your brains with paranoia with their filth.

SAUDI ARABIA: IMMORALITY ON THE INCREASE

Having neutralized the authority and power of its Department of *Amr Bil Ma’roof-Nahyi Anil Munkar*, Saudi

Arabia has effectively ceased being an Islamic state. The remnants of Shariah law still allowed to operate with ex-

treme official reluctance, are all incrementally being eroded and destined for doom.

The Amr Bil Ma’roof Department no longer enjoys the

THE EFFECT OF HALAAL TAYYIB FOOD

MOST MUSLIMS MUST have heard the name of the illustrious Saint, Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh). His father, Mubaarak, was the slave of the Qaadhi of the City of Ray. The piety of his slave had made an indelible impression on the Qaadhi who was a very wealthy and prominent member of the community. In spite of high-ranking and elite members of the community proposing marriage for his daughter, the Qaadhi married his daughter to his slave, Mubaarak.

The Qaadhi Saheb too was a pious man, hence he made the decision to have his daughter married to his slave. Taqwa was the criterion for his decision. After the bride was delivered to her husband Mubaarak, the now freed slave, he did not consummate the marriage for forty days. Both he and his wife remained in Ibaadat for this period. Meanwhile Mubaarak

ensured that he fed his wife with halaal tayyib food for forty days.

After three days had passed without consummation, his wife complained to her husband. Mubaarak replied: “Undoubtedly, your father is a pious man. However, he is a Qaadhi. I have doubts on the absolute purity of his wealth and what he had fed you. I desire that before consummation of the marriage, any mushtabah food which you may have consumed at your father's home be worked out of your system so that Allah Ta’ala blesses us with pious offspring. When the pious lady heard this explanation she understood, was overjoyed and she joined her husband in the 40 day I’tikaaf. Thereafter the illustrious Abdullah Ibn Mubaarak, the Imaam of the Ummah of the time was conceived.

This is the effect of halaal tayyib food. It is precisely for

this reason that Allah Ta’ala emphasizes to His Ambiya the importance of consuming halaal tayyib food. In such food there is *Noor* which brightens the Rooh of the Mu'min. On the other hand, in haraam and mushtabah food there is nothing but *zulmat* (spiritual darkness) which utterly ruins the spiritual fibre of the Mu'min. Taufeeq for A'maal-e-Saalihah is negated despite the realization of the importance of such deeds and despite the intellectual perception of the necessity of righteous deeds. But, the weakened Imaan tarnished and damaged by haraam and mushtabah food cannot generate sufficient energy to fight and thwart the commands of the nafs to be spiritually lethargic and perpetually incline towards evil.

Muslims should realize that consumption of haraam and mushtabah is not a trivial issue. It is a fatal poison for Imaan.

authority and power it once held. It has now been reduced to an advisory entity to offer Islamic advice in a mild fashion so as not to antagonize the westernized *juhala* of the country

Recently a haraam ‘Jeddah Festival’ of merrymaking and Satanism was organized. The Amr Bil Ma’roof ‘police’ could only look on helplessly. They are not even allowed to bark like toothless dogs. The Amr Bil Ma’roof Department registered several complaints which fell on deaf ears. Among the complaints were:

- Intermingling of sexes
- Women in immodest dress
- Loud music

- Inadequate space for Salaat.

While these haraam developments in the once strict Saudi kingdom are lamentable, it has to be accepted that the predictions of Rasulullah (sallallahu alayhi wasallam) have to materialize. The lewdness and immorality which are incrementally taking root in Saudi Arabia are the introductory steps for the predicted dancing of Arab women around idols with their “buttocks gyrating”. This term has been used by Rasulullah (sallallahu alayhi wasallam) to describe the immorality, villainy, evil and shirk into which these miserable Saudis are degenerating.

“OPEN TEMPLE” CULT

(Continued from page 7)

ces, or if he believes in and worships a pig, it is his constitutional right.

Our only concern is the deception of employing Islamic nomenclature by non-Muslims. Regarding this deception it is necessary for the Muslim community to consult with attorneys to explore legal avenues for ascertaining the possibility of charging the cult leaders under some

Act of Law for deception and false advertising. One lawyer is of the opinion that there is a valid charge of deception and false advertising, and this could be pursued in the courts.

Since the vile beliefs and rituals of this cult are so blatantly abhorrent in terms of Islam, not a single Muslim will join these characters of kufr.

CYCLING TO JAHANNAM

“THE WORST SCUM UNDER THE SKY”

Question

In a small town in Mpumalanga there is a moulana who is involved in the following activities:

1. Al-Buraq Cycling Group: This activity invites men and women to cycle on public roads. Men are encouraged to shave their legs.
2. The Wish Group: In this activity, women prepare food hampers which are distributed to the poor.

This moulana has invited a TV broadcasting team to broadcast these activities, as well as other activities such as sports.

When the moulana was asked to explain these shenanigans and the TV team's participation, he said to the effect that the world must come to know that Islam is not restricted to the Masjid, and that Muslims partake in cycling, sports and social work.

Please comment in the light of the Shariah. Many Muslims are misled by this moulana. This same moulana has a slot on Radio Shaitaan. He advises women on marital issues.

Answer

Rasulullah (sallallahu alayhi wasallam) said: “*There shall dawn a time when nothing will remain of Islam but its name; nothing will*

remain of the Qur’aan but its text. The musaajid will be beautifully adorned structures, but bereft of guidance. The worst of the people under the canopy of the sky will be their ulama. From them (these vile, scoundrel molvis/moulanas/sheikhs) will emerge fitnah, and the fitnah will rebound on them.”

In another Hadith, Rasulullah (sallallahu alayhi wasallam) said:

“*The Saalihoon (Pious Ones) will depart one after the other (in quick succession). Then there will remain only rubbish (like this crank cycling ‘moulana’) as the chaff of barely or wheat. Allah will not have the slightest care (mercy) for them.*”

These two Hadith narrations, in a nut shell, sum up

this shaitaani ‘moulana’ and his haraam activities. He is the *hufalah* (rubbish/chaff) mentioned by Rasulullah (sallallahu alayhi wasallam) in the second Hadith. And, he is among those scoundrel molvis – *the worst under the canopy of the sky* – mentioned in the first Hadith. This scoundrel molvi is an embodiment of *hufalah and fitnah*. He is a source from which emerges *fitnah* as mentioned in the first Hadith.

The food hampers of *riya* are like faeces and urine mixed with milk and water. Allah Ta’ala has no need for such vainglorious display of ‘charity’ designed to attract the gazes of kuffaar whose boot-licker this molvi happens to be. This bootlicker seeks to impress his kuffaar masters with his stupid antics.

His haraam Jahannami

activities are the effects of shaitaani inspiration. There is no need for presenting Shar’i *dalaa-il* (evidences) for explaining the villainy, evil, immorality and prohibition of this shaitaani molvi’s zina activities. From beginning to ending, everything and everyone associated with and participating in these haraam activities is *mal-oon* (accursed). The entire haraam project is under the constant *La’nat* of Allah Azza Wa Jal.

Every Muslim layman with healthy Imaan understands the immorality and prohibition of this shaitaan’s activities. Knowledge is not a requisite to understand the villainy of the moron molvi and the evil of his activities. The fatwa of a healthy Muslim heart is adequate, for Rasulullah (sallallahu alayhi wasallam) said: “*Seek a fatwa from your heart.*”

“GARLANDING PIGS”

(Continued from page 6)

It must be impressed on students as well as on their parents, that the end all of Hifz is not to flaunt recitation during Taraaweeth. In fact, nowadays, the chaps struggle and slog all day long to manage recitation for two or four raka’ats. That is because they are not Huffaaz in the proper meaning of the term. Parents are deluded into believing that their children are qualified Huffaaz when in reality they have not even perceived the fragrance of Hifz. Jalsahs play an important role in perpetuating the deception.

Rasulullah (sallallahu

alayhi wasallam) said: “*The Bearer of the Qur’aan, is the Standard-Bearer of Islam.*”

Can any one honestly say that these louts who masquerade as ‘huffaaz’ are the Standard-Bearers of Islam? About louts of this type, it is further mentioned in the Hadith:

* “*Do not place diamonds in the mouths of dogs*”

* “*Do not hang (a garland of) diamonds on the necks of pigs.*”

* “*Search for knowledge, and be humble. Do not impart it to one who is not deserving of it, for verily, some Ambiya have said: ‘Do not place your diamonds into the mouths of pigs.’*”

EVEN BIRDS ABHOR CARRION

(Continued from page 6)

matter of good, and like dogs and pigs in the domain of morals.

Allah Ta’ala states in the Qur’aan Majeed: “*There is no creature on earth, and no bird which flies with two wings, but they are nations*

like you (O Mankind!).” — *An’aam, Aayat 38*

All creatures have intelligence, and faithfully and dutifully follow the pattern of life Allah Ta’ala has ordained for them. They lead their lives of relative morality and they perform their Salaat and Tasbeeh punctu-

ally. The Qur’aan says in this regard:

“*The seven heavens, the earth and everything in between recite His Tasbeeh, And everything recites His glories and praises, but you (O People!) do not understand their Tasbeeh. (Bani Israaeel, Aayat 44)*

THE MUCK AND FILTH OF CARRION CHICKENS

“*Basically the entire chicken is smashed and pressed through a sieve – bones, eyes, guts, and all. It’s crawling with bacteria. It will be washed with ammonia, soaked in it. Then because it tastes gross, it will be artificially re-flavoured. Then because it is weirdly pink, it will*

be dyed with artificial colour.” This then is the haraam carrion filth and muck which carrion addicts devour.

ABSTENTION FROM MUSHTABAH

HADHRAT Shibli (rahmatullah alayh) pledged to Allah Ta’ala that he would never ever consume a haraam morsel. Once he wandered for many days in the wilderness without any food. When he saw a fig tree, he stretched his hand to pick some of the fruit. The tree miraculously exclaimed: “Be firm with your pledge. Do not eat anything from me. I am the property of a Yahudi.”

BEWARE OF EVIL GLANCES

THAKWAAN WAS a chief in Basrah. When he died, all the inhabitants of Kufa participated in his Janaazah. After he was buried and the people had left, a Buzrug remained and fell asleep near a grave.

In his dream he saw an Angel descending from the heaven. Addressing the graves, he said: ‘O inmates of the graves, rise and take your rewards.’ Suddenly all the graves split open and the inmates came out and disappeared for a short while. When they returned, Thakwaan was with them. He was clad in beautiful garments studded with pre-

cious stones. A few slaves walked ahead to deliver him to the grave. One of them announced: ‘This servant (i.e. Thakwaan) was among the People of Taqwa. However, because of one evil glance, a calamity has befallen him. Fulfill the command of Allah!’

Thus, Thakwaan despite his high rank, was taken close to Jahannum. A serpent emerged from the Fire and bit him on the side of his face which became black. A Voice proclaimed: “O Thakwaan! None of your deeds were hidden from your Rabb. This is the punishment for that evil glance.

If you had exceeded it, then We too would have increased the punishment.”

Then one of the inmates of the grave, sticking his head out of the grave, shouted: ‘Wallaah! This is the ninth year since I had died. The bitterness of Maut is still in my throat. Make dua for me.’ Between his eyes, on his forehead was the clear mark of Sajdah.

It is probable that Thakwaan did not repent for the sin of his evil glance, hence the punishment. Always repent for sins – for the sins one remembers and for the sins one has forgotten. We are dealing with a Being (Allah Ta’ala) Who does not forget.

AMR BIL MA’ROOF

Addressing the Sahaabah, Rasulullah (sallallahu alayhi wasallam) said:

“Today you are on a clear Law from your Rabb. You command goodness, prohibit evil and wage Jihad in the Path of Allah. Afterwards there will develop in you two intoxicants: the intoxicant of (the love for) luxury, and the intoxicant of *jahl* (ignorance). You will then be diverted from that (clear Law). The love of the dunya will then be-

come rampant among you. When this will be your condition, you will abstain from commanding goodness and from prohibiting evil. You will no longer wage jihad in the Path of Allah. At that time the one who proclaims the Kitaab and the Sunnah in private and public, he will be among the As-Saabiqoon Al-Awwaloon (i.e. he will have the status of the illustrious Sahaabah who participated in the Battle of Badr).” - Hadith

THE DARK CLOUDS OF ALLAH'S ATHAAB ON THE HORIZON

BEWARE! TAKE LESSON! HEED THE WARNING!

The so-called "xenophobic" anarchy, violence, killing, looting and plundering racking and wrecking the country are not spontaneous and aimless accidents. The "xenophobic" label is a canard. While there are ostensibly sinister motives underlying the anarchy, it is not our intention to waste time discussing issues which only divert the minds of Muslims from the Real Cause of these events. Dilating on the ostensible earthly causes of the pandemonium to Muslims should be like imparting an academic discourse on the geological causes of earthquakes, tsunamis, hurricanes, etc. at the time when we are trapped within the vortex of such disasters.

It is of utmost importance for Muslims to understand and accept that just as natural disasters are the *Athaab* (Punishment) of Allah Azza Wa Jal, so too, the rampages and anarchies of the kuffaar, and kuffaar domination over Muslims are the *Athaab* of Allah Azza Wa Jal. The Qur'aan and Ahaadith state this fact with emphasis and clarity. Denial of this reality is kufr.

For their own safety, Muslims should sit up, open their eyes and ears, and heed what is happening in so close proximity to us. The Durban plundering, *fitnah* and *fasaad* currently underway, should harshly and

rudely awaken the Muslim community from their slumber of lethargy and stupor of gross transgression, immorality – *fisq* and *fujoor* in which both the masses and the Ulama are seeped and lost. Allah Azza Wa Jal is alerting us with Signs of things to come. Ignoring these signs will be at the peril of such horrors which can be better imagined than described. Reflect on the consequences of mob violence unleashed on a community of sitting ducks – vile, evil, immoral, arrogant Muslims who are currently indulging in orgies of flagrant and rebellious transgression and scoffing rejection of the Shariah.

A SPECIAL WARNING FOR THE ULAMA

Rasulullah (sallallahu alayhi wasallam) has warned us: Abandon *Amr Bil Ma'roof Nahy Anil Munkar*, Allah Azza Wa Jal will then impose on us such cruel tyrants who will show no mercy to our little ones, and no respect for our elders. At such a time of *Athaab*, the 'pious' will make duas, but their duas will be rejected, not answered.

Nothing will avail once the Divine Axe falls on the neck of this Muslim community. There will be no police to protect us – no army – no law and order. It will be destruction, pillage, plunder, rape and total *fitnah* and *fasaad* – an unstoppable deluge of Divine *Athaab* and misery, the con-

sequences of our own immoral and rebellious villainy in which this Ummah is today drowned.

The TV molvis, the radio molvis, the carrion halaalizers, the 'shariah' board riba halaalizers of the riba banks, the molvi halaalizers of haraam pictures, the molvis who conceal the Haqq, the molvis who abstain from *Amr Bil Ma'roof Nahy Anil Munkar*, the molvis who participate in kufr interfaith exercises, the molvis who in their drunken stupor organize haraam soccer teams in the name of Islam, the swines who swop 'wives', the molvis who halaalize *lahw-la'b*, and the Muslim masses who recklessly indulge in *fisq* and *fujoor* should heed and take lesson from the current state of violence and killing.

There is still time for *Istighfaar* and *Taubah*. But a precondition of a valid *Taubah* is abandonment of the evil in which we are indulging. Don't soothe your conscience like morons, searching for any scapegoats to whom the *fitnah* and *fasaad* could be attributed. Attribute it to our own villainous rejection of Allah's Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam).

Bootlicking and trying to appease the marauders will not help. It is only *Istighfaar*, *Taubah* and obedience to Allah Ta'ala which can save us from His *Athaab*. If we fail to heed Allah's Warn-

ing signs, our brains will lapse into a sickening state of panic, fear, helplessness and hopelessness. The consequences for Muslims are too horrible for meditation. Remember and understand well that Allah Azza Wa Jal Alone is the Director and Operator in the universe. He is the Primary Cause for even the movement of an insect in the darkness of the earth and for the movement of an atom. He sums up His total control and command in the ayat:

"And, by Him are the Keys of the Ghaib. No one, but He knows it. He knows what is in the earth and in the ocean. And, not a leaf drops (from a tree) but He is aware of it. There is not a seed in the darkness of the earth nor anything moist or dry, but it is recorded in a Clear Book."

Reflect on this gracious Aayat silhouetted in the background of all the anarchy taking place, for Allah Azza Wa Jal says: *"And only the people of intelligence heed lesson."*

Have mercy on yourselves, O Muslims! Look at the disasters overtaking Muslim communities all over the world. We are no exception. We have not been chosen for safety. With the all-embracing *fitnah*, *fisq*, *fujoor* and moral filth in which we are sinking, there is only disaster in store for us. Our Ulama and modernist self-styled reformers are all barking up the wrong tree. All have failed to diag-

nose our disease, hence no one is able to prescribe the remedy for effective cure. Yet, the disease, its consequence and its remedy are all explained with clarity in the Qur'aan and Ahaadith.

A SPECIAL WARNING FOR THE LEWD MUSLIM WOMEN

Sisters should understand and remember that Allah's punishment is commensurate to the gravity of the transgression. Your immoral indulgence in the public domain, your rubbing shoulders rudely and immorally with males in the public sector, your addiction to cell phone pornography, your haraam zina pleasure derived from the satanism of media such as facebook, your abandonment of *Haya*, your roaming in the malls, your prowling in the streets, your haraam participation in haraam wedding functions and other merrymaking parties and functions, etc. will enact Allah's *Athaab* commensurate to the flagrant shamelessness and lewdness you are displaying in your drunken stupor of crass *nafsaaniyat*.

What happened to Muslim sisters in Bosnia, in India, in Kashmir, in Burma and in other places when the wild beasts – human filth – ran amok, pillaging and plundering? Reflect and try to understand that tomorrow this self-same fate may descend on you if you continue with your reckless *fisq* and *fujoor*.

MAY ALLAH TA'ALA HAVE MERCY ON US.

THE STENCH OF CARRION

A man bought a roasted lamb from his neighbour. When the family was about to eat, a faqeer appeared on the scene. The man invited the faqeer to join them. The faqeer took a piece of the meat and lifted it to his mouth. He quickly released it and stood up saying that something prevents him from eating. The man begged the faqeer to remain and participate in the meal, but he refused and left.

The man said to his family that they should not eat until the mystery is solved. He thought that his neighbour may throw some light on this episode. He went to the neighbour and prevailed upon him to reveal what he knew of the meat. Due to the insistence of the man, the neigh-

bour relented and confessed that he had roasted a dead lamb since he needed the money. The man threw the meat away. Dogs ate it.

After some time he met the faqeer and begged him to explain why he had not eaten the meat. The Faqeer said: "Since the past few years my nafs never desired to eat meat. When I sat down to eat with you, my nafs became intensely gluttonous. I developed an inordinate desire to eat the meat.

Thus, I understood that there was something amiss hence my nafs made the inordinate demand to eat, hence I refused to eat." Subhaanallah! How wonderfully did Allah Ta'ala save his servant from consuming carrion!

IMAAM ABU HANIFAH'S NASEEHAT TO THE ULAMA

"When you observe a Deeni danger in a person of worldly pomp and rank, then proclaim it (to the masses), and do not be deterred by his pomp and rank. Verily, Allah is your Supporter and your Helper, and the Helper of the Deen.

When you act in this way (i.e. fearlessly proclaiming the Haqq), they will hold you in awe and not become audacious in flagrant commission of bid'ah in front of you.

In matters of the Deen if you see someone flagrantly committing evil, then expose him to the people so that they do not follow him, and so that they remain aloof of him. Verily, Nabi (sallallahu alayhi wasallam) said: Expose the faajir regarding the evil in which he indulges so that people remain safe from him."

The advice of Imaam Abu Hanifah (rahmatullah alayh) based on the Hadith he cited is to name and

expose miscreant Ulama and leaders who flagrantly practice *fisq*, *fujoor* and bid'ah. The purpose of naming and criticizing them is to save the masses from becoming ensnared in their evil.

The Ulama who conceal the Haqq for *nafsaani* motives should reflect on this advice, and do some soul searching, for then they will understand the despicable sin of *Kitmaanul Haqq* which they are committing.

IMAAM ABU HANIFAH'S NASEEHAT

Some advices of Imaam Abu Hanifah (rahmatullah alayh) to his Student, Imaam Abu Yusuf (rahmatullah alayh):

- * Do not indulge in worldly and commercial talk with the public except in matters related to Knowledge.
- * Do not laugh in public.
- * Do not visit the market places much.
- * Do not speak to boys who have neared the age of puberty, for they are a Fitnah.
- * Do not sit in the roads. If you have to sit somewhere, sit in the Musjid.
- * Do not eat in the market

- places.
- * Do not wear expensive and gaudy garments, for it will create pride in you.
- * Do not speak to your wife about the wives of others.
- * First acquire knowledge, then halaal wealth, then concern yourself with marriage. If you indulge in the quest for wealth while pursuing knowledge, it will divert you from Ilm. Abstain from women (i.e. from marriage) prior to seeking knowledge.
- * Make Taqwa and fulfilment of Amaanat obliga-

- tory on you.
- * Abstain from academic discussion with the masses.
- * Do not divert your attention from knowledge even if you are without food and earning for ten years.
- * If anyone from the masses disputes with you, do not engage him in argument for your honour will be eliminated.
- * When proclaiming the Truth do not be concerned with rank and prominence of people even if it is the king.
- * Do not respond to the

- call of one who calls you from behind because animals are called from the rear.
- * Fix for yourself some Thikr and Tilawat of the Qur'aan after Salaat. Remember Allah Ta'ala and thank Him for the bounty of Sabr He has bestowed to you, as well as for the other ni'maat.
- * Fast a few days in every month.
- * Guard your nafs and prevent it from futility.
- * Do not become confident in your worldly affairs for Allah Ta'ala will question you in this re-

- gard.
- * Don't follow people in their errors.
- * Remember Maut and ask Allah to forgive your Asaatizah (teachers) and all those from whom you had acquired the Deen.
- * Do not associate with the people of desire except if you intend to invite them to the Deen and the Straight Path.
- * When you hear the Muath-thin, enter the Musjid before the masses arrive.
- * View the world with contempt, for it is indeed contemptible to the Ulama. Whatever is by Allah is superior than the world.

THE FITNAH OF THE TIMES

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) narrated the following Hadith:

"What will be your condition when Fitnah enshrouds you? The old will become decrepit because of it (the Fitnah), and the young will become obese (spiritually and morally corrupt). People will regard Fitnah to be the Sunnah. If something of the Fitnah is abandoned, they will say: 'The Sunnah has been omitted.'"

The people asked: When will that occur? He said: 'When your Ulama have disappeared (that is underground - in the graves); when your qaaris will become abundant and your Fuqaha will be scant; your rulers will be numerous and your trustworthy ones will be few; when the world will be pursued with deeds (which are divinely de-

signed) for the Aakhirah, and when Knowledge of the Deen will be pursued for objectives other than the Deen."

We are witnessing in our age the materialization with precision of this prediction of Rasulullah (sallallahu alayhi wasallam).

COMMENTARY:

- * Sincere and pious elders are shocked into indisposition by the rapid transformation of the community from the state of comparative virtue to the current state of vice and immorality which have become the norms of life for the modernized Muslims of today.
- * The young members of the community have become zindeeqs (zindeeq is a kaafir). Every stupid, plastic university academic believes that he is a greater 'mujtahid' than Imaam Abu Hanifah (rahmatullah alayh) and Hadhrat Umar (radhiyallahu

anhu). Every jaahil youth who lacks the basic knowledge of Istinja and Salaat drunkenly believes that he has adequate expertise to interpret the Qur'aan and Sunnah in a way which negates the Math-habs of the Ahlus Sunnah Wal Jama'ah. They have become obese with their kufr.

- * Fitnah is nowadays construed to be the Sunnah. Thus we find, all institutions of the true Sunnah being displaced for worldly motives. The Ulama who propagate against Bid'ah are accused of preventing people from Thikr. Those who strive to revive the murdered Sunnah practices of Nabi-e-Kareem (sallallahu alayhi wasallam) are reviled.
- * The world today is bereft of Ulama-e-Haqq. All the true Ulama – the Akaabireen who held aloft the Deen have disappeared underground into Barzakh. Today there remains only the scum who is projected as 'scholars', 'sheikhs' and 'molvies' – the conglomerate

of villains masquerading as 'ulama'. About this stercoracious scum, Rasulullah (sallallahu alayhi wasallam) said: **"The Salihoon (Pious Ones) are departing (incrementally) one after the other, until there will remain only scum, like the scum of dates and wheat. Allah cares not for them."**

- * Qur'aan reciters (qaaris) – insincere, fussaaq – selling the Qur'aan for a miserable price. These beardless fussaaq mercenaries recite for money and riyaa. While they recite the Qur'aan, there is not a vestige of the spirit of the Qur'aan on them.
- * As for Fuqaha, the world is denuded of them. Myriads of molvies and sheikhs are churned out annually from the innumerable Deeni institutions, but there are no Fuqaha in view. Only mercenaries and corrupt personnel are the effects of this mass production. All of these mercenary 'scholars' are engaging in the destruction of Islam.
- * Rulers of oppression who are thugs, debauchers, immoral and corrupt have mul-

tiplied by the million. Whereas in former ages, the Islamic Empire was ruled by a small elite group of Allah-Fearing Fuqaha and Auliya – today the Muslim world is in the grips of millions of kuffaar rulers occupying the various departments of government. All of them bear Muslim names whilst they are all kaafir, faasiq and mu-naafiq.

- * In all departments of governance, whether in the government or in private organizations of Amaanat, crooks and robbers are at the helm. Public funds and property are squandered and misappropriated for personal gain.
- * Piety is being feigned to gain wealth. Men dressed in Islamic garb and with Islamic appearances, are scoundrels with the hearts of wolves. Fraud, stolen goods, riba, halaalizing carrion in the name of the Deen for the sake of money, operating zina radio stations and haraam capitalist banks, all in the name of Islam. They brutally deceive the ignorant and the unwary masses with haraam projects and programmes camouflaged with Deeni hues.

* The Knowledge of the Deen is pursued for worldly and nafsani objectives. This is the state of the Darul Uloom and even the khaanqahs of this era.

When this is the state of the Ummah as predicted by Rasulullah (sallallahu alayhi wasallam), how is it ever possible for Muslims to free themselves from the grinding boots of their kuffaar masters whom they ape and idolize?

NABI ISAA'S MARRIAGE

ONCE WHILST Nabi Eesa (alayhis salaam) was journeying in the wilderness a violent storm erupted. Torrents of rain accompanied by thunder and lightning constrained Nabi Eesa (alayhis salaam) to search for shelter. In a distance he observed a tent. When he reached the tent, he found a woman inside. He turned away and headed towards the mountain where he saw a cave. When he entered, he found a lion sitting. Placing his hand on the lion's head, Nabi Eesa (alayhis salaam) supplicated:

"O Allah! You have fixed a place of refuge for everyone, but for me."

Allah Ta'ala revealed to him: "I have established your place of refuge by Me in the Abode of Rahmat. In Qiyaamah, you will be married to a hundred Damsels of Jannat whom I have created with My Own Hands. Your Waleemah will continue for 4000 years. Every day of these 4000 years will equal the entire age of the earth. A caller will proclaim: 'Where are those who had adopted piety on earth? They should participate in the Waleemah of Eesa Ibn Maryam.'

THE TORMENTING SCHOLAR

Hadhrat Hasan Basri (rahmatullah alayhi) said: "If the scholar (Aalim of the Deen) is not a Zaahid (a sincere abstainer from the love of the world), he will be a torment for the people of his age."

This is the condition of the ulama-e-soo' of our era. They don't torture only chickens and they don't only produce carrion meat and chicken, they torment Muslims by torturing their Imaan with haraam food and haraam practices which they halaalize in the name of Islam. They convert the Imaan and Akhlaaq of Muslims into spiritual carrion by rendering halaal what Allah Ta'ala has made haraam. They are the wolves in sheep's skin and they are the devils in human bodies as said by Rasulullah (sallallahu alayhi wasallam).

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
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SOUTH AFRICA 6056

(Continued from page 5)

screen was an act ordained by Allah Ta'ala. If the person was not negligent, you may not demand that he pays for the damage. If he of his own accord offers to compensate, it will then be another matter.

Q. If a person does not practise what he preaches, is it permissible for him to preach?

A. Even if one does not practise, one should continue preaching the Deen. Abstaining from practising is a separate sin.

Q. I was told that there are fabricated Ahaadith in Imaam Ghazaali's ihyaul Uloom.

A. There are no fabricated narrations in Imaam Ghazaali's kitaab, Ihyaul Uloom. Those who have made these baseless claims have grievously erred.

Q. A Salafi says that once a person has died there is no possibility of him/her hearing or knowing of the presence of someone who visits his/her grave. The inmate of the grave is unaware of the recitation at the graveside. The dead cannot hear. They are dead as stone. Please comment on this view.

A. Stones are not dead. While a stone seems 'dead' to us, it too has life. The Qur'aan confirms in numerous places the life of all things in creation. One aayat says: *"The seven heavens and the earth and whatever is therein recite His Tasbeeh. Everything recites His Tasbeeh, but you do not understand."* *Athaab of the Qabr* (the punishment of the grave), the questioning of Munkar and Naakeer and the life of Aalam-e-Barzakh are fundamental beliefs of Islam. Punishment and reward in Barzakh are for the living, not for lifeless things. Earthly death is

not extinction. It is merely a transference from one abode to another – from one phase of existence to another phase. In fact, the 'dead' will be more alive in the Qabr.

The dead benefit much from the Qur'aan recitation, Dua and acts of Thawaab which those on earth perform on their behalf. There are numerous episodes narrated by the Auliya confirming that the inmates of the graves are aware of those who visit their graves. While it cannot be said that every inmate of the grave is aware at all times, this reality may not be denied.

Q. According to the Hadith it is not good to plan for the distant future. Please explain this concept with examples.

A. *Toolul Aml* (cherishing long and distant hopes) is a spiritual malady. It has different applications and meanings for different people depending on the degree of their Taqwa and Islaah. What is *toolul aml* to one person may not be so for another person. There is no standard barometer for this. Rasulullah (sallallahu alayhi wasallam) said: *"When you find yourself in the morning, do not be concerned about the evening, and when you find yourself in the evening, do not be concerned about the morning."* Obviously, everyone is not able to adopt this prescription.

As you progress spiritually, you will understand the degree of *toolul aml* which is reprehensible for you. This is not an issue which can be satisfactorily explained with examples. It depends on the type of bond a person has with Allah Ta'ala.

Q. An amusement group has named itself Ibn Abbaas academy. Ulama are promoting this

amusement group. Is it permissible to name such a group after a Sahaabi?

A. We are living in an age when persons supposed to be Ulama are making a mockery of the Deen. One need not be an Aalim to understand that it is an insult to the great Sahaabi to name the haraam amusement group, 'Ibn Abbaas' academy. The molvis promoting and participating in these western-style vile 'youth programmes' come within the scope of the Hadith:

"There will dawn an age when the worst of the people under the canopy of the sky will be their Ulama. From them will emerge fitnah, and the fitnah will rebound on them."

Q. I am a female who works in an environment of mixed men and women. Is my income halaal?

A. The position of Islam is very clear. A female is not allowed to leave home and work even in her own city. It is the obligation of your father to support you. Your occupation is not permissible since you are exposed to the world outside the home. Your income is contaminated and shorn of barkat since it is being earned in a haraam manner.

Q. My mother is unjust to me. She unnecessarily screams at me and accuses me falsely. I therefore argue with her to defend myself. I do raise my voice and sometimes I behave just like her. What is your naseehat?

A. It is not permissible for a child to argue with his/her parents even if they are unjust. You may speak and reason with them politely and respectfully. If they are obstinate and unjust, you have to maintain silence. It is not permissible to

react and retaliate in the way you do. Your mother's attitude is aggravated by your attitude of back-chatting and arguing with her. You are not dealing with her as a daughter is required to by Islam. If she reprimands, rebukes and insults you, just lower your gaze and maintain silence. Don't ever raise your voice when you speak to your parents regardless of their injustice. Your acts of ibaadat are rejected by Allah Ta'ala for your disrespectful attitude. You just have to tolerate the injustice of your mother.

Q. Is a Hajj and Umrah performed with an interest-bearing loan accepted?

A. Such Hajj and Umrah are not acceptable. On the contrary, it is sinful to obtain such a haraam loan and to go with it for Hajj and Umrah.

Hajj and Umrah performed with an interest-bearing loan is not accepted.

Q. Are Islaahi jalsahs valid practices of our Akaabir Ulama and Sufiya?

A. Islaahi jalsahs are another new-fangled bid'ah designed for show, name and fame. In the name of the Deen *nafsaaniyat* is being peddled. Those who lack a proper understanding of Tasawwuf have introduced such bid'ah practices.

Q. Is Salaatut Tasbeeh a valid Sunnah Salaat? Salafis say that it is bid'ah.

A. Salafis are deviated morons. Salaatut Tasbeeh is an authentic Salaat which Rasulullah (sallallahu alayhi wasallam) and the Sahaabah did perform. Ignore the baseless views of Salafis.

Q. Can we keep the names of Angels?

A. It is permissible to keep names of the Malaikah (Angels).

Rajab 1436
May 2015

ZAKAAT NISAAB
MEHR-E-FATIMI

R4,090
R10,200

BEWARE OF BROILER CHICKENS

Abstain from consuming broiler chickens even if these are 100% halaal-slaughtered – with all requisites of Thabah observed. Broiler chickens are diseased, causing grave diseases even cancer. When viewing the mountains of carrion chickens and other types of processed foods we are consuming, the spiraling rise of serious diseases is not surprising.

SUPPORT THIS STRUGGLE

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